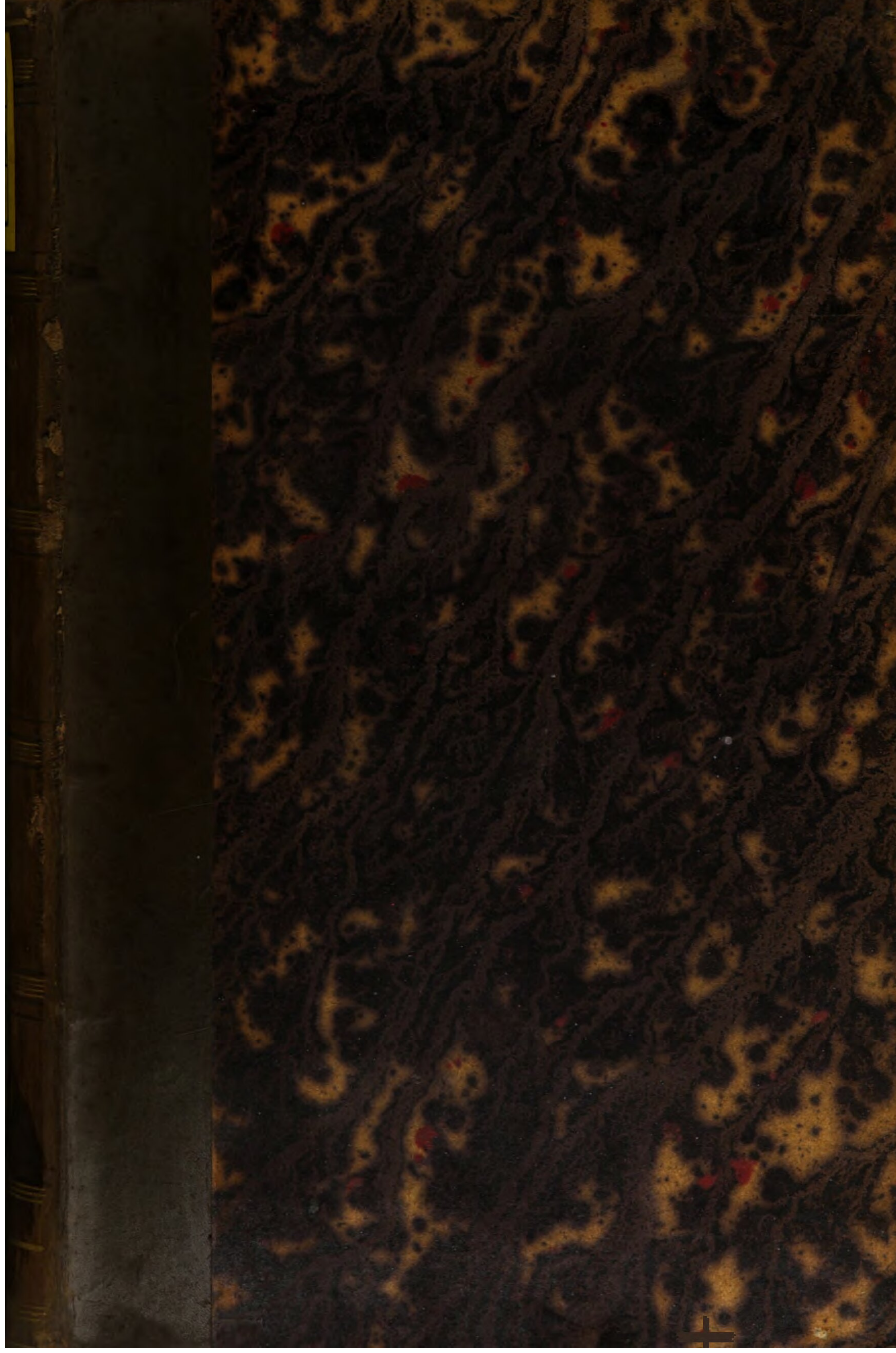
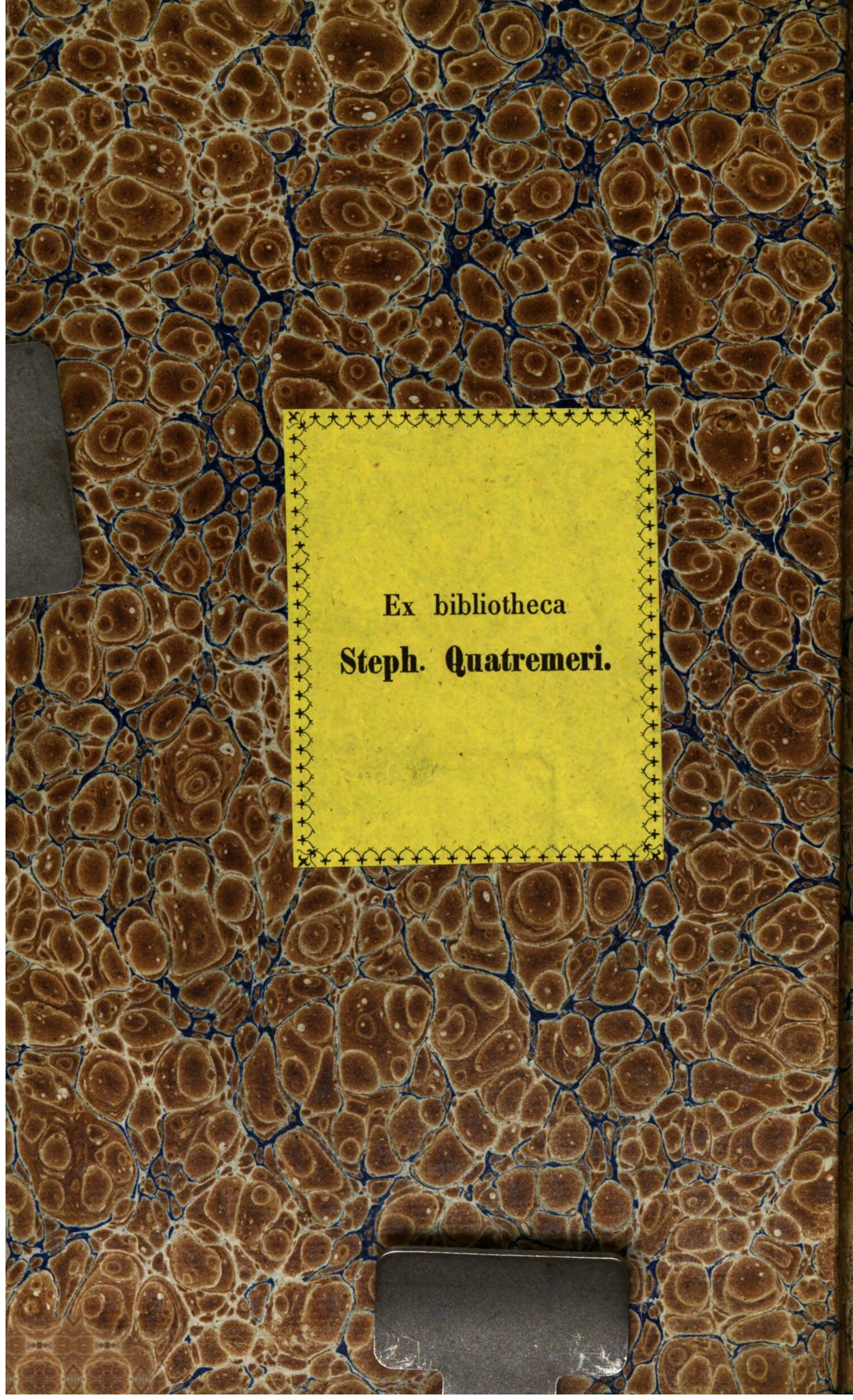




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P R O V E R B S.

INTRODUCTION.

THE Proverbs, as we are informed at the beginning, and in other parts of the book, were written by Solomon, the son of David; a man, as the sacred writings assure us, peculiarly endowed with divine wisdom. Whatever ideas of his superior understanding we may be led to form from the particulars recorded of his judgment and attainments, we shall find them amply justified, on perusing the works which remain in testimony of his abilities. Of these, however, three only were admitted into the canon of the sacred writ by Ezra; the others being either not designed for religious instruction, or so mutilated by time and accident, as to have been judged imperfect. The book of Proverbs, that of Ecclesiastes, and that of the Song of Solomon, are all that remain of him who is related to have spoken ‘three thousand proverbs;’ whose ‘songs were a thousand and five;’ and who ‘spake of trees, from the cedar that is in Lebanon, even to the hyssop that springeth out of the wall;’ who ‘spake also of beasts, and of fowls, and of creeping things, and of fishes.’ His Proverbs are so justly founded on principles of human nature, and so adapted to the permanent interests of man, that they agree with the manners of every age; and may be assumed as rules for the direction of our conduct in every condition and rank of life, however varied in its complexion, or diversified by circumstances. They embrace, not only the concerns of private morality, but the great objects of political importance.

Grotius, extensive as were his own powers, was unable to conceive that the book of Proverbs could be the work of one man, and supposes it to have been a collection of the finest proverbs of the age, made in the same manner as those published by some of the emperors at Constantinople, and perfected, from various collections, under Hezekiah.

This book, Dr. Jortin observes, is entitled 'The Proverbs;' and though it be not a large treatise, yet the same precepts are frequently repeated; which makes it probable, that it is a compilation of the moral sayings of other wise men, beside those of Solomon. They are rather to be called 'maxims,' or 'sentences,' he continues to remark, than Proverbs. A Proverb, strictly speaking, is a short moral sentence, which means something else than what the words naturally and literally imply; that is to say, it must be expressed in a figurative manner. When Solomon says, 'Trust in the Lord with all thine heart, and lean not to thine own understanding;' this is no Proverb, but a moral sentence. When he says, 'Drink waters out of thine own cistern;' this is a Proverb, meaning 'Be content with thine own property, and meddle not with that which belongs to another.' Vol. v. Sermon. 17.

The book may be considered under five divisions. The first part, which is a kind of preface, extends to the tenth chapter. This contains general cautions and exhortations from a teacher to his pupil, delivered in very various and elegant language; duly connected in its parts; illustrated with beautiful descriptions; decorated with all the ornaments of poetical composition, and well contrived as an engaging introduction to awaken and interest the attention.

The second part extends from the beginning of the tenth chapter to the seventeenth verse of the twenty-second, and contains what may strictly and properly be called Proverbs, given in unconnected, general sentences, with much neatness and simplicity; adapted to the instruction of youth, and

probably more immediately designed by Solomon for the improvement of his son. These are truly, to use his own comparison, 'apples of gold in pictures of silver.'

In the third part, which contains what is included between the sixteenth verse of the twenty-second chapter, and the twenty-fifth chapter, the tutor is supposed, for a more lively effect, to address his pupil as present; he drops the sententious style of proverbs, and communicates exhortations in a more continued and connected strain.

The proverbs which are included between the twenty-fifth and thirtieth chapters, and which constitute the fourth part, are supposed to have been selected from a much greater number by the men of Hezekiah; that is, by the prophets, whom he employed to restore the service and the writings of the church; as Eliakim, Joah, and Shebna; and probably Hosea, Micah, and even Isaiah, who all flourished in the reign of that monarch, and doubtless co-operated with his endeavours to re-establish true religion among the Jews. These proverbs, indeed, appear to have been selected by some collectors after the time of Solomon, as they repeat some, which he had previously introduced in the former part of the book.

The fifth part contains the prudent admonitions, which Agur, the son of Jakeh, delivered to his pupils, Ithiel and Ucal; these are included in the thirtieth chapter. It contains also the precepts, which the mother of Lemuel delivered to her son, as described in the thirty-first chapter. See, however, the note on this subject, in its proper place.

Concerning these persons, whose works are annexed to those of Solomon, commentators have entertained various opinions. It is probable, that though the book was designed principally to contain the sayings of Solomon, others might have been added by the men of Hezekiah. And Agur might have been an inspired writer, whose moral and proverbial sen-

tences were joined with those of the wise man, because of the conformity of their matter.

Solomon was born about A. M. 2971. He succeeded David about eighteen years after, and enjoyed a prosperous reign of nearly forty years. Under his government, the kingdom was remarkable for its well regulated economy, and its extensive commerce. It was so enlarged by his conquests and prudent management, that 'he reigned over,' or made tributary, 'all the kings from the river (Euphrates) even to the land of the Philistines and the borders of Egypt.' Illustrious men were attracted from all parts by his fame for wisdom and magnificence. The son of Sirach said of him, that he was 'a flood filled with understanding; that his soul covered the whole earth; and that he filled it with dark parables.' His character, like that of every human being, was occasionally marked with the stains of sin, particularly towards the close of life, when his enfeebled mind was seduced to corrupt affections and idolatry. See *Dr. Gray*.

CHAPTER I.

VER. 8. *My son.*]—Solomon addresses his hearers with paternal authority and affection, to make them more attentive and obedient. The following precepts are particularly applicable to the young; but teachers among the Hebrews and others, were in general called 'fathers,' and their scholars 'sons.'

17. *Surely in vain, &c.*]—Schultens thinks that this verse connects with the following, thus: 'There is no bird so stupid as to fly into a net spread immediately before his eyes; but these abandoned sinners spread, with their own hands, and immediately before their own eyes, those nets by which they willingly involve themselves in certain death and ruin: for they who lay snares for the blood of the innocent, lay snares for themselves; and they who desire to swallow up the vir-

tuous alive, as the grave, will themselves be swallowed up in that grave, and plunged in destruction.'

19. *The life of the owners thereof.*]—The Hebrew is not well translated here; בעל, which often occurs in this book, signifies not only to be 'lord,' or 'owner' of a thing, but also to be under the dominion of it; that is, given, or addicted to it.

20. *Wisdom crieth without.*]—By 'wisdom' is here meant that eternal wisdom, whose excellent counsels we cannot but be as well acquainted with, as we are with what we hear proclaimed in the open streets: for we perceive them in the plain dictates of our own consciences, in the divine laws, in the mouths of prophets and ministers, in the works of creation, in the admonitions and examples of good men, and in the course of God's providence and wise government.—See *Fawkes*.

21. *The gates.*]—See note on 2 Kings vii. 1.

32. *For the turning away of the simple.*]—The Hebrew is, 'the repose.' The peace, or rather, the carelessness and indifference of the simple, of those who have suffered themselves to be deluded by the wicked, shall slay them; i. e. shall be the means, or cause of their death: and the prosperity, the felicity, the abundance of the inconsiderate, shall destroy them. The Septuagint gives a very different sense, 'They shall be slain, because they have unjustly oppressed the innocent; and the wicked shall perish by a rigorous examination.'—See *Calmet*.

Dr. Gray says that 'the prosperity of fools' should rather be rendered 'the security of fools;' their listlessness and tranquillity in a vicious course of life, which must nevertheless end in destruction.

CHAP. II. VER. 4. *And searchest for her as for hid treasures.*]—As treasures are frequently hidden under ground in the east, by those who are apprehensive of revolutions; so the finding of them, is one great object, in their apprehensions, of sorcery.

We are told by travellers in the east, that they have very often met with great difficulties, from a notion universally disseminated among them, that all Europeans are magicians; and that their visits to those eastern countries are not to satisfy curiosity, but to find out, and get possession of, those vast treasures, which they believe are buried there in great quantities.

These representations are very common; but Sir J. Chardin, in a manuscript note on a passage of the Apocrypha, gives us a more particular and amusing account of affairs of this kind. 'It is common in the Indies,' he observes, 'for those sorcerers, who accompany conquerors, every where to point out the place where treasures are hidden. Thus, at Surat, when Siragi came

thither, there were people, who, with a stick striking on the ground, or against walls, found out those places that had been hollowed, or dug up, and ordered them to be opened.' Compare Is. xlv. 3.

16. *To deliver thee from the strange woman.*]—‘The strange woman’ means one who is not yours, whether she be married or not. Solomon expresses by this name a common woman, or a married woman, who abandons herself to debauchery. It was usual for women, when they became prostitutes, to quit their own home and friends, and to go into a foreign country in quest of a livelihood, where they would be no shame to their relations. Hence it is, that, in the time of the judges, and during the reign of Solomon, a prostitute in Israel was generally distinguished by the name of ‘the strange woman.’ Thus, Jephthah is called (Judges xi. 1.) ‘the son of an harlot,’ and in the following verse, ‘the son of a strange woman,’ as synonymous, or equivalent terms.—*Bp. Clogher’s Orig. of Hieroglyph.*

CHAP. III. VER. 3. *Bind them about thy neck.*]—An allusion to the chain, and other ornaments, which were usually worn round the neck.

3. *Write them upon the table of thine heart.*]—This precept derives particular significance from the custom, which the Jews had, of wearing tablets on the breast.—See *Poole*.

Perhaps ‘the table of the heart’ is here opposed to the tables of stone, on which the laws of God were written. See Jer. xxxi. 33; 2 Cor. iii. 3; and chap. vi. 21.

8. *It shall be health to thy navel.*]—‘This is a comparison,’ says Sir John Chardin, ‘drawn from the plasters, ointments, oils, and frictions, which are made use of in the east, and applied to the belly and stomach, in most maladies. As they are ignorant, in the villages, of the art of making decoctions and potions, and of the proper doses of such things, they generally make use of external remedies.’

15. *Rubies.*]—Bochart is of opinion that the Hebrew word פנינים, means, ‘pearls.’ So, also, Arias Montanus, and others.

18. *She is a tree of life.*]—A proverbial expression, signifying that she is not only the means of prolonging life, but of increasing all its enjoyments.

21. This verse, perhaps, should be transposed thus: ‘My son, keep sound wisdom and discretion: let them not depart from thine eyes.’ Otherwise, it is not easy to perceive what is the antecedent to the pronoun ‘them.’

29. *Securely.*]—That is, free from any apprehensions of danger. ‘By thee,’ is ‘near thee;’ ‘next door to thee.’

32. *His secret is with the righteous.*]—The righteous know the secret of his providence, in raising wicked oppressors so high, that they may have the more dreadful fall.—*Bp. Patrick.*

CHAP. IV. VER. 3. *Only beloved in the sight of my mother.*]—The Hebrew may mean, that he was the only son of his mother. But it appears from 1 Chron. iii. 5, that Bathsheba had more children. The meaning of the text, therefore, seems to be, that, in the sight of his mother, he was as dear as though he had been an only son. Perhaps וְ, the particle of comparison, or similitude, has been dropped out of the text; unless we suppose that Solomon was the only son, of whom his mother was fond. Compare Gen. xxii. 2.

13. *She is thy life.*]—That is, she will prove the guide and comfort of thy life. Or, it may mean, she is the source of virtue, happiness, and prosperity to thee. See note on ch. xv. 10.

18. *But the path of the just is as the shining light, &c.*]—The pure and innocent life of the just is full of honor, as well as joy. It increases continually together with their virtue; proceeding (like the splendor of the sun, which nothing can extinguish, nor hinder in its course) till it reaches the highest pitch of joy and glory.—*Bp. Patrick.*

19. *They know not at what they stumble.*]—The Hebrew is, ‘shall stumble.’ Though they are always in danger, yet they are always careless, and do not discern their danger, nor the cause, manner, or time of their ruin, till they are surprised with it.—*Poole.*

The future tense, in Hebrew, is often used aoristically; and our present translation is therefore right.

25. *Let thine eyes look right on, &c.*]—A moral and sententious precept, not only of circumspection and caution, but prudently directing us to attend to our own conduct and character, instead of busying ourselves with the affairs of others. It may also teach us to pursue the direct path of duty, without suffering ourselves to be turned aside, to the right or the left, by the allurements of pleasure, and the temptations of sin.

26. *Let all thy ways be established.*]—Let all thy actions be founded on such principles of moral and religious duty, that they may be justified in the sight of God and man.

CHAP. V. VER. 4. *But her end.*]—That is, the hour of her death.

5. *Her steps take hold on hell.*]—Rather, ‘Her footsteps lead to death, or the grave.’

6. *Her ways are moveable.*]—Her character and conduct are changeable and capricious. She transforms herself, says Matt.

Poole, into several shapes, to accommodate herself to the humor of her lovers, and has a thousand arts to ensnare them and hold them fast.

9. *Thine honor.*]—By the term ‘honor,’ we may here understand those qualities, which constitute the chief honor of man; virtue, dignity, and reputation; strength of body, and vigor of mind.

9. *Unto the cruel.*]—The Hebrew is in the singular number, and has not the definite article. It may be rendered, therefore, ‘To a selfish and unfeeling prostitute.’

10. *Thy labors.*]—That is, the fruit of thy labors.

14. *I was almost in all evil.*]—The meaning seems to be, ‘I am made a public example of the effects of almost every vice, in the midst,’ &c.

15. *Drink waters out of thine own cistern, &c.*]—These figurative expressions mean, that a man should confine his gratifications to such objects as are lawfully his own; that he should not invade the rights of others, nor indulge in promiscuous and illicit pleasures. Compare ch. ix. 17.

16. *Let thy fountains be dispersed, &c.*]—The context seems to require the negative particle; for from ver. 15th to the 20th, Solomon in figurative expressions advises his son to confine himself to his own wife. The Greek version (Vatican edition) reads rightly, ‘Let not thy waters be dispersed from thine own fountains; let thy waters run in thine own streets, or channels.’ Origen, Clement of Alexandria, and Aquila’s versions, have also the negative particle.—*Dr. Kennicott.* See note on ch. ix. 17; and on 1 Kings ii. 9.

17. *Let them be only thine own, and not strangers’ with thee.*]—Thus thou mayest be secure, that thou dost not leave thine estate to other men’s children: whereas the parents of harlots’ children are common and uncertain.—*Poole.*

18. *Let thy fountain be blessed.*]—That thy wife may be fruitful, and that God may bless thee with a numerous posterity. The next clause clearly indicates the meaning of this metonymical expression.

19. *The loving hind and pleasant roe.*]—It has been remarked by many writers, that princes, and other men of rank and fortune, used to take great delight in taming these animals, and rendering them domestic. From this, and other passages of Scripture, we learn, that their fondness and endearments, in consequence of this kind attention from man, became proverbial.—*Poole’s Synopsis.*

22. *His own iniquities, &c.*]—That is, the wicked man shall be caught in the snares of his own iniquities.

23. *He shall die without instruction.*—He shall die without receiving instruction; without being reformed, or convinced of his errors.

CHAP. VI. VER. 1. *If thou hast stricken thy hand.*—To strike, or join hands, seems to have been an ancient form of entering into contracts in all ages, and in all countries.

3. *Go, humble thyself, and make sure thy friend.*—The Septuagint reads, ‘Go, neglect not; stir up thy friend for whom thou art surety;’ i. e. stir him up to pay his debt. None of the versions have, ‘humble thyself.’—*Dr. Wall.*

6. *Consider her ways.*—Her actions and manner of living, especially her diligence and providence, are the things commended in this insect, ver. 7, 8, of which naturalists give many instances; as, that the ants watch the fittest seasons for all things; that they provide most plentifully against the time of famine; that they never hinder, but always assist one another in their work; and unite their force together to carry away such things as are too large, or too heavy for one of them; that they prepare fit cells, or repositories, for their corn in the ground, and such as the rain cannot easily reach; and, if through excessive rain, their corn be wet, they bring it forth to be dried; that they bite off the ends of the grains of corn, to prevent them from growing, &c.—*Poole.*

10. *Yet a little sleep, &c.*—The sacred author must be supposed to say this in the person of the sluggard.

11. *As one that travelleth.*—That is, either speedily, or unexpectedly.

11. *As an armed man.*—That is, in such a shape, as cannot be resisted.

12. *Walketh with a froward mouth.*—His whole conduct is marked with vicious, profligate, or impure conversation.

13. *He winketh with his eyes, &c.*—Every act and gesture serves to mark his character. Bp. Patrick, and some others, think that these are modes of communication, which the vicious man occasionally adopts to make himself understood by his associates, when conversation might not be safe, or prudent.

15. *Shall he be broken.*—The Hebrew verb שבר rather means, ‘he shall be crushed.’

15. *Without remedy.*—The meaning is, that his calamity shall neither admit of prevention, nor cure.

22. *It shall lead thee.*—As here is a sudden change from the plural to the singular number, we may suppose, that the *it* in this verse refers to the tablet, on which the commandment and the law (ver. 20) were supposed to be written.

23. *Reproofs of instruction.*—An Hebraism for ‘instructive reproofs.’

25. *With her eyelids.*—Women in the east used to be particular in painting and beautifying their eyelids; and as their motive was to ensnare and captivate men, the expression seems to be highly proper. ‘The eye of an harlot, is the snare of her lover,’ says St. Ambrose.—See *Philostr.* Epist. γυναικί.

Though the words, ‘a man is brought,’ in the next verse, are not in the Hebrew, yet they seem plainly to be understood, and give a better sense than any of the other versions.

26. *Will hunt for the precious life.*—That is, she will pursue the means of bringing herself and her paramour to that sentence of ignominious death, which the law pronounced on the crime of adultery. See Levit. xx. 10, and note on ch. xv. 10.

31. *He shall restore sevenfold.*—The number ‘seven’ may be here put indefinitely, as it is Gen. iv. 24; Lev. xxvi. 28; and in many other places. Some think, that as thefts were multiplied, so the punishment was increased in Solomon’s time; or, at least, that it was the practice of some nations to require this sevenfold restitution. He speaks not of that restitution, which the law required; but of that which either the wronged person might force the thief to make, or which he would willingly give, rather than be exposed to public shame, as appears from the following clause, where he adds to this sevenfold restitution ‘all the substance of his house,’ which no law of God or man required.—*Poole.* See note on ch. ix. 1.

34. *For jealousy is the rage of a man.*—Rather, ‘is the madness, or fury of man.’—See *Taylor* on the word **צד**.

CHAP. VII. VER. 6. *Window.*—Rather ‘the kiosk.’ See *Doederlein*, and note on Cant. ii. 9.

8. *Near her corner.*—Perhaps we should now say, ‘near the court in which she lived;’ or it may mean the corner of the street, where she used to take her nightly stand. See v. 12.

11. *Stubborn.*—Rather, ‘importunate.’

14. *I have peace-offerings with me.*—This woman was the more abominable, as she assumed the mask of piety and devotion. There were three sorts of peace-offerings. See Lev. vii. 11, 12, 16. Bp. Patrick takes these mentioned here to have been the last of them; offerings of thanksgiving for blessings already received; not a prayer for obtaining them. His reason is, because she was so solicitous to have company at her feast on this very day. Such sacrifices were always of the best; and consisted either of bullocks, sheep, or goats. (See Levit. iii.

1, 6, 12). The greater part fell to the share of those who offered them, that they might feast with God.

16. *With fine linen of Egypt.*]—The Hebrew word *יָשָׁן*, here translated ‘fine linen,’ may signify ‘a cord,’ or ‘thread;’ and, joined to the preceding, seems to mean ‘beautifully stitched.’ ‘With ornaments have I adorned my bed, with works beautified with the thread of Egypt.’—*Harmer*.

Instead of ‘carved works,’ which is neither intelligible, nor applicable on the present occasion, we may read, ‘figures wrought, or embroidered, with fine Egyptian thread.’ Perhaps it means muslin, the ground of which was of so fine a texture as to be transparent. See note on Isa. iii. 23.

22. *He goeth after her straightway, &c.*]—Dr. Grey, making a slight alteration in the text, renders these verses thus: ‘He goeth after her straightway, as an ox goeth to the slaughter; as a dog to the chain, and as a deer, till the dart strike through his liver; as a bird hasteth,’ &c. Here are four similes, says he; the ox, the dog, the deer, and the bird; each of them aptly resembling the case of a youth reduced by an adulterous woman, and hastening to ruin without fear, or thought. The circumstance of the dart, as applied to the deer, is beautiful and proper, which otherwise we are at a loss to dispose of.—*Dr. Dodd*.

26. *She hath cast down many wounded, &c.*]—Dr. Kennicott thinks this verse should be rendered, ‘For she hath cast down many warriors; and the most valiant men have been slain by her.’ See note on 2 Sam. xxiii. 18. Dr. Hammond thus paraphrases it: ‘The most valiant heroes, the most puissant soldiers, that never have yielded, but stood undaunted against all other assaults, have generally been vanquished, and frequently destroyed, by the allurements of women.’ The fate of Hannibal’s army in Italy will not fail to occur to every Tyro in history.

CHAP. VIII. VER. 10. *Receive my instruction, and not silver.*]—‘Not’ frequently means ‘rather than;’ therefore this verse should be translated, ‘Receive my instructions rather than silver.’—*Pilkington*.

22. *The Lord possessed me in the beginning.*]—All this, says Calmet, respects the Eternal Wisdom, the Word of the Father. This verse is very similar to John i. 1. The Septuagint renders it, ‘He created me the beginning of his ways;’ which many interpreters refer to the Incarnate Wisdom. The word which Calmet renders from the Septuagint, ‘created,’ is *ἐκτίσας*, which may certainly as well signify, agreeably to the Hebrew and Aquila, ‘he possessed,’ ‘established,’ or ‘ordained,’ as well as ‘created.’ See *Doederlein* on this text.

26. *The highest part of the dust of the world.*]—This is scarcely intelligible. By the word *אֶרֶץ* in the Hebrew, which is rendered by ‘caput’ in Latin, we may understand, when applied to dust, ‘earth,’ or the elementary principle of which the world is chiefly formed.

30. *As one brought up with him.*]—The Hebrew signifies, ‘As one co-operating, or working with him.’ This sense is favored by the Septuagint, which reads, ‘I was harmonizing, or disposing things together with him.’ The French render it, ‘I was with him, and regulated all things.’—See *Calmet*.

CHAP. IX. VER. 1. *Wisdom hath builded her house.*]—This is a most splendid allegory, says Schultens, in which wisdom is conceived as a queen, sitting in her royal palace, and inviting mortals to a banquet, plentifully furnished with the richest dainties, that they may be fed with celestial delights, and prepared for a blessed immortality. This parable receives much light from that of the nuptial feast, by our Saviour, Matt. xxii. Many of the ancient fathers applied this to the church, and to our Saviour’s human nature, who himself styles his body a ‘holy house,’ or temple, in allusion perhaps to this fine allegory. See John ii. 19. Various have been the endeavours of commentators to apply every circumstance in this description; but it has been well observed, that whoever would do so will find themselves in a great error, and quite ignorant of the nature of parabolical writings; for parables may be compared to historical paintings, which are intended to convey a general idea, that is to be gathered from the collective body of images, and not from any particular figure. The minute circumstances are to be considered only as heightenings of the piece: but the conclusion, or general maxim, is to be drawn from the scope and assemblage of the whole. This is a continuance of the parable begun in the former chapter, says *Calmet*; where wisdom is represented as a venerable woman, whose real beauties and gracious promises are opposed to the delusions of pleasure; who in the viith chap. is painted under the idea of a debauched and impudent woman. She, to entice young persons to her snares, gives a description of the perfumes, the bed, and the feast, which she has prepared for them. Wisdom, to engage disciples, does the same thing; but instead of debauchery, false pleasures, and vice, which voluptuousness promises them, she offers her guests a solid and magnificent dwelling of sweet, but chaste delights, of salutary instructions, and a happy life.—*Dr. Dodd.*

1. *Seven pillars.*]—It has already been observed, that ‘seven’ is one of those numbers, which are in Hebrew taken indefinitely

for many. (See *Glassii Philol. Sacra*, Tract i. cap. xv.) It may be understood in that sense here; but as the whole passage is allegorical, it is not improbable, that the seven pillars, which support the house of wisdom, may mean seven principal virtues, such as justice, prudence, fortitude, temperance, industry, chastity, and conjugal fidelity. The number of the pillars indicate both the beauty and stability of the edifice. The verb *הצבה*, which our translators have rendered, 'she hath hewn out,' may mean, 'she hath ornamented,' with sculpture, understood.

3. *She hath sent forth her maidens.*]—These were usually employed, in the east, to invite persons to banquets, by a particular kind of cry, or noise. See *Harmer*, vol. ii. p. 16, 17.

7. *He that reproveth a scorner.*]—Lord Bacon observes, that a scorner only makes us lose our labor; but a wicked man repays us with a stain and dishonor. When a man instructs a scorner, his time, indeed, which he thus employs is thrown away, and others deride his pains as labor ill-placed; the scorner himself also despiseth the knowledge which he is taught; 'Thus a man is put to shame:' but the matter is transacted with greater danger in the reprehension of a wicked man; because he not only refuses to hear advice, but turns his head against his reprehender, now made odious to him; whom he either wounds presently with contumelies before his face, or traduces afterwards to others behind his back.—See *Advancement of Learning*, book viii. c. 2, p. 9.

9. *Teach a just man, and he will increase in learning.*]—Rather, 'Teach a good, or well-disposed man, and he will improve his mind.'—See *Taylor* on the words *צדק* and *לקח*.

10. *The holy.*]—This may either mean holy subjects, or holy men. There is nothing in the Hebrew to justify the insertion of our definite article here. Perhaps the meaning may be, that the knowledge of holy and religious men is not conversant about vain theories and unprofitable subjects; but consists in understanding the dictates of true wisdom, and those essential duties of godliness and virtue, which we are all called on to practise.

10. *The fear of the Lord is the beginning of wisdom.*]—As these words undoubtedly comprehended, at first, the whole of Jewish piety, we ought to understand them now as comprehending the whole of Christian piety. The kind of fear here meant is, that which children feel towards a wise and good parent; such fear is far from being below the firmest and the bravest soul. Not to feel a dread of God must be the grossest stupidity, and not to own it, the most impudent affectation.

A worthy heart will think pride against its Maker the extremity of wickedness, and value itself on expressing zealously that loyal and thankful submission, which is due so justly to the King of all, and will shew him that faithful and affectionate obedience which his precepts claim.—*Abp. Secker*.

11. *For by me, &c.*—Wisdom is here still supposed to speak in her own person.

15. *Who go.*—Rather, ‘who are going.’

17. *Stolen waters are sweet, &c.*—The proverbial expressions in this verse denote illicit pleasures. They were used, also, in the same sense, by the Greeks and Latins.—See, particularly, *Martial*, lib. vi. epig. 47; and compare chap. v. 15, 16.

CHAP. X. VER. 1. *The proverbs of Solomon.*—This repetition of the title seems unnecessary here. It is omitted in the Septuagint, and in the Syriac and Arabic versions.

2. *But righteousness delivereth from death.*—By righteousness we may here understand a liberal and charitable use of riches. See Psa. cxii. 9, and Dan. iv. 27. By a bold figure of speech, the word ‘death,’ seems sometimes to be taken for extreme misery, the utter loss of character, and irretrievable ruin; the extinction of every virtuous principle; the outliving of our means of support, and the respect of those who were our friends; this may be called a moral death. See note on chap. xv. 10.

4. *With a slack hand.*—That is, negligently and slothfully.

6. *But violence covereth the mouth of the wicked.*—This is an allusion to the ancient custom of covering the mouths and faces of criminals. See Esther vii. 8, and Job ix. 24. Or it may refer to the custom of mourners. Compare Ezek. xxiv. 17.

9. *He that walketh uprightly, walketh surely.*—His method of acting will be consistent; his character will be his advocate and evidence, while artful knavery will only entangle and discredit itself. But when this proves otherwise, as it sometimes may, our true wisdom is to be content that it should; to support ourselves with the testimony of a good conscience, and look forward to the approaching hour, when it shall be happily rewarded.—*Abp. Secker*.

The phrase ‘to pervert one’s ways,’ means not only to act wrongly, but perversely to advance when we should recede, and to turn to the right, or left, when we ought to go straight on. Though such conduct may at first promise concealment, yet the man who practises it will soon be discovered.

10. *But a prating fool shall fall.*—These proverbs consist of hemistichs, the second of which, an ingenious writer observes, farther strengthens and illustrates the first, either by its contrariety, or connection: but what contrariety or connection is

there between these hemistichs? In the Septuagint, Syriac, and Arabic versions, we find the first beautifully illustrated by an antithesis in the second, thus:

‘He that winketh with the eye causeth sorrow,
But he that reproveth freely worketh safety.’

These are maxims worthy of Solomon. When a man connives at his friend’s failings, either silently upholding, or deceitfully applauding his unworthy actions, the offender is encouraged to sin on, and heap up matter for very sorrowful reflections afterwards; but the man, who, with an honest freedom, prudently reproves him, most effectually contrives his honor and safety. This line appears to have been evidently transferred from the end of the 8th verse by the carelessness of transcribers.—See *Dr. Kennicott’s Dissert.* vol. i; and *Houbigant’s* note on the place.

11. *A well of life.*]—Like a well of life, which, according to the Hebrew idiom, is the same as ‘a living well;’ that is, a well supplied by a perennial spring, contrasted with one of those cisterns, or reservoirs, in which they caught and preserved rain-water. The meaning is, that the conversation of the righteous is a continual source of happiness, prosperity, and virtue.

14. *But the mouth of the foolish is near destruction.*]—The Hebrew expression מִחְתָּה may mean, ‘near confusion, shame, and repentance;’ and so most of the authors of the ancient versions seem to have understood it. ‘When a fool speaks,’ we may say, ‘shame and confusion are not far off.’

15. *The destruction.*]—Rather, the shame, the confusion, and want of self-confidence, the consciousness of their being crushed and kept under. The meaning is, that their poverty is the principal cause of all this. See *Dr. Taylor* on the word חֲתָה, which, he observes, is applied to a mind broken, daunted, and discouraged; a mind that has lost its spring, spirit, and vigor, both for thinking and acting.

21. *But fools die for want of wisdom.*]—The original should have been rendered, ‘In want of wisdom.’ That is, they die wretchedly deficient, without making any improvement in knowledge, or in virtue. Or rather, ‘they become poor, wretched, and degraded, for want of wisdom.’ See note on ch. xv. 10.

23. *But a man of understanding hath wisdom.*]—‘But a prudent man restrains himself.’—*Schultens.*

24. *The fear of the wicked, it shall come upon him.*]—‘The punishment and shame, which the wicked man justly dreads, shall come upon him.’

25. *The righteous is an everlasting foundation.*]—Rather, 'The righteous hath an everlasting foundation.'

26. *As vinegar to the teeth.*]—The sensation caused by applying any strong acid to the teeth is exceedingly unpleasant; and, at the same time, pernicious.

29. *But destruction shall be, &c.*]—Rather, terror, shame, helplessness and dejection of mind. It is the same word in Hebrew as in verses 14 and 15.

31. *Shall be cut out.*]—The Targum reads, 'shall fail.' That is, 'It shall not be able to accomplish the mischief that it wishes and intends.'

CHAP. XI. VER. 4. *Riches profit not in the day of wrath.*]—That is, in the time of God's judgments, when he is executing wrath and vengeance upon sinners.—*Poole.*

17. *His own flesh.*]—That is, his own children and relations.

21. *Though hand join in hand.*]—An expression alluding to the ceremony, which conspirators anciently observed, in taking a solemn oath of fidelity to each other. This was done by joining hand in hand, and making a large circle. Hence, the principal person among associations of men formed for illegal purposes, is still called a *ring-leader*.

24. *But it tendeth to poverty.*]—The word which we render 'poverty,' often means affliction, wretchedness, and misery.

25. *The liberal soul shall be made fat.*]—A metaphorical expression denoting the possession and enjoyment of every temporal blessing.

29. *He that troubleth his own house.*]—That is, he who creates misery and discord in his own family.

30. *He that winneth.*]—Rather, 'He that fructifies by instruction.' The term in the original is used for fecundating flowers, by sprinkling the farina of the male on the female.—See *Weston*.

31. *Behold, &c.*]—If David, if Job, if the apostles and choicest servants of God, have been tried in this world by affliction, what must await sinners? If God does not pardon the just, those faults which they may commit, and which in this life are unavoidable; how can the wicked, whose whole life is but one series of crimes, flatter themselves with impunity? The Septuagint reads, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' This translation is adopted by St. Peter, Ep. i. chap. iv. 18, and followed by the Syriac and Arabic versions. See Prelim. Obs. to Romans, No. vii.

CHAP. XII. VER. 9. *He that is despised, and hath a servant, &c.*]—It is a common saying with the Orientalists, that he who

has a slave can want nothing. Solomon seems to say the same thing. The sense of the passage may be, 'It is better to be in lowness and obscurity, and to cultivate one's own little heritage, than to want the necessities of life, through a foolish vanity, which refuses to labor.' It is not labor, but idleness, that ought to cause shame.—*Calmet*.

10. *The tender mercies of the wicked are cruel.*—It is in Hebrew 'the bowels of the wicked;' and the meaning seems to be, that those natural feelings and propensities, which lead other men to pity, kindness, and compassion, incite the wicked to cruelty. In other words, wicked men are naturally cruel.

12. *The wicked desireth the net, &c.*—'The wicked earnestly desireth the hunting of evil.'—*Schultens*.

Houbigant reads very differently, 'A tempest shall shake the device of the wicked, but the root of the just shall be firm.' It appears from the versions, as if there was some defect in the Hebrew text. See the marginal reading.

16. *A prudent man covereth shame.*—This may either mean the shame brought on him by the injuries of others, such as poverty, which he conceals and bears with patience; or else the shame to which a fool's wrath, if he were to indulge it, would expose him. But, perhaps, 'that which is, or would be the cause' of shame is understood. See note on Ezek. xxxvi. 3.

26. *Than his neighbour.*—That is, than men in general.

27. *The slothful man roasteth not, &c.*—Parkhurst says, that the word חָרַךְ, which we render 'roast,' signifies, 'to enclose in lattice-work;' to confine in a latticed cage, or place, as men do what they take in hunting. He renders it, 'The deceitful man shall not secure,' (namely, in lattice-work) 'his prey.'

But the meaning may be, that he is too lazy to dress his own venison in the best manner, because it requires some exertion.

27. Some, deriving the original word from the Arabic, would read, 'rouseth,' or 'starteth.'

28. *And in the path-way thereof there is no death.*—Houbigant follows the Vulgate, and reads, 'but a devious path leads to death.'

CHAP. XIII. VER. 2. *A man shall eat good, &c.*—He that speaks well of others, or gives them faithful counsel, shall reap the benefit thereof himself; but calumniators shall suffer punishment.—*Bp. Patrick*.

5. *But a wicked man is loathsome.*—That is, we may suppose, on account of the calumnies and lies which he utters.

7. *There is that maketh himself rich.*—See 2 Cor. vi. 10,

where St. Paul says, we are 'As poor, yet making many rich; as having nothing, and yet possessing all things.' The literal sense of this verse seems to be, 'There are those, who are rich in their poverty, because they are content; they desire nothing more, and use generously and charitably what they have; and there are others, who, in the midst of their riches, are really poor and in necessity, because of their insatiable covetousness, or profusion.' Some suppose the meaning to be, that there are those, who have the vanity to desire to appear rich, though they are poor; and others who make themselves poor, and would pass for such, though they have abundance. The Latins truly say, 'Semper avarus eget.' 'A miser is always in want.'—*Calmet*.

8. *The ransom of a man's life are his riches.*—Rich men are not always so happy as they are imagined to be; for their wealth sometimes occasions them to be accused of high crimes, and then they are obliged to pay a large sum of money, to save their lives; but no one is apt to find fault with the poor, or to bring any charge against them.—*Bp. Patrick*.

10. *But with the well-advised is wisdom.*—That degree of wisdom, which teaches them moderation, and, by neglecting the petty provocations of pride, enables them to avoid contention.

13. *The word.*—That is, the revealed will of God, called 'the word' in Scripture, by way of eminence and distinction. Compare Deut. xxx. 14; Rom. x. 18; 1 Tim. v. 17.

14. *To depart.*—This is an elliptical expression, which often occurs in the Proverbs. To complete the sentence, we must supply after 'life,' 'which enables man to depart,' &c. See chap. xiv. 27.

15. *Good understanding, &c.*—The ancient versions are all at variance with respect to the sense of this verse. Dr. Waterland and Schultens render it, 'A good understanding granteth favor; but the demeanor of the ignorant is pertinacious.' The meaning seems to be, that men of cultivated minds conciliate favor, while the conduct of transgressors (i. e. of men who violate the rules of good manners) is harsh and offensive.

16. *Every prudent man dealeth.*—That is, as we should now say, 'Every prudent man acts, or conducts himself, with knowledge.'

17. *A faithful ambassador is health.*—That is, he procures safety, honor, and advantage, both to his employer and to himself.

19. *The desire accomplished, &c.*—There is much variation in the ancient versions, with respect to the interpreting of this

verse. As it stands in our translation, the usual contrast is not preserved, and the sense is by no means clear. The Hebrew will admit of being rendered thus: 'An existing desire' (that is, a desire which is cherished, or suffered to exist) 'will become sweet to the soul; and it is an abomination for fools to depart from it, though evil.' The particle of connection between the hemistichs in the book of Proverbs is, in Hebrew, the general conjunction ו, *vau*, which our translators for the most render by 'but;' though it should be remembered, that its usual signification is 'and;' and, when the sense requires it, we may english it by 'therefore, though, even, nevertheless, moreover,' &c. See *Noldius*.

20. *Shall be destroyed.*—That is, with respect to character and fortune; or, as the Hebrew may signify, 'shall be reduced to poverty and ruin.'

22. *And the wealth of the sinner is laid up for the just.*—It should have been rendered, as usual, 'but the wealth,' &c. The meaning is, that a vicious man, who regards nothing but the gratification of his own passions, if he have wealth, will deprive his own family of it; and therefore it may be considered as a treasure laid up in store for those who are more virtuous.

23. *Much food is in the tillage of the poor.*—'Much food is to the tillage of the poor; but the very substance is quite spent for want of judgment.'—*Waterland* and *Schultens*.

The Septuagint has, 'The just shall dwell in riches many years; but the righteous shall perish in a short time.'

CHAP. XIV. VER. 1. *Buildeth her house.*—Rather, 'supports her house,' by industry, virtue, and good management.

4. *Where no oxen are, the crib is clean.*—Rather, 'the barn-floor is clean.' This seems to be a proverbial expression, denoting scarcity and want. In Amos iv. 6, a state of famine is indicated by cleanness of teeth. In the present text, as there was no food for the cattle, we may conclude, with sufficient certainty, that there was not much for man.

6. *Unto him that understandeth.*—We should now say, perhaps, 'to him that hath good sense and discretion.'

8. *But the folly of fools is deceit.*—One of the striking characteristics of fools is, to think that, by falshood and lies, they can deceive others.

9. *Fools make a mock at sin.*—That is, 'Those who in a singular manner, and by way of emphasis, or distinction, above all others, deserve the name of fools, are they who make a mock at sin.' Weaknesses there are in all men, and the most are too often guilty of such actions, as would in strickness rank them,

in those particulars at least, among the unwise. But the complete character of folly, or that which renders a man in his whole denomination, according to the Scripture sense, 'a fool,' is 'making a mock at sin.' Not being deluded into it by ignorance or mistake, not being seduced into it by inadvertency or surprise; but knowingly and deliberately looking on it as a trivial matter, mocking at it as a thing harmless and of no danger; this is the proper essence, this (if I may so speak) is the perfection of folly.—*Dr. Clarke.*

10. *The heart knoweth his own bitterness.*]—'Nobody can know what another suffers, so well as the sufferer himself; and he alone is privy to the greatness of that joy, which springs from the happy conclusion of his sufferings.' Houbigant renders the verse, 'He who divulges the trouble of his soul, shall not have another to partake of his joy;' i. e. 'He who cannot keep to himself his own afflictions, but is continually teasing others with the relation of them, will so weary his friends out, as to render them perfectly indifferent to his good, or evil fortune.'

13. *Even in laughter the heart is sorrowful.*]—This assertion must be qualified by understanding the word 'sometimes;' or, perhaps, the Hebrew may be better rendered, 'When in laughter the heart is sorrowful, the end of that mirth is heaviness.' Or the particle וְ may be taken interrogatively, and the English would then be, 'Is the heart sorrowful in laughter? Truly the end of that mirth is heaviness.'

14. *The backslider in heart.*]—This must mean one who forsakes the law of God deliberately; and, in opposition to those who sometimes omit and sometimes transgress their duty from human frailty, rejects all restraints, and sins systematically. Such a man, it is said, 'shall be filled with his own ways.' In other words, he shall reap the fruit of his own misconduct, and receive the full measure of punishment for his presumptuous sins. Here, also, the particle of connection should have been 'but,' as usual.

15. *The simple believeth every word.*]—In order to preserve the contrast in this verse, we may suppose that by 'every word,' is meant 'every word of advice;' but a prudent man rejects the advice of fools, and looks well himself to the regulation of his own conduct.

17. *A man of wicked devices.*]—This must mean one who is not apparently soon angry; but who suppresses his passion, devises mischief, and in secret meditates revenge.

23. The contrast in this verse seems to be between those who really work and labor, and those who only talk about it.

24. *But the foolishness of fools is folly.*]—‘But their fortunes are a curse to fools.’

26. *And his children.*]—Either God’s children, or the children of those who fear the Lord.

29. *Exalteth folly.*]—A metaphor derived from the circumstance of hoisting a banner, or ensign, to render a company of men in the field conspicuous, and distinct from others.

32. *In his wickedness.*]—Rather, ‘by,’ or ‘on account of his wickedness;’ for so the prefix $\aleph$ sometimes means.

32. *In his death.*]—In his greatest dangers and distress, yea even in death itself.—*Poole.* See note on ch. xv. 10.

33. *In the midst of fools.*]—A form of expression meaning the same as ‘in the heart of fools.’ Compare Ps. lxiv. 6. The meaning may be, that fools disclose, without any sufficient motive, their own inmost thoughts; and betray the confidence reposed in them by others.

CHAP. XV. VER. 4. *Is a breach in the spirit.*]—These words may be rendered very differently, 1. Produces a distraction of mind; 2. Causes dejection of spirits; 3. Is like destruction by a whirlwind. These various interpretations arise from the general acceptation of the words שבר and רוח. He that abuses his tongue, says Bp. Patrick, to poison men with ill principles, to lie and calumniate, miserably disturbs mankind, and, like a blighting wind, blasts all the comforts of life.

10. *He that hateth reproof shall die.*]—Commentators, in general, endeavour to explain this, and similar texts, either by supposing, that obstinate and heedless offenders are in danger of incurring the sentence of the law for their omissions and transgressions; or that they will perish everlastingly, and forfeit all hopes of happiness after death: but the doctrine of future rewards and punishments, in another world, formed no article in the Jewish creed till long after the reign of Solomon; and, therefore, it will be of importance to investigate, with some precision, the probable meaning of the words *death, dead,* and the expression *to die.*

It was the opinion of Thales, and other ancient philosophers, particularly of the Ionian school, derived, perhaps, from Egypt, and the cosmogony of Moses, that water was the elementary principle, from which all things were originally formed. (*Homeri*, Il. vii. 99; *Pindari* Od. i. 1. *Plutarchi* de Placit. Philos. lib. i. cap. 3; *Diog. Laert.* lib. i. § 27; *Aristot.* Met. lib. i. cap. 3; *Cic.* de Nat. Deor. lib. i. et Acad. Quæst. lib. v.) Such, also, was the uniform opinion, says Sir W. Jones, of the Indian philosophers. (*Works*, vol. iii. p. 352.) And that the infinite variety of animal and vegetable substances are

reduced to the same element, or at least to fluid matter, was the conviction of Sir Isaac Newton, Boyle, and other moderns. Hence the Hebrew word for death is מוֹת, which is evidently derived from the Phœnician word môt, or rather it is the same, signifying originally the watery, elementary substance, from which all things were formed, and to which they are supposed to be reduced by solution, or death. (See *Stillingfleet's Orig. Sacr.* b. iii. c. 2, and note on the derivation of the name Moses, *Exod.* ii. 10.) The Greek *μυδαω*, (i. e. ΜΥΔ, with the verbal termination ΑΩ) and our words *mud* and *moat*, seem to be derived from the Hebrew. So also the verb 'to mute,' applied to the change of substance, which solid food undergoes in passing through the stomach and intestines of birds. The etymologist may farther consider, whether the Latin verb *muto*, 'to change,' from the great difference between a solid substance and a fluid, caused by the conversion of the former into the latter; and *mutus*, 'dumb,' from the partial resemblance between 'dumbness' and 'death;' as well as the general name for that species of insects called *moths*; are not derived from the same origin.

Hence also it is, that dissolution and death are, in all languages, synonymous terms: and, as the Hebrew verb for dying means the act of wasting away, by solution, till the solid, compact substance of the body is dissolved; so an approach towards that state is, by an easy metaphor, taken for a state of degradation, wretchedness, and decay. Hence it is said, *Ps.* lxxviii. 2, 'As wax *melts* before the fire, so let the wicked perish.' And David, when in a state of extreme affliction, says, *Ps.* xxii. 14, 'My heart is like wax, it is *melting*,' &c. The figurative sense would be easily extended to loss of character, poverty, infamy, and ruin. As the Hebrew word חַיָּה, 'to live,' means not merely to exist, but to enjoy life; to be healthy, prosperous, and happy; so מוֹת, 'to die,' means not only the extinction of life, but the loss, or death, of every thing that renders life desirable; such as health, property, reputation, happiness, and comfort.

In tracing the various metaphorical meanings of this word through the Oriental dialects, Castell has shewn, in his *Lexicon Heptaglotton*, that מוֹת, beside its general signification of 'Death,' is applied, 1. To flesh that is rendered soft and tender by much boiling: 2. To rogues, hypocrites, and fools; i. e. to men *dead* to all sense of shame and virtue: (see note on chap. x. 2.) 3. That it sometimes means leanness, consumption, or wasting away; 4. Land that is become poor and barren, for want of cultivation: (See *Gen.* xlvii. 19.) 5. Maceration; 6.

Mixing, by means of fusion; 7. Fainting; 8. Solution in water, &c. The analogy to the original idea is, in all these, sufficiently apparent.

But our translators, confining themselves, almost invariably, to its general meaning, have sometimes given to the laws of Moses a harshness and a sanguinary complexion, which do not belong to them, and rendered other texts of Scripture almost unintelligible. In a great variety of instances, the sentence of death is pronounced, in a judicial manner, which we do not find executed; and if it *had* been, the punishment would have seemed, in the estimation of human reason, disproportioned to the offence. Compare Num. iv. 15; xvii. 13; Deut. xvii. 12; xviii. 20; Psa. cxv. 17; Prov. x. 2; xii. 28; xviii. 21; xix. 16; xxi. 16. In the first sentence pronounced on Adam, respecting the eating of the forbidden fruit, 'In the day that thou eatest thereof, thou shalt surely die;' (Gen. ii. 17.) we cannot understand it literally, because we know that he lived long after. It means, therefore, either that, by his transgression, he made himself subject to death; or rather, that he was then degraded from his primitive state of innocence, and became liable to sorrow, to disease, and all the miseries of mortality. The former was confirmed by the event, which afterwards happened, though at a very distant period; (Gen. v. 5.) the latter seemed sufficiently indicated by the painful sense of shame and fear, which immediately followed his transgression, (ch. iii. 7, 10.) and by the afflictions, which the crimes and sufferings of his immediate descendants must have produced, and brought on himself. See note on Gen. ii. 17.

When the Prophet Isaiah (ch. xxvi. 19) says to his afflicted countrymen at Babylon, 'Thy dead men shall live,' doubtless he means those who had been reduced to extreme misery during their calamitous bondage and exile. (Vid. *Rosenmülleri* Schol. in Vet. Test. vol. iv. p. 586; and his note on Rom. v. 12.) Here the epithet 'dead,' is taken for 'wretched and degraded;' and the expression 'to live,' means a restoration to liberty, prosperity, and happiness. In the awful denunciation of the man of God (1 Sam. ii. 33) against Eli, 'All the increase of thine house shall *die* in the flower of their age,' we ought not to interpret it literally, because the event did not happen; for his two sons, Hophni and Phinehas, who were men at the time of their shameful transgressions, (1 Sam. ii. 22) were not killed till twenty-seven years after the prediction of the prophet; and that was in the general and dreadful slaughter of their countrymen by the Philistines, when, we read, 'thirty thousand of their foot-forces were slain.' Ahitub, the son of Phinehas, we find,

succeeded his grandfather Eli; though it does not appear how long he held the sacred office. We know, however, that *his* son also, Ahiah, was priest fifty-four years after, and was succeeded by his brother Ahimelech, who was slain in the cruel massacre at Nob; from which Abiathar, his son, escaped, and continued in the priesthood, under the protection of David, for forty-eight years; but he was degraded by Solomon, at the commencement of his reign, and banished to Anathoth.

It will be found, that these four filled the priesthood for a period of one hundred and twenty-seven years; and it should be observed, that there were but *two* descents from Ahitub to the expulsion of Abiathar; for Ahiah and Ahimelech were brothers. These facts and dates will appear from comparing the following texts, 1 Sam. ii. 33; iv. 11; xiv. 3; xxii. 18 to 23; 1 Kings ii. 27. Usher and Calmet fix the date of Eli's death, and of course the calamitous event which caused it, twenty-five years later than the chronology of our Bible. It cannot be said, therefore, that 'all the increase of Eli's house *died* in the flower of their age;' for they lived as long as men in general do; and Abiathar must have been an old man, when he was 'thrust out' of his office by Solomon, and might have lived some years in obscurity after that event; but it is probable, that misfortunes and calamities pursued the family of Eli, from the very moment of the prophet's prediction. The Holy Scriptures only mention the principal: these were the slaughter of his two sons; the premature labor of Phinehas's wife, and her death in consequence; the afflicting event of the ark being taken by savage idolaters, and the distressing manner in which the aged father suddenly expired; the massacre of Ahimelech, and the flight of Abiathar. This appears to have been followed by a division of the sacred office, in the calamitous times of Saul and David, which must have rendered it, comparatively speaking, insignificant, harassing, and precarious; and, in the commencement of the very next reign, Abiathar, the last of Eli's family, was entirely dismissed from the priesthood, by Solomon, with opprobrium and disgrace.

So that, if we understand by the Hebrew verb יָמָתוּ, that they were to suffer afflictions, degradation, and calamity, subsequent events fully confirmed the prediction of the prophet, and the sense will be complete. The same remarks are applicable to the case of Shebna, Isa. xxii. 18. See note on this text.

It is said, 1 Sam. xxv. 37, that 'Nabal's heart *died* within him:' but the effect of fear on the heart is, often expressed in Scripture by 'melting;' and the Hebrew יָמָת לִבּוֹ should have

been so rendered here. See note on Josh. v. i. In our colloquial idiom, he became 'faint-hearted,' or his 'heart failed him for fear.' See Luke xxi. 26. The Arabians have a proverbial expression for a coward, saying, that 'he has a watery heart;' or that 'his heart melts away like water.' See note on Job xxx. 16; and compare Baruch iii. 4.

We may observe, that the imperfections, vices, and sufferings of human nature, are frequently expressed in Scripture by words which denote privation. Thus, 'blindness' indicates a sort of stupid, wilful ignorance, with respect to our moral and religious duties. Those who discover an obstinate self-will and perseverance in sin, are said to be 'deaf;' while 'darkness' denotes the various kinds of misery and error. It is reasonable to suppose, therefore, that 'death,' the most general and awful privation that happens to all creatures endowed with life, would be applied in the same manner. Accordingly, we find the metaphorical sense of the Hebrew substantive, adjective, and verb, has been transferred to the New Testament; and the reader will scarcely fail to recollect such texts, as 'Let the *dead* bury their dead,' Matt. viii. 22. '*Dead* in trespasses and sins,' Eph. ii. 1. 'I *die* daily,' 1 Cor. xv. 31. 'She that liveth in pleasure is *dead* while she liveth,' 1 Tim. v. 6. 'If a man keep my saying, he shall never taste of *death*,' John viii. 52; xi. 25, 26; and the remarkable expression, in the parable of the Prodigal Son, 'This my son was *dead*, and is alive again,' Luke xv. 24, 32. Compare, also, Rom. viii. 13.

There is a singular comparison, 2 Sam. xiv. 14, 'We must needs *die*, and are as *water*;' and the symbolical action of pouring out water (1 Sam. vii. 6) was intended, perhaps, among other things, to remind those who did it of their mortality; of what they were formed, and to what they must soon be reduced. This may serve as a further illustration of the primitive sense of the word מוֹת; which, in one text, is applied to a child melting into tears. See Prov. xix. 18, where the Hebrew expression, וְאֵל-הַמּוֹתוֹ should have been rendered, 'at his melting, or bursting into tears.' The original is literally, 'at,' or 'to his death.' (See the marginal reading.) 'That is,' says Schultens, by a very forced and awkward interpretation, 'do not, through your indulgence, bring yourselves under the sad necessity of desiring the magistrate to execute upon him the law against rebellious, incorrigible children.' Our translators have nearly expressed the right sense; but it was by deriving the Hebrew word from a different root הָמָה, which seems contrary to all analogy.—See *Poole's Synopsis*.

Applying these different significations, as the context may re-

quire, to some of the great number of passages, in which the words *die*, *dead*, and *death*, occur; and allowing for the peculiar force of our future auxiliary, *shall*, which, beside the designation of tense, gives to the verb with which it is connected the form of a judicial sentence, or denunciation, peculiar to the English language; the reader will be able to reconcile one part of Holy Scripture with another, and reduce the whole to those exalted sentiments of Divine Justice, which we ought always to annex to the revealed word of God. Instead of the infliction of capital punishment, the loss of life in this world, or the doom of eternal misery in the next, it will be frequently found, that the denunciation is only indicative of misery, poverty, degradation, and ruin, as in the present text; or equivalent to the negative declaration, on other occasions, that a man who is addicted to vicious habits, or guilty of certain omissions and transgressions of duty, somewhat similar, 'shall not prosper,' or shall 'not live half his days.' See Prov. xxviii. 13; Psa. lv. 23.

11. *Destruction.*]—By 'destruction' we may understand things which are apparently to us destroyed, but which are still in their elements and substance before the Lord; that is, seen and known by him.

19. *The way of the slothful man is as an hedge of thorns.*]—This metonymical expression means, that the slothful man feels difficulties, perplexities, and impediments, at every step. Whenever he attempts to move, something is sure to hinder and annoy him.

21. The Arabic version of this text is, 'The ways of the fool are in the labyrinths of various opinions; but the man endued with judgment pursues a right path.'

23. *A man hath joy by the answer of his mouth.*]—The meaning seems to be, that a good man receives satisfaction in giving an answer to those who may apply to him for information, or advice.

24. The Arabic version of the former part of this verse is very different. 'The opinions of the truly wise are ways of life.'

25. *The border of the widow.*]—That is, the boundary which incloses her inheritance.

27. *Shall live.*]—That is, shall be prosperous and happy, in opposition to the expression which frequently occurs, 'shall die.' See note on ver. 10.

28. *Poureth out evil things.*]—That is, without consideration.

30. *The light of the eyes rejoiceth.*]—By 'the light of the eyes' is meant the faculty of vision; and many of our most in-

nocent pleasures are derived from the admirable sense, with which we are endowed, of perceiving and enjoying the infinite variety of objects that surround us. In this verse there seems to be a comparison between the enjoyments of our two senses of hearing and sight.

31. *The reproof of life.*]—That is, the wholesome admonition and reproof, which often lead to virtue and happiness; for such is frequently the meaning of ‘life’ in Scripture. See ch. xv. 10.

33. *The fear of the Lord is the instruction of wisdom.*]—A brief institution of wisdom and virtue is this, to have an awful sense of God, with a devout affection to him, and fear to offend him: and as this is the best disposition for wisdom, so humility, and patient submission, in a low condition, is the best preparation for honor and preferment.—*Bp. Patrick.*

CHAP. XVI. VER. 1. *The preparations of the heart, &c.*]—‘The preparations of the heart are in man;’ or ‘Man hath the disposing of the heart; but the answer of the tongue is from the Lord.’—*Dr. Waterland.*

Houbigant renders it, ‘It is in man to prepare discourse within himself; it is in the Lord to moderate, or rule the tongue.’ The Hebrew words, says *Bp. Patrick*, run plainly thus: ‘Man hath the disposing of the heart:’ he may with God’s leave, and common assistance, intend, propound, resolve within himself what he will say and do; but that he shall be able to utter things in that order he hath premeditated; or, if he be able, shall attain the end of his deliberation and eloquent speech, is more than he can undertake; ‘for that is as the Lord pleaseth.’ God therefore would have us to acknowledge this our weakness, and to fear and depend upon him, as it follows ver. 3.—See *Poole.*

2. *But the Lord weigheth the spirits.*]—The Lord considers the secret motives of the heart, from which our actions proceed; the ‘quo animo,’ or ‘mind’ with which any thing is done.

4. *The Lord hath made all things for himself; yea, even the wicked for the day of evil.*]—These words have no light afforded them from any thing in the context. They contain a very weighty and important doctrine, yet not without considerable ambiguity in the expression. For if we take the words in the sense in which our translators understood them, to signify that God created all things merely for his own glory and pleasure, it is very hard to apply the latter part of them, as if God made the wicked for his own good pleasure, and on purpose to manifest his power in their destruction. But if we consider the words in another and more proper rendering, the latter part of

the verse will answer more strictly to the former: 'The Lord hath made all things suited to each other; yea, even the wicked to the day of evil.' And in this sense the general doctrine they contain is evident; which is, that God has made every thing fitted for its proper end and purpose, and wisely contrived to answer its intention. The only question here is, how God can be said to have fitted the wicked to destruction. But this difficulty will also disappear, if we consider, that, according to the nature of the Jewish language, 'fitting the wicked to the day of evil,' signified nothing more than causing wickedness and punishment to be proportionable; that is, not that God caused wickedness at all, but that he causes punishment to be proportionable to the wickedness which he finds in men. And this is not only an instance, but of all others the greatest and most eminent instance, of the wisdom and exact adjustment of the works of God.—*Dr. Clarke.* See, also, the Bp. of Lincoln's Ref. of Calvinism, p. 227.

14. *Messengers of death.*—The reader may have a clearer idea of these 'messengers of death' by referring to the note on 1 Kings ii. 25.

18. *Pride goeth before destruction.*—In other words, pride is the forerunner of ruin.

24. *The bones.*—The bones are here taken, by a very usual synecdoche, for the whole body. See note on 1 Sam. xxxi. 13.

27. *An ungodly man diggeth up evil.*—That is, he labors diligently to find out evil. In opposition to that charity, which thinketh no evil, he is always laboriously employed in discovering it. As an illustration of the latter clause of this verse, see James iii. 6.

29. *A violent man.*—A man of ardent passions and sanguine expectations.

33. *The lot is cast into the lap, but the whole disposing thereof is of the Lord.*—A lot is properly a casual event, purposely applied to the determination of something doubtful. These words are a proof of the exactness and universality of God's providence, from its influence on that which of all others is the most casual and fortuitous, the casting of lots.—*Dr. South.*

CHAP. XVII. VER. 2. *A wise servant shall have rule over a son that causeth shame.*—Probity and prudence so greatly surpass riches and a noble birth, that a wise and faithful servant often arrives at the honor of being appointed the governor of a son, whose folly and wickedness render him a discredit to his family.—*Bp. Patrick.*

7. *A fool.*—This must here mean a bad man, whose example counteracts his precepts.

8. *A gift is as a precious stone in the eyes of him that hath it.*]—A gift is so tempting, that it can no more be refused, than a precious jewel by him to whom it is presented. Such is its power, that it commonly prevails over all men, dispatches all business, carries all causes; and, in a word, effects whatever a man desires.—*Bp. Patrick.*

11. *A cruel messenger.*]—That is, a capidgi, or messenger of death. See note on 1 Kings ii. 25.

17. *A friend loveth at all times, &c.*]—Rather, 'A friend loveth at all times; but, in adversity, he is a brother.'

18. *Striketh hands.*]—Usual in bargains and contracts. Holidays were called *feriæ*, from strikings, or agreements to cease from labor; and from the striking of beasts, or victims. See the reverse of the coin of Acerra in Campania, on which are two men standing with their upper garments thrown behind them, their right hands raised, holding a stick in each, in act to strike, and touching a hog lying before them with their left.—*Weston.*

19. *He that exalteth his gate seeketh destruction.*]—Among other violences of the Arabs, that of riding into the houses of those whom they mean to harass, is not one of the least observable; the rather, as it seems to be referred to in the Scriptures.

To prevent this insult, and the mischief which these Arabs might do, Thevenot tells us, that the door of the house in which the French merchants lived at Rama was not three feet high, and that all the doors in that town are equally low, to hinder the Arabs from entering their houses on horseback; and afterwards, he speaks of a large door going into the church at Bethlehem, which has been walled up, and only a wicket left in it three feet high, and two feet wide, to hinder the Arabs from entering the church with their horses. Other authors have made the like observations.

Now, may not the present text refer to this? The royal preacher elsewhere says, 'Pride goeth before destruction, and an haughty spirit before a fall;' and again, 'Before destruction, the heart of man is haughty, and before honor is humility;' which seems to be the same thought, in general, with that of the text I am considering. If then he thought fit to come to particulars, why is the height of the gate of an haughty person mentioned, rather than other circumstances of magnificence in a building? rather than the wideness of the house, the airiness of the rooms, the jutting out of windows, the cedar ceilings, and the vermilion, which are all mentioned by Jeremiah, (see chap. xxii. 14.) as pieces of grandeur? It can hardly be imagined

that Solomon mentioned the stateliness of the gateway of an house, without a particular meaning; but if bands of Arabs had taken the advantage of large doors to enter into houses that stood in the confines of Solomon's kingdom, or of neighbouring countries, with which the Jews were well acquainted, there is a most graceful vivacity in the apophthegm.—*Harmer*, vol. i. p. 150.

Weston is of a different opinion, and reads, 'Wideneth the door of his lips,' understood as fully expressed, Ps. cxli. 3. It is here, 'wideneth his opening,' that is, the opening of his mouth. Consult Aristophanes, *Ranæ*, ver. 862, *απυλωτον στομα*, 'a mouth without a door;' and Eurip. *Hippol.* v. 882, p. 98, ed. Valckenaer. 'I will not keep this within the door of my mouth.'

22. *Drieth the bones.*]—That is, wasteth the marrow, in which the strength and moisture of the body were thought to consist.

23. *Taketh a gift out of the bosom.*]—That is, taketh it privately and as a bribe. See chap. xxi. 14.

24. *The eyes of a fool are in the ends of the earth.*]—That is, they are as distant as possible from where they ought to be; which is before him, in order to direct his own conduct.

CHAP. XVIII. VER. 1. *Through desire, &c.*]—This verse has given rise to many different interpretations. The sense probably is this, 'A man who retires from the world from his passion for study, pursues all kinds of knowledge, and attempts to understand every thing.' Houbigant's version is, 'He who prepares dissension seizes all occasions; he leaves nothing untried.' Lord Bacon's interpretation is, 'A harebrained man followeth fancy, and intermeddleth in every thing.' Others are of opinion, that the character here described is a man who affects singularity in every thing, is fond of departing from the established opinions of society, and endeavours to controvert the maxims of wisdom and experience.

2. *But that his heart may discover itself.*]—In other words, he seems to be fond of proclaiming his own folly.

3. *When the wicked cometh.*]—Or, 'when the wicked man entereth into company.'

4. *The words of a man's mouth are as deep waters.*]—This comparison is meant to illustrate the copiousness of human speech, and to shew that subjects of conversation are inexhaustible.

8. *They go down into the innermost parts of the belly.*]—It has been already observed, 'that the belly,' or 'the bowels,' were considered as the seat of feeling and sensibility. The meaning

of these words therefore is, that a tale-bearer often causes the greatest distress.

14. *His infirmity.*]—This relates to the disorders of the body.

17. *He that is first in his own cause.*]—He who has an opportunity of pleading his own cause first, may appear to have justice on his side; but his neighbour, that is, the defendant, when he comes to reply, scrutinises his arguments, and often controverts his facts.

18. *And parteth.*]—That is, makes a just partition, or division, of things in dispute.

21. *It.*]—That is, 'the power of the tongue.'

22. *Whoso findeth a wife, findeth a good thing.*]—Dr. Kennicott and Houbigant, on the authority of the ancient versions, and two Chaldee manuscripts, read, 'He who findeth a good wife, findeth a good thing.' This epithet might have been supplied, agreeably to the idiom of the Hebrew language, without the authority of the ancient versions, or Chaldee MSS.—See *Buxtorf's* Thes. Gram. p. 347, and note on ch. xxiii. 19. Besides, generally speaking, 'A wife is a good thing;' and this was all the sacred author meant to affirm. See *Doederlein*.

CHAP. XIX. VER. 1. *Better is the poor that walketh, &c.*]—The Chaldee paraphrast reads, 'Better is the poor who walketh in simplicity, than he who perverts his ways and is himself a fool.' The Syriac version is, 'Better is the poor man, who walketh in integrity, than the rich, whose ways are perverse.' Either of these readings preserves the antithesis better than our present translation.

7. *All the brethren of the poor do hate him, &c.*]—All the kindred of a poor man not only forsake him (as was observed before, ver. 4, and xiv. 20), but hate his company, as a disgrace, or a trouble to them; and therefore no wonder if his companions and familiars grow strange to him. He urges them with their former protestations, or promises of kindness, but finds they signified nothing; and if he earnestly implore their pity, it is to no purpose.—*Bp. Patrick*.

10. *Delight.*]—Rather, 'luxurious enjoyment.'

13. *The contentions of a wife are a continual dropping.*]—However pleasant the arbors and wicker-work closets of the Orientalists may be, in the dry part of the year, they must be very disagreeable in wet weather, and they that lodge in them must, from the flatness of the roofs, be exposed to 'a continual dropping.' Consequently, to be limited to such a place, and to have no other apartment to live in, must be very comfortless and unpleasant.

To such a circumstance Solomon probably alludes, and also Prov. xxi. 9; xxv. 24; and xxvii. 15.—*Harmer*, vol. i. p. 276.

The similitude in this proverb consists in the effect common to both; which is, to make a man forsake his home. The Septuagint and Arabic versions have a very different reading, *Οὐκ ἀγναι εὐχαι ἀπο μισθωματος ἑταίρας*, ‘Vows of love from a mistress who takes a reward, are not pure.’

19. *A man of great wrath shall suffer punishment.*]—Rather, ‘Let a man addicted to excessive anger suffer punishment.’

22. *The desire of a man is his kindness.*]—That is, a disposition to shew kindness should be a man’s natural propensity.

24. *A slothful man hideth his hand, &c.*]—The meaning of the hyperbole in this verse is, that the slothful man is too lazy to feed himself.

27. *Cease, my son, to hear the instruction that causeth to err, &c.*]—The wise man’s advice here amounts to this; that we should be careful to guard against the arts and insinuations of such as set up for teachers of infidelity and irreligion. These teachers are not here considered under the character of vicious or profligate men, distinguished by any marks of notorious wickedness: they are spoken of only as instructors, as disputers, and as reasoners against the words of knowledge. Such the wise king forewarns us of; advising us to keep at a distance from danger, and to stop our ears against their pernicious allurements. He had often before spoken of the danger of associating with wicked men, ‘who sleep not except they do mischief; who eat the bread of wickedness, and drink the wine of violence.’ But here he points out to us another sort; men who have arrived at the pitch of being gravely and seriously irreligious; who spend their coolest hours and their calmest thoughts in the service of infidelity, and are maliciously diligent to prevent men from embracing the knowledge of the truth; and who, by the very arms of heaven, reason, and understanding, endeavour to enlarge the bounds of the kingdom of darkness.—*Bp. Sherlock*.

28. *The mouth of the wicked devoureth iniquity.*]—A strong expression denoting the readiness with which some men will perjure themselves. ‘To swallow an oath,’ is not an uncommon phrase in English. Or it may mean the greediness and pleasure, with which some persons listen to evil reports of others.

CHAP. XX. VER. 1. *Wine is a mocker, &c.*]—That is, wine causes a man to be a mocker.

6. *Most men will proclaim every one his own goodness.*]—It

is such an honor to be kind, and to do good to others, that a great part of mankind value themselves very much on the mere pretence of it; every one of them boasting what he has done, or will do upon occasion, though, in the time of trial, it is very hard to find so much as one of them, who will be faithful, or as good as his word.—*Bp. Patrick.*

16. *And take a pledge of him for a strange woman.*—There is nothing of ‘a strange woman,’ or harlot, in the original. The Hebrew word is נָכָרִים, ‘strangers,’ in the plural number; and this latter clause should have been rendered, ‘And carry it as a pledge for strangers;’ or ‘Pawn it,’ (that is, the garment,) ‘to strangers.’

26. *And bringeth the wheel over them.*—This is an allusion to one of the ancient modes of threshing, of which Sonnini in his Travels, p. 145, gives the following account. ‘In Egypt the use of the flail is unknown. To separate the grain from the straw, the inhabitants prepare, with a mixture of earth and pigeon’s dung, spacious floors, well beaten and very clean. The rice is spread on them in thick layers. They then have a sort of cart, formed of two pieces of wood joined together by two cross-pieces. It is almost in the shape of the sledges, which serve for the conveyance of burthens in the streets of our cities. Between the longer sides of this sledge are fixed, transversely, three rows of small wheels, made of solid iron, and narrowed off towards their circumference. On the fore-part, a very high and wide seat is clumsily constructed. A man sitting there drives two oxen, which are harnessed to the machine; and the whole moves on slowly, and always in a circular direction, over every part of the heap of rice, until there remains no more grain in the straw.’ See note on Isa. xxviii. 27, 28.

27. *The spirit of man is the candle of the Lord, searching all the inward parts of the belly.*—‘God has given man a monitor within him; and that consciousness of right and wrong, which every man possesses, may be called the candle of the Lord, to enlighten him and direct his steps.’ By means of this light, the inmost recesses of the heart are discovered; which is the meaning of ‘searching all the inward parts of the belly.’—*Dr. Wicloughby.*

30. *The blueness of a wound cleanseth away evil.*—The wound here mentioned is characterised by its effects, and is supposed to be inflicted by way of punishment. Its severity, therefore, is said to cleanse away evil, or to effectually correct vice by severely punishing it. Those stripes chiefly affect the body; yet they often produce reformation of conduct, and reach the inmost recesses of the mind.—See *Le Clerc.*

Such is the usual interpretation given of this passage. But, perhaps, there is a simile intended, derived from the appearance of a bad wound, when the gangrenous matter sloughs off, and a disposition to healing appears. As this, therefore, when removed, may be said to cleanse the wound, and prevent mortification; so stripes operate in curing the disorders of the mind.

CHAP. XXI. VER. 1. *As the rivers of water.*]—This is an allusion to the manner in which gardens are watered in the east, by means of small rills and canals running in different directions as occasion requires. See note on Deut. xi. 10, and *Harmer*, vol. iv. p. 1, 2.

4. *The plowing of the wicked.*]—Instead of this, all the ancient versions read, ‘the lamp,’ ‘the torch,’ or ‘light,’ of the wicked, meaning their prosperity and success, or the principles that direct their conduct. The Hebrew word is נֵר, which is rendered, Exod. xxvii. 20, and elsewhere, ‘light.’—See *Parkhurst*.

5. *Every one that is hasty.*]—That is, ‘Every one who, in his eagerness to be rich, indulges in all kinds of speculations, and is not satisfied with the fair and honorable gains of industry and perseverance.’

9. *In a wide house.*]—The Hebrew is בֵּית חֵבֶר, the meaning of which seems to be, ‘in a house where you are obliged to associate with her,’ agreeably to the marginal reading.—See *Taylor’s Heb. Concord*. No. 539, and *Poole’s Synopsis*.

12. *The righteous, &c.*]—‘The just (judge) makes exact scrutiny into the house of the wicked, to bring the wicked to punishment.’—*Dr. Waterland*.

Dr. Grey, making a small alteration in the Hebrew, would read, ‘The righteous prospereth in his house; but wickedness overthroweth the wicked.’ We have the phrase of the first hemistich, 1 Sam. xviii. 14; and the second is almost the same as in chap. xiii. 6.

14. *A reward in the bosom.*]—That is, a present given privately. See chap. xvii. 23.

16. *In the congregation of the dead.*]—Rather, ‘of the wicked;’ or such as are in a state of utter ruin and perdition. The Hebrew word is the indefinite term רְפָאִים.

18. *The wicked shall be a ransom for the righteous.*]—The wicked shall be brought into those troubles, which are either threatened by God, or designed by wicked men, against the righteous; and by those means, as by a ransom, the righteous shall be delivered. Thus, Achan was a ransom for Israel, (Josh. vii. 18—26) and Haman for Mordecai.—*Poole*.

20. *There is treasure, &c.*]—‘Desirable treasure and oil are in the dwelling,’ &c.—*Dr. Waterland*.

Houbigant renders the last clause, 'But a foolish man will dissipate these;' and Schultens, 'But a foolish man,' or a man given to luxury and extravagance, 'absorbs it;' i. e. all that desirable treasure and opulence, which his wise and careful father had abundantly laid up.—*Dr. Dodd.*

25. *The desire.*—By the word 'desire,' in this and other texts, we are to understand a man's natural propensity; the general habit, and fixed character of his mind.

26. *He coveteth greedily, &c.*—The Septuagint and Arabic versions read, 'The wicked man coveteth,' &c.

28. *The man that heareth, speaketh constantly.*—It is difficult to understand these words. The meaning of the original seems to be this; 'The man who heareth, or listeneth, with an intention to obey the truth, speaketh consistently and never varies.'

29. *Hardeneth his face.*—That is, he never blushes at his vices; but becomes, as we now say, 'hardened' in his crimes.

CHAP. XXII. VER. 2. *The rich and poor meet together: the Lord is the maker of them all.*—If, as Solomon says, God is the maker of the poor as well as the rich, he is consequently their father too, and their benefactor. Such a portion of happiness may usually be obtained by them as will make their present condition tolerable. But what are the sons of men, without exception? Strangers, sojourners, pilgrims, travellers. All temporal differences will cease for ever, when we come to our journey's end; and that end is near to many of us, and is not far distant from any of us.—*Dr. Jortin.*

3. *The evil.*—The evil alluded to here must mean some public danger, or calamity. There is nothing in the original to justify the use of the article *the* before evil; and the sense would be clearer without it.

8. *The rod.*—The word 'rod' must here be understood as the emblem of power, and not the instrument of punishment. The Septuagint adds after this, 'God blesseth, or loveth, a cheerful giver,' which is cited by St. Paul, 2 Cor. ix. 7.

11. *He that loveth pureness of heart, &c.*—Rather, 'He that loveth pureness of heart, the grace of his lips shall make the king his friend.' That eloquence and wisdom, which proceed from purity of heart, must be of all others most valuable and efficacious.

13. *There is a lion without.*—This is said to signify, that he will use any pretext to indulge his love of indolence and ease.

14. *Is a deep pit.*—That is, it is like a deep pit; understanding the word 'pit' as a snare, in which animals are often taken alive. We now call it 'a pit-fall.' See note on Ps. lxxxviii. 4.

15. *Foolishness.*—By 'foolishness,' we are to understand

human infirmities in general, both of body and mind. These are said to be bound in the heart of a child; i. e. they are inherent to his nature.—See *Calmet*.

22. *In the gate.*]—That is, in the place of public resort. See note on 2 Kings vii. 1.

24. *Thou shalt not go.*]—Rather, ‘Thou shalt not associate.’

29. *He shall stand before kings.*]—That is, he shall have the honor of serving kings. The phrase ‘to stand before,’ is a hebraism signifying to serve, or wait on.

CHAP. XXIII. VER. 4. *Labour not to be rich: cease from thine own wisdom.*]—Rather, ‘Labor not to be rich, so as to desist from the pursuits of wisdom.’

5. *Wilt thou set thine eyes upon that which is not?*]—‘He expresses it in such a manner, as if a rich man sat brooding over an estate till it was fledged, and had gotten itself wings to fly away.’—*Abp. Tillotson*.

8. *Thy sweet words.*]—The compliments which the visitor might have lavished on the host and his entertainment.

13. *He shall not die.*]—That is, he shall not come to misery and ruin. See note on chap. xv. 10. In the next verse, the term ‘hell’ is used as nearly equivalent.

18. *For surely there is an end.*]—That is, to the prosperity of sinners, which to foolish men may be the object of envy.

19. *In the way.*]—That is, in ‘the right way.’ There is a similar expression in Terence.

‘Te oro, Davus, ut redeat jam in viam.’

‘I entreat you, Davus, that he may now return the way where the adjective *right* must necessarily be understood to complete the sense. This ellipsis is common to other languages; but it is used with greater latitude in the Hebrew. (See numerous instances of it in *Buxtorf*, Thes. Gram. lib. ii. c. 2. p. 347; and compare Ezek. xxxiv. 5.) In ch. xxii. 1, the epithet ‘good’ is properly supplied by our translators; and in Is. lxv. 20, where it is said, ‘There shall be no more thence an infant of days;’ the word *few* must be understood before ‘days.’ Similar ellipses of the adjective are not unusual before ‘Nomen,’ ‘fama,’ &c. in Latin; and before ‘Name,’ ‘reputation,’ ‘character,’ &c. in English.

27. *A deep ditch—a narrow pit.*]—These are strong, metaphorical expressions, denoting snares that catch and destroy.

30. *Mixed wine.*]—See note on Psa. lxxv. 8.

31. *Look not thou upon the wine, &c.*]—Red wine is more esteemed in the east than white; and we are told, in the *Travels of Olearius*, that it is customary with the Armenian Christians

in Persia, to put Brazil wood, or saffron, into their wine, to give it a higher color, when the wine is not so red as they like. He mentions the same thing also in another place. These accounts of their putting Brazil wood, or saffron, into their wines, to give them a deeper red, discover a peculiar energy in the use of the Hebrew verb, which is in the conjugation called Hithpael. This, according to grammarians, denotes an action that turns upon the agent itself: not always, it may be observed, but in this case it should seem that it ought to be taken according to the strictness of grammar, and that it intimates the wine's 'making itself redder,' by something put into it. 'Look not upon the wine when it maketh itself red.' It appears indeed from Isa. lxiii. 2, that some of the wines about Judea were naturally red; but so are those wines in Persia, supposed by Olearius to be only more deeply tinged by art; and this coloring is apparently to make it more grateful and tempting to the eye.—See *Harmer*, vol. ii. 142.

35. *They have stricken me, &c.*—'They have stricken me, shalt thou say, and I did not see it; they have beaten me, and I did not know them: when will it be that I shall awake, and again return to my wine?'—*Houbigant*.

CHAP. XXIV. VER. 13, 14. *My son, eat thou honey, &c.*—It is well known in how high esteem honey was held by the ancients for food, for drink, for medicine, for preserving dead bodies, and particularly for infants. See Isa. vii. 15; Eccclus. xxxix. 26. Hence the ancient Christians used to give a little milk and honey to those who were baptized, as persons regenerate and born again; because honey, as well as milk, was the nutriment of little children in those countries. See 1 Sam. xiv. 27; Luke xxiv. 41, 42. All this may be applied to wisdom, from which the mind derives the greatest satisfaction, and therefore it ought to be our daily diet, our sweetest refreshment, from the beginning of our days to the end of them.—See *Bp. Patrick*.

18. *And he turn away his wrath from him.*—That is, 'Lest the Lord turn away his wrath from him, and manifest it towards thee.'

20. *The candle of the wicked shall be put out.*—That is, 'they shall not prosper.' See notes on Job xviii. 5, and xxi. 17.

27. *Prepare thy work without, &c.*—Commentators in general are of opinion, that this is a precept directing men to the necessary pursuits of agriculture, before they indulge in the luxury and expense of erecting a splendid mansion. But it seems more natural to consider the words, with *Mercier*, as containing advice with respect to preparing timber and other ma-

terials of a house in the fields, or in the woods, previously to the building; as was the case in the construction of Solomon's temple, see 1 Kings vi. 7.

CHAP. XXV. VER. 1. *Copied out.*]—That is, either out of other books, or writings of Solomon, concerning natural and civil things, of which we read, 1 Kings iv. 32; or out of the historical records, which were then extant concerning Solomon's speeches and actions in the history of the kings of Judah. These are often mentioned in the Holy Scriptures.—*Poole.*

2. *It is the glory of God to conceal, &c.*]—This chapter begins with a sentence, which Lord Bacon applies to all the learning and wisdom of Solomon; in which, he says, 'Solomon arrogates nothing to himself, but only the honor of the investigation and discovery of truth; which it is the glory of God to conceal, and the glory of a king to find out. As if the Divine Majesty took delight to hide his works, to the end to have them found out; and as if kings could not attain greater honor, (or pleasure, or recreation either) than to employ themselves in that business; considering the great command they have of wits, and means, whereby the investigation of all things may be effected.'—*Advancement of Learning*, book vi. chap. 6.

3. *For height.*]—The meaning of the preposition *for* here is 'on account of.' Such is often the signification of the prefix 7 in the Hebrew text.—See *Noldius*.

6. *Put not forth thyself.*]—That is, 'Do not behave in a proud, boasting, or ostentatious manner.'

11. *Apples of gold.*]—That is, golden apples, or fruit of a golden color. 'A discourse well-timed is like oranges in a flowered, silver basket.' The Hebrew is במשניות כסף. See an Essay for a New Translation of the Bible. Bp. Patrick renders it, 'In baskets of silver net-work.'

14. *Whoso boasteth himself of a false gift.*]—That is, 'Whoever pretends that he will make a valuable present, and disappoints the reasonable expectation of him to whom it is promised.' With respect to clouds and wind being prognostics of rain, see notes on 1 Kings xviii. 44; Jude 12.

15. *A soft tongue breaketh the bone.*]—It should be 'a bone.' This seems to be a proverbial form of expression, signifying that gentle and conciliating language will often accomplish the most difficult things.

16. This verse appears to contain a wise precaution for men not to indulge in intemperance, though they may have opportunities of feasting on dainties, which occasionally fall in their way, and cost them nothing.

19. *Is like a broken tooth, and a foot out of joint.*]—The pro-

priety of the simile consists in this, that both these accidental evils are continually producing inconvenience, and giving us pain and uneasiness. So, also, a misplaced confidence is hourly in danger of being betrayed, which must be a subject of constant mortification and regret.

20. *As vinegar upon nitre.*]—We are not to understand by the word, נֵתֶר, that substance now generally called ‘nitre;’ but an alkaline earth, which the ancients denominated *natron*, on which if vinegar or any acid be poured, an effervescence will immediately be produced.

22. *Thou shalt heap coals of fire upon his head.*]—A strong, proverbial form of expression, denoting the powerful emotions of shame and remorse. See Rom. xii. 20.

24. *And in a wide house.*]—See note on chap. xxi. 9.

26. *A troubled fountain, and a corrupt spring.*]—In the former, we may suppose that the water is rendered feculent, or turbid; and in the latter, that it has been poisoned, or rendered useless, by substances thrown into it for that purpose. Instead of ‘fountain,’ we should understand one of those cisterns, or reservoirs, in which the inhabitants of Judea used to catch and preserve rain-water.

CHAP. XXVI. VER. 2. *As the bird by wandering, &c.*]—‘Curses which fly out of men’s mouths causelessly, shall no more alight where they would have them, than a sparrow which wanders uncertainly, or a dove which flies away swiftly, will settle according to their direction.’ See *Bp. Patrick*, and *Doederlein*. Or it may be, ‘Such curses fly as swiftly as those birds (whose property it is to fly up and down) over the head of him against whom they are directed, and never touch him.’ Dr. Waterland renders it, ‘As the sparrow is for wandering, as a wild dove to fly, so the rash curse shall not come.’

5. *Answer a fool according to his folly.*]—Dr. Kennicott, (*Dissert. ii. p. 360.*) thinks that the Syriac version has here preserved the true reading; which is, ‘Converse with a fool according to thine own wisdom.’ The Chaldee Paraphrase, also, confirms this reading. Bp. Warburton endeavours to reconcile the present text with verse 4, by considering that there are different kinds of folly; and that there are some circumstances, under which it may be proper to answer a fool, and others under which it may not.—See, also, *Matt. Poole*.

6. *He that sendeth a message, &c.*]—Rather, ‘He that cutteth off the feet, he that swalloweth bitterness, and he that sendeth a message by the hand of a fool, are equal;’ that is, they are equally foolish.—*Schultens*.

7. *The legs of the lame are not equal.*]—Bp. Patrick and others render the original very differently; ‘As dancing to a cripple, so is a parable,’ or a maxim of wisdom, &c.

8. *As he that bindeth a stone in a sling, &c.*]—In order to understand the significance of this proverb, we must suppose that the Hebrew word יָבֵן means ‘a precious stone,’ as it frequently does, (see *Taylor*) and that the person puts it into a sling, for the purpose of throwing it away. See the marginal reading.

9. *As a thorn, &c.*]—As a drunken man handles a thorn by needlessly grasping it and wounding himself, regarding only the leaves and flowers, without considering the prickles; so fools use proverbs, which may vex and irritate, without producing instruction and improvement.

10. *Rewardeth the fool.*]—The scriptural sense of the verb ‘to reward,’ is to render unto every one according to his deserts. It conveys the idea of retributive justice; and often means, as in this place, ‘to punish.’

14. *As the door, &c.*]—The slothful man turns on his bed as naturally as the door turns on its hinges. Not satisfied with the wholesome refreshment of sound sleep, he turns on his bed from mere restlessness, with a view to indulge himself in the luxurious enjoyments of indolence.

23. *Burning lips.*]—Ardent expressions of friendship and kindness. ‘Lips’ are often taken for ‘words,’ or ‘speech;’ that is, the instrument, or cause, for the effect.

27. *Whoso diggeth a pit shall fall therein, &c.*]—The wicked are not only disappointed in their designs, but often involve themselves in that mischief, which they intended to do to others: just like a man that falls into a pit, digged with his own hands; or that is crushed to death by a stone, which returns upon him, as he rolls it up a steep place for the oppression of another.—Bp. Patrick.

28. *A lying tongue hateth, &c.*]—‘A deceitful tongue shall suffer by its own example; a deceitful mouth shall fall into ruin.’—Houbigant.

Our translation, however, may be justified; and the meaning is, that it is common for men to hate those to whom they have done an injury: ‘Proprium humani ingenii est, odisse quem læseris,’ says Tacitus; and this aversion is always strong, in proportion to the greatness and injustice of the wrong that has been done.—See *Calmet*.

CHAP. XXVII. VER. 5. *Open rebuke is better than secret love.*]—He that takes the liberty of telling others their faults,

and of rebuking them freely, as occasion requires, is a better friend, than he who may have more affection in his heart, but makes it not known by such good effects.—*Bp. Patrick.*

9. *Ointment and perfume.*—At the close of a visit in the eastern countries, it is common to sprinkle rose-water, or some other sweet-scented water, on the guests, and to perfume them with aloes-wood; which is brought last, and serves as a sign, that it is time for a stranger to take his leave. Great numbers of authors take notice of this part of eastern complaisance, but some are much more particular and distinct than others. Maundrell, for instance, who gives a most entertaining account of the ceremony of burning odors under the chin, does not mention any thing of the sprinkling of sweet-scented waters. However, many other writers do; and Dr. Pococke has given us the figure of the vessel, which they make use of on this occasion, in his first volume, plate 57, R. They are both of them used in the east; but if one is spoken of more than the other, it is, I think, the perfuming of people with odoriferous smoke. The Scriptures, in like manner, speak of perfumes as used anciently for evil purposes as well as sacred, though they do not mention particulars. Perhaps the word here rendered ‘perfume,’ comprehends in its meaning the waters distilled from roses, and other odoriferous flowers, whose scents in the east, at least in Egypt, if Maillet may be admitted to be a judge, are much higher and more exquisitely grateful than with us: but if those distillations should be thought not to have been known so early, the burning of fragrant things, and making a sweet smoke with them, we are sure they were acquainted with. See *Exod.* xxx. 34—38. *Dan.* ii. 46, and *Harmer*, vol. ii. p. 379.

The Septuagint reads, ‘By ointment, and wine, and incense, the heart is made glad; but the soul, or spirit, is broken by misfortunes.’

14. *He that blesseth his friend, &c.*—He that spends all his time in nothing else but proclaiming his praises extravagantly, who hath bestowed great benefits upon him, disparages rather than commends his benefactor, in doing so much for a base flatterer, who, magnifying his own deserts, rather than the other’s bounty, incurs his just displeasure.—*Bp. Patrick.*

‘To bless,’ here means ‘to compliment with adulation.’ See note on *Luke* vi. 28.

17. *So a man sharpeneth the countenance of his friend.*—The common word פָּנִים, ‘face, or countenance,’ seems here, according to the Hebrew idiom, to be redundant, and might have

been omitted. The meaning of the proverb evidently is, that the powers of the mind are invigorated and improved by the mutual intercourse of friendly conversation, as iron is sharpened by iron.

18. *Whoso keepeth the fig-tree, &c.*]—As he that diligently looks after the fig-tree, (especially whilst it is young and tender) and preserves it from suffering by drought, by vermin, or by wild beasts, &c. shall at last eat of its pleasant fruit; so he that faithfully defends his master's reputation, and takes care that his estate be not wasted, shall in due time be amply rewarded for his integrity.—*Bp. Patrick.*

19. *As in water, &c.*]—Dr. Grey says, this should be rendered, 'As the water sheweth the face to the face; so doth the heart the man to the man.' The meaning is, that a man may know what character he deserves, as well by looking into his own heart, as he can tell what sort of a face he has by looking on the water. Perhaps, a very confused and imperfect knowledge is here meant to be expressed. Houbigant renders it, 'As faces are like faces; so is the heart of one man to another.'

21. *So is a man to his praise.*]—The Septuagint reads, 'And a man is tried by the mouth of those who praise him;' which Houbigant adopts. By a slight inversion, we may read, 'As the fining-pot is for silver, and the furnace for gold, so is praise for man;' that is, praise is as well calculated to prove whether a man be modest and humble, or proud and vain, as the fining-pot and the furnace are to shew whether the precious metals are pure or not.

24. *For riches are not for ever, &c.*]—For as no riches are so durable as these, which increase and multiply continually; so the greatest estate, even in these, unless well managed, will in time be brought to nothing: nay, the crown itself will not continue to many generations, without due care to preserve its revenue; of which these ought to be thought the best and most lasting portion.—*Bp. Patrick.*

25. *The hay appeareth, &c.*]—For the maintenance of which the earth brings forth plentifully, without any more pains of thine, than only in the spring-time to drive the flocks and herds into the pastures; and to look after them, when the earth brings forth grass and young herbs for their food. In addition to this, those are only required to gather hay for them, in due season, which even the mountains afford for their fodder and winter-provision.—*Id.*

26. *The lambs are for thy clothing, &c.*]—And if thou takest care to preserve them, they will preserve thee; for the sheep

and the lambs will afford wool to make thee clothes; and, with the price of thy goats, thou mayest purchase a field, for the sowing of corn to make thee bread.—*Id.*

CHAP. XXVIII. VER. 2. Melancthon's comment on this verse is as follows: The complaints of the negligence of princes, their exactions, oppressions, want of care to administer justice, &c. are very usual, and the people still accuse them and their court: but God accuses both princes and people; and for the sins of the people, he gives them ill governors; as Solomon here teaches, that for the transgression of a country, i. e. both of prince and people, many are the princes thereof: that is, none reign long, or many reign together, opposing and expelling one another. Now, for the cure of this, he gives a singular admonition, necessary both for prince and people, which is this;—that a prudent and wise man makes empire durable. That is, a wise prince will relinquish his own right, for the sake of peace, and suffer some inconveniences to prevent greater; as Fabius and Cicero did. On the other hand, people are to be advised, lest they draw greater mischiefs upon themselves by seditious counsels, than those which they study to remedy.

3. *A poor man that oppresseth the poor.*—The original may be rendered 'A man in power, who oppresseth the poor, is like,' &c. See *Houbigant*, and *Doederlein*.

12. *When the wicked rise, a man is hidden.*—That is, when the wicked are elevated to posts of honor, men of merit are in general neglected and overlooked; or lie concealed in obscurity. See ver. 28.

CHAP. XXIX. VER. 10. *The just seek his soul.*—That is, 'The just seek' (with a view to preserve) 'the life of the upright.' Schultens renders it, 'Bloody men hate the upright, and seek the life of the just.'

CHAP. XXX. VER. 1. *Prophecy.*—What is here translated 'prophecy,' evidently means a collection of grave, sententious maxims. The word was certainly used in a very lax and indefinite sense in the time of our translators. In the *Memoirs of the Life of Colonel Hutchinson*, the preachers of those days were called 'prophets;' and of course their harangues would be deemed 'prophecies.' 'God, in his mercy, sent his prophets into all corners of the land to preach repentance, and to cry out against the ingratitude of England.'

2. This verse seems to contain a modest apology from Agur for his own ignorance, when, perhaps, his disciples Ithiel and Ucal had asked him some abstruse questions relative to the nature and attributes of God.

8. *Give me neither poverty nor riches.*]—We must not understand this petition as a prayer absolutely against riches, or absolutely against poverty, for in that view the prayer would be unlawful, poverty and riches being in themselves indifferent, and the blessing of God may go with both: but it is a comparative prayer; as if the pious author had said, ‘Rather than either poverty, or riches, give me, O Lord, if it be thy will, the intermediate state between both.’ Such speeches, by way of opposition, or antithesis, yet implying in themselves a choice, are frequent in Scripture, as Hosea vi. 6, ‘I desired mercy and not sacrifice;’ which is not to be understood as though God forbade sacrifice; but it means, that he preferred mercy before sacrifice. So, also, Matt. vi. 19, ‘Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven;’ which is not to be understood as a plain prohibition to lay up earthly treasures; but, ‘Lay up treasures in heaven rather than treasures upon earth; shew greater care for the one than for the other.’—See *Jos. Mede*.

13. *O how lofty are their eyes! and their eye-lids are lifted up.*]—The lifting up of the eyes and the eye-brows are physiological marks of pride, superciliousness, and insolence.

15. *The horse-leech hath two daughters.*]—Bochart thinks we should read, ‘Destiny has two daughters, which always cry, Give, give;’ and he is followed by Dr. Waterland, Calmet, and Houbigant. These daughters are supposed to be the grave and hell. Or, according to the ancient rabbis, ‘Destiny,’ by which they meant the necessity of dying, ‘hath two daughters, paradise and hell;’ one of which incessantly calls for the good, and the other for the wicked.

These words, in my judgment, says Bp. Patrick, seem to be an answer to some such question as this, (which the scholars had propounded to Agur, after the manner of enigmatical discourses) ‘What is most insatiable?’ which he chuses to give an account of in this place, the better to represent the nature of those wicked men, of whom he had spoken before; whose desires are a gulph which can never be filled. At first he seems to have thought but of two things; namely, ‘the grave,’ and ‘the barren womb,’ which might probably be called the daughters of the horse-leech: but he presently adds another, and then a fourth occurred to his mind, as no less insatiable. This he expresses after the manner of the Hebrews, who, intending to mention four things, or more, separate them at first, and begin with a less number, and then proceed to all that they designed. We have an example of this in the 18th and 21st verses; in chap. vi. 16; and in Amos i. 3, 6, 9.

17. *The ravens of the valley shall pick it out.*]—This indicates that the offender should die an ignominious death, and that his body should be exposed to the beasts of the field, and the fowls of the air.

19. *The way of a man with a maid.*]—The Hebrew word **דרכו** rendered ‘the way,’ means in this place, ‘God’s way;’ or the manner in which the divine wisdom and power operate. It is so used, Deut. xxxii. 4; 2 Sam. xxii. 31; Ps. xviii. 30; and in other places. The preposition also translated ‘with,’ is in the original **ב**, which usually signifies ‘in.’ So that the Hebrew will admit of a very different interpretation from that which is here given; and there is little doubt but the last clause of this verse relates to the wonderful contrivance of Divine Providence, by which the human foetus is formed, and nourished in the womb of its mother. The original **עלמה** conveys the idea of a young female, pregnant with her first child. See the Heb. Lexicons on **עלם**.

20. *Such is, &c.*]—Rather, ‘This is,’ &c. There is no similitude intended with respect to the preceding verse. ‘She eateth.’ This may be understood metaphorically for the indulgence of her vicious passions; and ‘Wipeth her mouth;’ that is, continuing the figurative form of expression, ‘She endeavours to clear away all external evidence of her guilt, and then has the shameless audacity to say, ‘I have done no wickedness.’

Some commentators think, that the adulterous woman here means an idolatress, who, having eaten of the sacrifice offered to an idol, wipes her mouth in order to conceal her crime, and afterwards persists in asserting that she is innocent. But this appears fanciful and strained.

26. *The coneys.*]—Instead of ‘coneys,’ or ‘rabbits,’ some commentators are of opinion, that the bear-mouse, the mountain-mouse, the rock-rat, or the ashkoko, described by Bruce as living among the rocks, is here meant. See note on Ps. civ. 18.

31. *A greyhound.*]—Commentators are not agreed respecting the interpretation of the words **זריז מתנים** because they will apply to any quadruped that is tight, or well-braced about the loins. Some think the race-horse is meant; Doederlein prefers the zebra.

31. *And a king.*]—The expression of ‘going well,’ (ver. 29.) as applicable to a king in this verse, must be taken metaphorically for good conduct.

31. *Against whom there is no rising up.*]—Whose virtues, wisdom, and moderation in ruling, prevent all insurrection and complaints. Bp. Patrick and others apply this last expression to the marching of a king at the head of a victorious army.

CHAP. XXXI. VER. 1. *The words of king Lemuel.*]—By a very slight alteration of the Hebrew, instead of this, we may read, ‘The words of his mother to the king;’ and as we nowhere read of king Lemuel, the subject and style of the following address very much favor this conjectural emendation: though the repetition of Lemuel in the vocative case, verse 4, may seem some objection to it: but the name may then be rendered, according to its signification, ‘O thou, who art given me from God.’

2. *What, my son? and what, &c.*]—These interrogations, according to the Hebrew idiom, may be considered as an earnest and endearing form of bespeaking attention and obedience to the salutary precepts which follow.

7. *Let him drink, &c.*]—That is, let him drink with moderation, so as to revive his drooping spirits, and make him, for a time, forget his sorrows.

10. *Who can find, &c.*]—This is the beginning of a short alphabetic poem describing the virtues of a good wife, and the description is continued to the end of the chapter. Every verse commences with a letter of the Hebrew alphabet in regular succession, *aleph, beth, gimel, &c.* to the last verse, which begins with *thau*. This form of composition seems to have been much admired by the Hebrews, and was frequently adopted, we may suppose, for the purpose of assisting the memory. Taken as a whole, this little poem contains an admirable picture of a good wife, agreeably to the primitive manners of the east. Her employments are evidently not those of a woman shut up in a haram; but of one, who had great power and influence, as well as a variety of employment in her family.

11. *He shall have no need of spoil.*]—That is, he shall be under no temptation to enrich himself, or satisfy his own wants, by invading the property of others.

15. *While it is yet night.*]—That is, before day-break, which in Judea was not, in general, much before six o’clock in the morning.

15. *A portion to her maidens.*]—That is, she allots to her maid-servants their respective portions of work to perform.

21. *Clothed with scarlet.*]—That is, her household are not only warmly, but richly clothed, their garments being dyed of the most fashionable and expensive colors.

22. *Silk.*]—Rather, ‘fine linen.’ In the original it is *ww*. Compare Luke xvi. 19.

24. *Girdles.*]—These belts, or girdles, were often very costly, and interwoven, or embroidered, with gold. They were used not only for the purpose of confining the flowing robes of the

Orientalists; but also for carrying their swords, holding their money, &c. and they formed one of the articles of commerce between the Phœnicians, the Egyptians, and other nations.

28, &c. In these latter verses, the sacred writer expresses the felicity of this virtuous woman; dutiful children, a grateful and affectionate husband, general esteem and approbation.—

Dr. Dodd.

30. *Favour.*—Rather, ‘affection,’ or outward expressions of it; such as admiration and praise.—See *Parkhurst* on *יָרָא*.

PROVERBS

ECCLYASTES.

INTRODUCTION.

THIS book is said, by the Jews, to have been written by Solomon in the decline of life, after he had been seduced to idolatry and sin. If this be true, it affords valuable proofs of the sincerity with which he regretted his departure from righteousness. Some, however, have ascribed the work to Isaiah; and the Thalmudists pretend, that Hezekiah was the author of it. But we shall be convinced that it should be assigned to Solomon, if we consider that the author styles himself 'the son of David, king of Jerusalem;' and that he describes his wisdom, his riches, his writings, and his works, in a manner only applicable to Solomon. The later Jews are said to have been desirous of excluding it from the canon, from some contradiction and improprieties which they fancied to exist, by not considering the scope and design of the author. But when they observed the excellent conclusion, and its consistency with the Law, they allowed its pretensions. There can, indeed, be no doubt of its title to an admission.

The main scope and tendency of the book have been variously represented. Mr. Desvœux, after an accurate discussion of the different opinions, has pronounced it to be a philosophical discourse, written in a rhetorical style, and occasionally interspersed with verses. It may be considered as an enquiry into the CHIEF GOOD; an enquiry conducted on sound principles, and terminating in a conclusion, which

all, on mature reflection, must approve. The great object of Solomon appears to have been, from a comprehensive consideration of the circumstances of human life, to demonstrate the vanity of all worldly pursuits.

In discussing the principal subject, the author deviates into some remarks, incidentally suggested, in order to preclude objections, and to prevent false conclusions. It is therefore necessary always to keep in mind the purport and design of the discourse; which is carried on, not in a chain of regular deductions, but in a popular and desultory manner. It is necessary also to examine what Solomon states as his first doubts and hasty thoughts, corrected by his cooler judgment; and to distinguish what he says for himself, from what he urges in an assumed character; for though the book be not, as some have imagined, a dialogue between a pious person, and one of Sadducean principles; yet, in the course of the work, the Preacher starts and answers objections. He may be supposed to take up the probable opinions, as it were, of an encircling crowd; and sometimes to admit, by way of concession, what he afterwards proves to be false. We must be careful, therefore, not to extend those principles, which Solomon grants, beyond their due bounds, nor to understand them in a different sense from that in which they are admitted by him.

From want of due consideration of these circumstances, the sentiments of Solomon have been perverted to countenance false and pernicious opinions; and from want of attention to the design of the book, as here described, some writers have had recourse to very extraordinary means of reconciling particular passages with the main scope and pious conclusion of the work. Hence, to vindicate it from any imputations of bad tendency, Olympiodorus maintained that Solomon speaks only of natural things in the book, though he intersperses a few moral sentiments; and St. Austin endea-

vours to explain it by having recourse to allegory: but such solutions are not worthy of much attention; and what has been already said will sufficiently account for all difficulties that may occur in considering the work. We need only recollect, that the style of the book is particularly obscure and vague, though unornamented and prosaic; that the question itself is embarrassed with difficulties; and that the desultory mode of argument is liable to be mistaken, where various opinions are introduced; and when the author diversifies his character, without accurately discriminating his serious, from his ironical remarks, or objections from his answers. It must, however, be wilful delusion, or perverse sophistry, which selects partial extracts for the encouragement of sin, where the dispassionate and rational inquirer after truth will find true wisdom, and deliberate piety.—*Dr. Gray.*

CHAPTER I.

VER. 2. *Vanity of vanities.*]—This is, in Hebrew, a form of expressing the superlative degree, and means ‘extreme vanity.’

3. *What profit, &c.*]—The word rendered ‘profit,’ signifies ‘surplus,’ or that which remains, after allowance is made for toils and fatigue, &c. It occurs eleven times in this book, and I think, says Mr. Desvœux, the original notion of residue, or remainder, may well be preserved in every place, and will generally set the author’s meaning in a better light than any other expression; though it may sometimes be convenient to make use of another word.—*Dr. Dodd.*

4. *One generation passeth away, &c.*]—The object of the preacher in this, and the three following verses, seems to be, to contrast the transitory life of man, and all his enjoyments, with the permanent laws of nature.

6. *According to his circuits.*]—In Judea, and in many other parts of the world, the winds are by no means so variable as they are in this country; but are periodical, and are observed to return, with some constancy, at particular seasons

of the year. This seems to be what is meant by 'the circuits of the wind.'

7. *Whence the rivers come, thither they return again.*—We may regard this as a curious geological fact, which subsequent inquiries appear to have confirmed.

8. *The eye is not satisfied with seeing, &c.*—Desvœux and other commentators would connect the latter part of this verse with the following, and read, 'The eye is not satisfied with seeing, nor the ear with hearing; yet the thing that hath been, is that which shall be; that which is now done, is that which shall be done again; and there is nothing new under the sun.'

11. *There is no remembrance, &c.*—In order to obviate the objection, which might be made to the position laid down in the last verse, the preacher here observes, that there is no remembrance, or memorial, of many events which happened in former times, and that the same oblivion will extend to things in future. We must not conclude, therefore, that similar circumstances to those which we may now witness have not before occurred, because we do not know them, or because they are not recorded.

14. *I have seen.*—Rather, 'I have contemplated;' for so the verb *ראה* often signifies.

15. *That which is crooked, &c.*—The meaning seems to be, 'That which is naturally perverse in human nature cannot be corrected; and the wants or deficiencies of men are innumerable.'

17. *Madness and folly.*—The Hebrew word which we render 'madness,' is in the plural number *הוללות*, which from its root, *הלל*, 'to praise, to boast, to shine,' may signify all the gratifications of vanity, pride, and folly.

18. *For in much wisdom, &c.*—The sum of the matter, from the 16th verse, is this: First, the research of wisdom, nay, the very possession of it, by which a man is enabled to distinguish good from evil, avails nothing to solid happiness: on the contrary, it even serves to embitter life; as nothing can be more afflicting to a rational mind, than to see, and yet not be able to reform, the vices and disorders of his fellow-creatures.—*Dr. Dodd.*

It is, as the Poet observes,

'To see all others' faults, and feel our own.'

CHAP. II. VER. 2. *It is mad.*—Or, 'It is a spark that glitters for a moment.' The Hebrew is *מהולל*. See chap. i. 17.

8. *As musical instruments, &c.*—Any one, says M. Des-

vœux, p. 487, who will read the original with attention, may easily perceive, that this catalogue of Solomon's acquisitions, from ver. 4 to 8, is divided into several members by as many verbs; each of which has one, or more substantives, either governed by it, if it be active, or belonging to it, as its nominative, if it be passive. But it must be farther observed, that none of these members take in both things and persons. Our author was so accurately exact in preserving this distinction, that though slaves and cattle were considered in pretty much the same light by the ancients, and though he made use of the same verb with respect to both; yet he repeated that verb twice, rather than bring both under the same head. This seems a probable reason that שָׂרָה, and שָׂרוֹת, which are brought by Solomon under the same head with men-singers and women-singers, are persons and not things. שָׂרָה is very properly derived from a verb signifying to plunder, or lay waste; and so may signify a woman, who is the object of warlike devastation; i. e. a fair captive; and it is reasonable to suppose, that in the catalogue of the acquisitions which he made, in order to indulge his pleasures, Solomon would not forget that circumstance of which the historian speaks so strongly: 'Solomon had seven hundred wives, princesses, and three hundred concubines.' 1 Kings xi. 3. See *Doederlein*, in loco. The possession of female captives was one of the most distinguished marks of ancient grandeur. His mention of the 'peculiar treasure of kings and provinces,' confirms this opinion. This treasure did not consist of gold and silver only, for female captives made a considerable part of it. See Judg. v. 30, and *Homer*, Il. ii. l. 355.

12. *For what can, &c.*—The particle כִּי might here have been rendered as an interrogative; and, omitting the 'for,' it would be better to read, 'What can a man do that cometh after the king?' He means to say, that he had many superior advantages of acquiring knowledge by experience; and that any man, who succeeded him in his inquiries, would have little to add from the result of his own observations.

14. *The wise man's eyes are in his head.*—That is, 'He uses, as he ought, the powers which God has given him.'

19. *Who knoweth whether he shall be a wise man or a fool?*—Solomon seems to make this anxious and doubtful inquiry with particular reference to his own son, Rehoboam.

24. *There is nothing better, &c.*—Houbigant renders this verse, 'Neither is the man happy who eats and drinks and refreshes himself with the good things gained by his labor. This appointment, also, I perceived, was from the hand of God.'

25. *For who can eat, &c.*]—Rather, ‘For who could eat, or who could hasten to indulge these gratifications, more than I?’

Bp. Patrick’s comment upon this verse is, ‘For the truth of which, you may rely upon my experience; who, when I could have hoarded up as much as any other man, chose rather freely to enjoy the fruit of my labors; and was as forward to spend, as ever I was to get: but I must acknowledge this to be the singular grace of God to me; who preserved me from that great folly of neglecting myself, for the sake of I know not whom.’

26. *For God giveth, &c.*]—Rather, ‘Yet God giveth,’ &c. or, ‘Nevertheless God,’ &c. See *Noldius*, or *Taylor*, on יָדָה.

26. *This also is vanity.*]—He alludes to the folly of men, who spend their lives in laboring, gathering, and heaping up for others.

CHAP. III. VER. 5. *A time to cast away stones, and a time to gather stones together.*]—Commentators are not agreed as to the right interpretation of these words. Calmet offers the following: ‘A time to cast away stones with a sling, and a time to collect them again into a bag.’ Or, 2. ‘A time to cast stones on a field to render it barren, and a time to collect the stones out of a field to render it fertile.’ See 2 Kings iii. 25. Or, 3. ‘A time to cast away improper, and to collect proper, stones for building.’ See ver. 3. But it is probable, that the text refers to the very ancient practice of heaping stones together, as a rude memorial of some interesting, or important event; and to the scattering of them, when succeeding generations might have lost all remembrance, or respect for it. These heaps of stones were anciently called ‘carnes,’ or ‘carnedes.’ See note on Judges iii. 19.

Harmer’s observations on this text, however, deserve notice. Perhaps the time to cast away stones, and the time to gather stones together, mentioned by the royal Preacher, is to be understood, of giving to nations, with which there had been contests, the marks of perfect reconciliation, or continuing to them some tokens of displeasure and resentment. If we suppose the latter part of the verse to be exegetical of the former, which the learned know is very common in the Hebrew poetry, it will better agree with this explanation, than with that which supposes, that the ‘casting away of stones,’ means the ‘demolishing of houses,’ and the ‘gathering them together,’ the ‘collecting of them for building;’ since the casting away of stones answers to ‘embracing,’ in the latter part of the verse, not to the refraining from embracing. See 2 Kings iii. 19; and note on Job v. 23.

7. *A time to rend.*—This alludes to the ancient practice of rending garments, on occasions of extreme grief, or to express great indignation. See Gen. xxxvii. 29; Joel ii. 13.

Commentators have taken notice, that 'the rending' mentioned by Solomon, refers to the Oriental modes of expressing sorrow; but they seem to think, that 'the sewing' signifies nothing more than the terminating, or the abating, of affliction. Maimonides is quoted on this occasion, as saying, 'He that mourns for a father, &c., let him stitch up the rent of his garment at the end of thirty days, but never let him sew it up well.' As the other cases, however, are as directly opposite as possible, is it not more probable, that a season of joy is here meant, in contrast to a time of bitter grief, than merely some abatement of distress; and that by 'a time of sewing' is meant a time of making up new vestments, rather than slightly tacking together the places of their clothes, which were torn in the paroxysm of grief.

Thus, when Jacob supposed he had lost his son, Joseph, he 'rent his clothes' for grief, Gen. xxxvii. 34: whereas, the time of preparing for the circumcision of the son of Ishmael, the Basha of Egypt, when Maillet lived there, must have been a time of great sewing; for the rejoicing on that occasion lasted, it seems, ten days, and on the first day of the ceremony, the whole household of the Basha appeared in new clothes, (*Descript. de l'Egypte*, Let. x.) and were very richly dressed. Two vests of different-colored satin had been given to every one of his domestics, one of English cloth, with breeches of the same, and a lining of the fur of a Muscovite fox. The meanest slave was dressed after this sort with a turban, of which the cap was of velvet, or English cloth, and the other part adorned with gold. The pages had large breeches of green velvet, and short vests of gold brocade. Those of higher rank were more richly dressed; and there was not one of them but changed his dress two or three times during the solemnity. Ibrahim, the young lord that was to be circumcised, appeared on the morning of the first day, clothed in a half-vest of white cloth, lined with a rich fur, over a doliman of Venetian cloth of gold, and over this half-vest, he wore a robe of fire-colored camblet, lined with a green tabby. This vest, or quiriqui, was embroidered with pearls of a large size, and fastened before with a clasp of large diamonds. Through all the time the solemnity lasted, Ibrahim changed his dress three or four times a day, and never wore the same thing twice, excepting the quiriqui with its pearls, which he put on three or four times. It is sufficiently evident, that the time of preparing for this rejoicing was a time of 'sewing.' To the

patriarch Jacob it was a time of 'rending,' when he apprehended his son was dead; to the Basha Ishmael, the circumcision of his son was a time of 'sewing;' for that solemnity gives eastern parents exquisite joy, and the making up of great quantities of clothes is one of the methods which they use to express that joy.

11. Bp. Patrick's Commentary on this verse is, Though we are not apt to be satisfied with this vicissitude of things, yet God no doubt hath disposed them most wisely; and such a beautiful order appears in several contrarieties (as for example, of heat and cold, of day and night) that we may well conclude there is the same in all manner of events, though ever so opposite. God also hath given us wisdom to discern this in part; having endued man with the understanding of the present state of things, in the age wherein he lives: yet, as that is imperfect, (it being beyond our skill to know when our industry will succeed, and when a change will come) so he is not able to find out what relation the present changes have to the times that are gone before, and to those that are yet to come; and so he cannot give an exact account of the government of God, because he sees not the beginning, the progress, and conclusion, of every thing that comes to pass.

Lord Bacon observes, Solomon declares, not obscurely, that God hath framed the mind of man as a mirror, capable of receiving the image of the whole world; and as desirous of it, as the eye is of light. It is not only delighted in beholding the variety of things, and the vicissitude of times; but is ambitious to find out the established laws of nature. And though he intimates that this whole œconomy of nature (which he calls, 'the work that God hath wrought, from the beginning to the end') cannot be found out by man; it doth not derogate from the capacity of his mind, but is to be imputed to the impediments of learning.

12. *In them.*]—That is, 'In such fruitless inquiries.'

15. *God requireth that which is past.*]—That is, 'According to the ordination of his providence, he requireth that which is past to happen again.'

17. The last words of this verse may, in my judgment, says Bp. Patrick, be thus most literally translated out of the Hebrew: 'There is a time for (judging) every purpose, and every work there;' i. e. in those corrupt courts of judicature: every thing that has been transacted, in the judicatures which he had been speaking of.

18. *I said in my heart, &c.*]—That is, I thought within myself, that the reason why God is pleased to suffer so much injus-

tice to prevail in the world, was to humble men in their own conceits, and to let them see, that they were no better in their nature than brute beasts.—*Peters.*

21. *Who knoweth the spirit of man that goeth upward, &c.]—*Where shall we find a man in this thoughtless age, who seriously believes that the souls of men repair to God, and that the souls of beasts perish with them? No, in this the generality differ little from beasts, and having buried their minds in brutish pleasures, have no more thoughts of a future state than the beast; imagining that the soul of man perishes with the body.—*Bp. Patrick.*

The original מִי יָדָע may be rendered, 'But who foreknows the departure of man's spirit that goeth upward, and of the spirit of a beast, that goeth downward to the earth?' In other words, 'Who can foretel the hour of death, whether it be applicable to man, or beast?' See *Doederlein.* The Hebrew word is רוּחַ 'Breath, spirit,' &c. which is here taken for the principle of vitality.

CHAP. IV. VER. 1. *But they had no comforter.]—*This observation is repeated to impress us with an idea of the extreme misery, which the common people suffered, in those days, from the cruelty and tyranny of their oppressors.

2. *I praised.]—*The Hebrew verb שָׁבַח rather means here, 'to congratulate, to comfort, or console.' The sense of the passage is, that the royal preacher preferred death to such a state of suffering among the living.

5, 6. *The fool foldeth his hands, &c.]—*'The fool, folding his hands together, and eating his own flesh, saith, Better is the palm of one hand full of rest, than both hands full of work, and that which goes with the wind.' Desvœux, who observes that metaphors derived from images, which are not familiar to us, and which, on that account, may at first appear almost unintelligible, are sometimes easily understood, when compared with the context. Thus, the expression 'eating his own flesh,' does not immediately raise in the mind the distinct idea of any particular passion; but when you see envy mentioned just before, and consider the thread of the argument, there can remain scarcely any doubt, but that Solomon intended to describe an envious and idle man. So *Iliad* i. ver. 243, Agamemnon is represented as tearing his own heart, on account of a fault, in which he is still resolved to persevere. So *Ovid*, describing Envy, says *Suppliciumque suum est*, 'She is her own torment;' and in some lines ascribed to *Virgil*, it is said of her, that 'She drinks up the whole blood while devouring the limbs,' *Totum bibit artubus cruorem*; which he explains afterwards, by

saying, that the more envy a man has in his heart, the greater torment he is to himself: *Sibi poena semper ipse est.*—*Dr. Dodd.*

9. *They have a good reward for their labour.*—Two persons may undertake any business with greater probability of success than one, and expect to be recompensed for their labor.

11. *If two lie together, &c.*—The heat of the climate being great, it might appear somewhat surprising, that Solomon should speak of two lying together in one bed, in order to get heat; did we not recollect, that this might be done sometimes for medicinal purposes, and hardly ever practised else.

It could not in general be necessary, and it sometimes could hardly be borne in those sultry regions.

Agreeably to this, Maillet remarks, ‘that in Egypt they sleep each in a separate bed; that not only do the husband and the wife lie in two distinct beds, in the same apartment, but that their female slaves, though several lodge in the same chamber, have yet each a separate mattress.’ Let. ii. p. 124.

But in the age of Solomon, it might be thought very efficacious management to restore the vital heat, when it was almost extinguished; which was enough to justify the propriety of this sentiment of Solomon, in the ears of the inhabitants of this sultry part of the world. It was certainly used in the case of his father David, 1 Kings i. 1, 2.

12. *And if one prevail against him, &c.*—Houbigant renders it, ‘But if one should be circumvented, and they two be present, (to assist him) then the three-fold cord will not easily be broken.’

Doederlein thinks there is here an allusion to the fable of the father, who when dying called his sons to him, and, to shew them the advantages of union, gave them a bundle of twigs; which could not be broken when bound together, but were easily snapt asunder one by one.

13. *Better is a poor, &c.*—The regular formation of the Hebrew word *אֲדָמָה*, here rendered ‘poor,’ is from *אָדָם*, and it might have been translated by ‘experienced.’ The qualities of wisdom and experience, therefore, in a young prince, might well give him a preference over an old and foolish king, whose obstinacy and self-conceit render all admonition useless.

14. *For out of prison, &c.*—This verse might be connected with the preceding, and rendered thus: ‘Because he came from among slaves to be a king, and because he was born poor in the kingdom which became his.’ Bp. Warburton thinks that this is an allusion to some historical fact, with which we are not acquainted. The Vulgate considers the 14th verse as an illustra-

tion of the preceding, and reads very perspicuously, 'Because sometimes one person is advanced to a kingdom from chains and imprisonment; and another, born to royalty, dies of want.'

There is probably a reference here to the extraordinary history of Joseph.

15. *I considered all the living which walk under the sun, &c.*—Or, if this happen not, yet (such is the infelicity of good princes) that I have seen a great king left with nothing but the bare title, and the outward state of royalty; the hearts and affections of all the nobles, gentry, and common people, from one end of the kingdom to the other, inclining to his son (or to the next heir) that is to succeed him; to whom they do obeisance, as if he were already upon the throne, but neglect his aged father; who sees himself robbed of those honors in which he placed his happiness; and that by his own son, who would have been more dutiful, perhaps, if he had been a private man. The child, or youth, who is here called 'the second,' does not suppose another child, or youth, that is first; but second in respect to his father, who reigns before him, and when he dies, the son succeeds him.—*Bp. Patrick.*

16. *There is no end of all the people, &c.*—Nor is this a thing that will have an end; but it is a humor so rooted in all mankind, that, as in preceding times, (before this king and son were born) they have been weary of that which they have long enjoyed; so this young prince, who is now followed with such applause, must not think that it will last. Those who come after will take as little delight in him, as the present generation does in his father; and when he grows old, will court his son after the same fashion as they now do him.—*Id.*

CHAP. V. VER. 1. *Keep thy foot.*—That is, 'Stand still, and be attentive.'

1. *The sacrifice of fools.*—Such as foolish and wicked men are disposed to offer as an atonement for their sins; who vainly think to please God by their numerous and expensive sacrifices, without true piety and obedience.

3. *For a dream cometh through the multitude of business.*—'For as a dream bringeth abundance of trouble; so does the voice of an ignorant, or unguarded man, abundance of words.'—*Desvæux.*

Rather, 'For, as a multitude of business produces dreams; so a profusion of words indicates the conversation of a fool.' See *Doederlein.*

4. *For he hath no pleasure in fools.*—'For it is the property of fools to have no fixed will.'

The Hebrew is, literally, 'For no will [*is, understood,*] in

fools :’ and so the Septuagint renders it. We should understand by ‘ Will,’ not mere volition ; but that firm purpose of soul, which leads to persevering efforts and consistent actions.

6. *Suffer not thy mouth, &c.*]—That is, ‘ Let not thy mouth weakly excuse thee to no purpose ; and do not say before the messenger’ (who may be sent to require of thee what thou hast vowed) ‘ It was a mistake.’ As the priests kept a servant to levy their share out of the offering of the people, 1 Sam. ii. 13—16, and as they were greatly concerned in seeing the vows punctually paid ; it is probable, that they kept messengers, also, to go and summon those, whom they knew to have vowed any thing, for the purpose of enforcing the payment of it. An employment which we find in after-times established in the synagogues, without knowing when it began, might be the same, for the most part, with that which is here alluded to. The Jews, who scrupled to touch money on the Sabbath-day, used to bind themselves on that day to an officer sent by the rulers of the synagogue, to give such sum for alms ; and that officer received it from them the next day. This conjecture is the more probable, as that officer, who was the *chayan*, or minister of the synagogue, is sometimes styled *שליח צבור*, ‘ the messenger of the synagogue.’—*Desvæux*.

Houbigant, also, translates the word *legatus*, or ‘ messenger,’ though he understands the passage differently, and is of opinion that the next verse is transposed ; which he places after the third.

7. *For in the multitude of dreams, &c.*]—This verse is differently rendered ; but the interpretation which Bp. Patrick proposes seems the best. ‘ When dreams, and vanities, and words, are multiplied in abundance,’ take great care of thyself, and let the dread of God overawe thee, lest thou offend when thy head is full of dreams and vain imaginations, which may lead thee to speak without consideration of consequences.

Another plausible gloss on the text, as it now stands, is, ‘ They only dream of God,’ (not being awakened to a lively sense of him) ‘ who make either these vain excuses, or those idle promises ; therefore, to prevent thy being guilty of the same crime, possess thy soul with an awful dread of his majesty.’

11. *They are increased.*]—That is, ‘ their wishes are increased ; and their pride and ambition are enlarged.’

14. *But those riches perish by evil travail.*]—Rather, ‘ Besides, those riches are often lost by a ruinous, or unsuccessful effort to increase them.’

14. *And there is nothing in his hand.*]—That is, nothing in his possession ; or nothing for him to inherit and lose.

16. *Laboured for the wind.*]—This seems to be a proverbial expression, meaning laboring to no purpose. It derives particular significance from considering what destruction the wind often causes in the east.

17. *He hath much sorrow and wrath with his sickness.*]—Under the various bodily infirmities to which man is subject, he cannot help associating in his mind the ideas of punishment and divine judgment with his sufferings. This is often designated in the Holy Scriptures by the word ‘wrath.’ By ‘darkness’ is meant gloominess with respect to the mind; and, under this general idea, are comprehended discontent and misery in all its varied forms.

20. *For he shall not much remember the days of his life, &c.*]—For he that is thus nightly favored of God, will not think life tedious, or irksome; but (forgetting all his past toils, and taking no care for the future) he will spend his time most pleasantly: because God has given him his heart’s desire, and he has attained the end of all his labors, in possessing that inward tranquillity of mind, or rather joy and gladness of heart, with which God has compensated his pains, and testified his kindness to him.

The latter clause should have been, ‘According to the joy of his heart;’ for so the prefix *beth* may sometimes be rendered.

CHAP. VI. VER. 3. *And also that he have no burial.*]—The Hebrew word קבורה frequently occurs in Scripture, and should have been rendered here, ‘burying-place.’ Men of rank and fortune in Judea had large sepulchres, or tombs, appropriated for the reception of themselves and families. For a man of opulence, therefore, not to have one of these, was an indication of a sordid and miserly disposition. Perhaps we should read, at the beginning of this verse, ‘If such a man,’ thus connecting it with ver. 2. See note on Gen. xxv. 8.

5. *This hath more rest than the other.*]—That is, the abortion, or untimely birth, mentioned verse 3, hath more rest than the other.

6. *Yet hath he seen.*]—Rather, ‘yet he sees,’ or ‘enjoys no good,’ in the present tense.

6. *Do not all go to one place?*]—Solomon seems here to reprove the folly of those men, who squander away the longest life in preparing to live. The happy and contented man appears to enjoy life, as a continual feast, furnished by his bountiful Creator, and then pays the debt of nature and dies; while the selfish man and the miser pass their days in a state of misery and discontent, and must equally submit to the sentence of death, as well as those who have enjoyed themselves with

innocence. The Preacher, therefore, would rouse the former to a proper sense of duty, as far as respects himself, by asking the significant question, 'Do not all go to one place?'

7. *For his mouth.*]—That is, to satisfy hunger, in the first place; and, by a usual synecdoche, this may be taken for all his natural wants.

8. This verse may be rendered more intelligibly, and in connexion with the former verse; 'Yet what hath the wise more than the fool? and what hath the poor more than he that knoweth to walk before the living?' By the last expression, the Hebrew phrase seems to designate a man of consequence, and one who knows the world.

9. *The sight of the eyes.*]—By 'the sight of the eyes,' Solomon means any laudable object of pursuit, which a man keeps steadily and constantly in view.

10. This verse is added, either as a proof of what the last said concerning the vanity and wandering of insatiable desires, or as a further instance of the vanity of all things. That which hath been (or is, for the Hebrew verb may be rendered either way; namely, man, considered with all his endowments and enjoyments, whether wise or foolish, rich or poor;—man, who is the chief of all visible and sublunary beings, for whom they all were made) is named already, i. e. by God, who, immediately after his creation, gave him the following name, to indicate what his nature and condition was, or would be, that is, 'Adam,' or 'Earth,' signifying that he is mortal.—*Matt. Poole.*

10. *Neither may he contend with him that is mightier than he.*]—That is, with Almighty God, with whom men are very apt to contend on very slight occasion; and against whom they are ready to murmur on account of this vanity, mortality, and misery of mankind, although they brought it on themselves by their own sins. So this is seasonably added, to prevent the abuse of the foregoing passage.—*Id.*

CHAP. VII. VER. 1. *A good name is better than precious ointment.*]—That is, rich oils and sweet odors, in the use of which the people of the east delighted, are not half so grateful, or so valuable, as a good reputation. This is more truly fragrant, more diffusive of its influence, more durable; it gives a man greater comfort and refreshment while he is living, and preserves him when dead, better than the most precious modes of embalming. Again, 'The day of one's death is better than the day of one's birth;' that is, the day of the death of such an one as possesses and deserves a good name;—of such an one as hath lived well and died well, is preferable by far to the day

of his birth: for it gives him admittance into a state of perfect rest and tranquillity, of undisturbed joy and happiness; whereas the day of his birth was only an introduction to a troublesome world, and the beginning of sorrows.—*Bp. Atterbury.*

2. *The house of mourning.*]—This must mean particularly the house of those who are mourning for the death of some friend, or relation; for this is evidently alluded to as the common lot of all men, in the latter clause of the verse. As nothing animates us more powerfully to a religious life than a frequent remembrance of our own mortality, every person who is desirous of being happy should embrace all occasions of visiting places, where the objects that present themselves remind us of the shortness of human life. The ancients used to say, that the meditation of death was an epitome of all philosophy; for they were persuaded, that in this were comprised all the precepts of wisdom. No wonder, therefore, that Solomon should begin with, and press it so largely as he does in the following verses, in order to induce us to make our life not only a meditation, but an exercise of death, which, in the Christian language, is called ‘mortification.’ In short, the thoughts of death will instruct us in all those virtues, which procure us a good name, and will render us happy both here and hereafter.—*Bp. Patrick.*

3. *By the sadness of the countenance, &c.*]—The meaning is, that the heart is improved by the exercise of that virtuous sensibility, which is often visible in the expressions of the countenance.

6. *For as the crackling of thorns.*]—La Roque informs us, that it is a common thing among the Arabs to threaten a person with burning him with cow-dung, when they would menace him with a dreadfully lingering punishment, on account of the slowness with which it burns. On the other hand, every one must be apprised of the short-lived violence of a fire of thorns, furze, and things of that kind: but to make the thought complete, it is requisite to add, that cow-dung, this very slow fuel, is that which is commonly used; thorns, &c. less frequently.

7. This verse has been very differently rendered by Munster and others, thus; ‘A wise man despiseth calumny, and a mind that can be corrupted with bribes.’—See *Bp. Patrick.*

8. *Better is the end of a thing.*]—The Hebrew word rendered ‘thing’ is here דָּבָר, which may mean ‘speech, promise,’ or ‘advice.’ The signification of the proverb will then be, that actions are better than words; and that the performance of good, is better than the promise of it.

10. *Say not thou, &c.*]—A notion has prevailed from the

earliest times, that the world is in a degenerate state; and that, notwithstanding the superior advantages of religion, civilization, and science, men are successively growing worse, instead of becoming better. Whatever sanction such an opinion may derive from the venerable names that have countenanced it, from the time of Homer to that of Milton, and from Milton to the present day, we need not hesitate to affirm, that it seems contrary to experience, and inconsistent with the moral government of God. It was an office, therefore, well suited to the wisdom of Solomon to controvert a position, which, however false, seems to have been generally admitted, and to shew, that it originated in prejudice, gloomy misapprehension, or pitiable ignorance.

11. *Wisdom is good with an inheritance.*]—This might have been rendered, ‘Wisdom is better than an inheritance.’—See the marginal reading; and *Noldius*, or *Taylor*, on the preposition *בְּ*.

12. *Giveth life.*]—This expression often signifies the same as conferring happiness, or prosperity. See note on Prov. xv. 10.

13. *Consider the work of God.*]—That is, meditate on the works of God; but do not, in the presumption of ignorance, attempt to find fault with them, or wish to change them.

14. *To the end that man should find nothing after him.*]—Commentators are not agreed, with respect to the interpretation of this clause. Some think, that it refers to our entire ignorance of what may befall us in future. Others refer the pronoun ‘him’ to God, and think the sense to be, that ‘After him, or beside him, a man shall find nothing certain.’—See *Bp. Patrick*.

It is probable, that there has been some erroneous arrangement of the words in the original, which causes the present obscurity. The Latin Vulgate reads, intelligibly enough, ‘That man may not discover any just cause of complaint against him;’ that is, God.

16. *Be not righteous overmuch.*]—The over-righteous man is not a knave and an hypocrite, for such an one is not righteous at all; but one who, having a good intention and upright views, yet wanting judgment and discretion, runs into extremes, and goes beyond his rule.—*Dr. Jortin*.

Solomon very wisely perceived, that every thing in the practice of man was liable to deficiency or excess. He knew, also, that the excesses even of virtue, and the pretensions to wisdom, which is not to be attained, are often productive of as much

evil as vice and ignorance. For the general sense in which the word 'righteous' is taken, see note on Isa. li. 5.

Dr. Waterland thinks that the precept means, 'Do not exercise justice too rigorously;' and Doederlein supposes that it was intended to check that presumption, which would lead men to bring the dispensations of Providence in this life to the test of our fallible notions of justice and wisdom. See the three preceding verses.

Dr. Paley is of opinion, that the precept 'relates to an external affectation of righteousness, not prompted by internal principle; or rather, to the assuming of the character of righteousness, merely to vaunt, or shew our superiority over others. In like manner, as the caution in the same verse, *be not overwise*, respects the ostentation of wisdom, and not the attainment of it.' Others, deriving the Hebrew word צדק from an Arabic primitive, signifying 'to be stiff, and inflexible,' render the text, 'Be not too rigid, or inflexible.'—See Gerard's Inst. of Bibl. Crit.

17. *Be not overmuch wicked.*—The Hebrew expression אל-תרשע should have been rendered, 'Be not too busy, or too anxiously engaged in worldly pursuits.'

17. *Neither be thou foolish.*—The ככל here rendered 'foolish,' 'denotes,' says Taylor, 'any deviation of the mind from what is true, good and right, wise and prudent.' Taken in this general sense, it may well form the usual contrast with the first clause in this verse, and teach us to guard against the opposite extreme of worldly-minded toil, and restless anxiety.

18. *For he that feareth God shall come forth of them all.*—The first clause in this verse seems to relate to the advice given verse 17, and the second may refer to the precepts in verse 16. The sense of these words, therefore, appears to be, that he who fears God, or has a proper sense of his religious duty, will not incur the evil and the sin, which are annexed to both these extremes. That the word 'all' is sometimes used for 'both,' or when only two things, or persons, are spoken of, see chap. ii. ver. 14.

20. *For there is not, &c.*—The particle כי should not have been rendered by 'for,' because it is not easy to discover any inference. It should be considered, therefore, as redundant, or Englished by 'truly,' 'indeed,' 'verily,' &c.

27. *Counting one by one to find out the account.*—Rather, 'Examining individual characters, one by one, to find out the reason.' See the marginal reading.

28. *But a woman among all those have I not found.*—This

sentence appears to be elliptical; and, after 'found,' we should supply, perhaps, 'just and virtuous,' or some such words, with reference to the declaration in the next verse, that God created man originally upright. See note on Prov. xxiii. 19.

'The character intended,' says Fawkes, 'is a sincerely virtuous woman, without guile, or dissimulation. That is far from the true character of women in general; at least of those with whom Solomon was acquainted, whose beauty, we may suppose, commonly betrayed them to their ruin.'

29. *They have sought out many inventions.*]—That is, 'They have perversely sought out and discovered many means of rendering themselves vicious and miserable.'

CHAP. VIII. VER. 1. *A man's wisdom maketh his face to shine.*]—This appears to be a metaphor taken from the Shechinah, or divine glory. It means that true wisdom will teach a man to shew kindness and favor to his fellow-creatures; and that it will change the natural boldness, or rather fierceness of his countenance, to the expressions of gentleness and love.

1. *The interpretation of a thing?*]—'The interpretation of this thing?' The reference is to the subject mentioned at the conclusion of the last chapter.

2. *The oath of God.*]—That is, 'The solemn oath of allegiance, which every subject is supposed to take to his king.' In Hebrew, the words 'of God' are frequently added to substantives, as an epithet, merely by way of eminence, emphasis, and distinction.—See Buxtorf, Thes. Gram. lib. I. c. iii.

3. *Be not hasty to go out of his sight.*]—As 'to stand before the king,' or to be in his presence, means to be engaged in his service; so to go out of his sight, may signify to relinquish, or forsake it.

3. *Stand not in an evil thing.*]—Rather, 'Persist not in such an evil resolution;' with reference to the precept which immediately goes before.

5. *And a wise man's heart discerneth both time and judgment.*]—'The commandment,' in the former part of this verse, probably relates to the arbitrary mandates of an Oriental sovereign, which those who obey are generally protected from evil. But the heart, or the mind of a wise man, distinguishes both the proper time and the just occasions for obedience. It has been observed, that the word מִשְׁפָּט, here rendered 'judgment,' sometimes means 'a cause,' or 'controversy;' sometimes 'a just right,' or 'privilege;' and at other times 'the rule, or manner, of a man's conduct.' The sense is, says Matt. Poole, 'A wise man knows both what he ought to do, and what are the fittest seasons for doing it.'

6. *Therefore the misery of man is great upon him.*—‘Therefore, if a man cannot distinguish agreeably to the dictates of true wisdom, mentioned in the last verse, he generally brings upon himself great misery.’

8. This verse may be more intelligibly rendered, ‘No man hath power over the wind to prevent it from blowing. No power will avail in the day of death, and no dismissal from service is allowed in time of war; neither shall wickedness deliver those that are doomed to it;’ that is, to death.

CHAP. IX. VER. 1. *No man knoweth either love or hatred, &c.*—The meaning seems to be, ‘No man can judge, by their present and outward conditions, or from the dispensations of God’s providence, whether He loves or hates them; for whom he loves he chastens, and permitteth those whom he hates to prosper in the world.’—*Matt. Poole.*

Others render these words, ‘Yet no man knoweth what he should love, or hate.’

3. *And madness.*—Rather, ‘excess of folly,’ which leads them to value what ought to be despised, and to neglect what deserves their gratitude and love.

4. The Hebrew word *ו*, ‘for,’ at the beginning of this verse, is redundant; or, if translated, it should have been rendered by ‘verily,’ ‘truly,’ &c. It is, very frequently, a particle of affirmation, though our translators, almost invariably, render it as a causal, or illative conjunction.

5. *Neither have they any more a reward.*—These words must either be supposed to relate merely to the rewards of this world, or they must have been uttered by one, who could not have had any belief in the soul’s immortality, and a future state of retribution. That the Mosaic dispensation did not reveal these glorious truths has been already remarked; and that they were ‘brought to light’ by the gospel, is the declaration of an inspired apostle, and the belief of every sincere Christian.

8. *White.*—White garments are emblematical, not only of purity and innocence, but of festivity and joy.

9. *For that is thy portion.*—It may be rendered, ‘For she is thy portion, or treasure.’

11. *I returned, and saw under the sun, &c.*—‘I returned,’ that is, in that vast compass of knowledge, which Solomon had, in being able to survey the whole extent of nature, and to observe the tempers and dispositions of men, as well as the different events of things in all the variety of times and circumstances, he turned his thoughts and observations from one subject to another. In the preceding verse, he views the careless, or neg-

ligent part of mankind, and exhorts them to diligence: and then 'I returned,' says he, or he turned his view the other way, towards the confident, or presumptuous; and bids them to take notice, that 'The race is not always to the swift, nor the battle to the strong;' that is, the events of things do not always answer to the probability of second causes, unless the wisdom of God thinks fit, by the direction of his good providence, to make those causes successful. 'I saw under the sun;' that is, in the whole compass of human affairs; in the histories of all times and ages, and in the events that have happened to all nations, or people;—I observed, upon the largest view, and most extensive experience, that 'the race,' &c. The reason why the events of things frequently fail in this manner of answering to the natural probability of second causes, is, because many little and unforeseen accidents unavoidably interposing, very often change the whole course of things, and produce an event quite contrary to what, in all reasonable probability, was to have been expected.—*Dr. Clarke.*

12. *His time.*]—That is, 'His time of disappointment, suffering, or death.' The Vulgate reads, 'his end.'

17. *The words of wise men, &c.*]—Or, 'The words of wise men, listened to in silence, are better than the clamor of him that presideth over fools.'

CHAP. X. VER. 2. *At his right hand.*]—That is, 'His mind is always ready to assist and direct him.' The right hand was, in ancient courts of judicature, the place of the advocate, or defender. The latter clause must of course signify the converse of this. But, perhaps, we are to understand by the expression, that the wise man holds his mind in the highest estimation; while the fool may regard his person, and only value his riches, birth, &c.

3. *Yea, also, when he that is a fool, &c.*]—And though he would dissemble his folly, and endeavour to seem wise, he is so far from his aim, that in every thing he does, whether great or small, he openly betrays his want of judgment. Nay, by his very gait and behaviour, as well as by his words and actions, he tells every body (as plainly as if he said it in so many words) that he is a fool; which appears in nothing more, than in his holding all for fools, in comparison with himself.—*Bp. Patrick.*

4. *Leave not thy place.*]—'Quit not thy post in disgust.' Instead of 'yielding,' in the next clause, the original may signify soundness of mind, or that self-possession, which guards men against the infirmity of violent passions.

7. *I have seen servants upon horses, &c.*]—A degree of stateliness and dignity was attached to the riding on a horse, in Ju-

dea, before the times of Zechariah, though it had not been always so in that country; the greatest personages, and on the most solemn occasions, riding there, in more ancient times, on asses and mules. It seems to have begun in the time of Solomon, in whose days, we are told, many horses were brought out of Egypt; and he himself apparently touches on the pomp, supposed to be in riding on horses, in this text; but Dr. Russell's account of persons of condition riding on horseback, with a number of servants walking before them, is a much more perfect illustration of this passage. 'I have seen servants upon horses,' was the thought of the wise man; when persons of great birth, in countries, where dignity is kept up with the nicest care, were seen walking 'as servants, upon the earth,' before those that rode.

To the splendor also of his own attendance he partly refers, without doubt, in those words, 'I got me servants,' chap. ii. 7. —Harmer, vol. ii. p. 412.

9. *Whoso removeth stones.*]—To remove stones may refer to separating them in the quarry, or when strongly cramped and cemented together in buildings. It was, perhaps, a proverbial expression, for attempting to do more than our strength will permit.

11. *Without enchantment.*]—That is, 'Unless he be charmed,' or 'under the power of enchantment.'

11. *A babbler.*]—Rather, 'a calumniator,' or 'detractor.'

12. *But the lips of a fool will swallow up himself.*]—But the conversation of a fool will often be injurious to others, and ruinous to himself. 'Swallowing' was a metaphorical expression for 'destruction.'

14. *A man cannot tell, &c.*]—Solomon means these truisms, perhaps, as an exemplification of a fool's garrulous and unprofitable conversation.

15. *Wearieth every one of them, because, &c.*]—It should be, 'Wearieth him, who knows not how to go to the city.' That is, he will fatigue and harass the spirits of the simplest and most ignorant man. Not to know how to go to the city, is a proverbial expression, to signify ignorance of the most common things.

16. *Thy princes eat in the morning.*]—Dr. Russell tells us of the eastern people, that 'as soon as they get up in the morning, they breakfast on fried eggs, cheese, honey, laben,' &c.

We are not to suppose, when Solomon says, 'Woe to thee, O land, when thy king is a child, and thy princes eat in the morning,' that he means absolutely to forbid all kinds of eating; but feasting, or the indulging of themselves, for such a length of

time in eating, and drinking proportionably of wine, so as improperly to abridge the hours that should be employed in affairs of government; and, perhaps, to disqualify themselves for a cool and dispassionate judgment in matters of ordinary business. See ver. 17; and Prov. xxxi. 4, 5.

19. *But money answereth all things.*]—Rather, ‘And money will be sufficient for all these things.’ That is, for feasting and laughter; for wine and mirth. Or, the meaning may be, that a man’s fortune should be equal, or correspondent, to his expenses.

CHAP. XI. VER. 1. *Cast thy bread, &c.*]—That is, ‘Sow thy seed, or corn, upon the face of the waters:’ in plain terms, sow without any hope of a harvest. Do good to them, on whom you even think your benefaction thrown away. A precept enforcing great and disinterested liberality, with a promise annexed to it; ‘for, after many days, thou shalt find it again;’ i. e. at length, if not in the present world, at least in a future, thou shalt have a reward. The learned Dr. George Jubb suggested this explanation, which he illustrated from Theognis, and Phocylides, who intimate, that to do acts of kindness to the ungrateful and unworthy, is the same as sowing the sea:

‘Vain are the favors done to vicious men,
Not vainer ’tis to sow the foaming deep;
The deep no pleasant harvest shall afford,
Nor will the wicked ever make return.’

THEOG. Γνωμ. v. 105.

‘To befriend the wicked is like sowing in the sea.’

PHOCYL. v. 141.

These, indeed, invert the precept of Solomon; nor is it extraordinary that they should:

‘The one, frail human power alone produc’d;
The other, God.’

BP. LOWTH.

Others are decidedly of opinion, that, as the word rendered ‘bread,’ means also ‘wheat,’ or any ‘bread-corn,’ and as *המים* signifies, also, land that is occasionally overflowed with water, the text may mean, ‘sow thy seed,’ agreeably to the practice of sowing rice in Egypt, ‘on the slime and mud, before the waters of the Nile have entirely subsided, and, in due time, thou shalt find it again.’ The sense will then be, that the harvest of charity is as certain, and as abundant, as that of corn sown in due season, on fertile ground, and well prepared to receive it.

See Gerard's Inst. of Bibl. Crit. Part I. and note on Isaiah xxxii. 20.

3. *If the tree fall toward the south, &c.*—Having exhorted man to be liberal in bestowing gifts on his fellow-creatures, by a reference to the clouds that drop in showers and fertilise the earth, Solomon proceeds to guard the cautious worldling against the apprehension of misapplying his charity, by the emblem of a tree, which may here signify the means of beneficence; assuring him, that whether it falls in a right direction, or a wrong, the merit of intending good still remains with him.

Others think, that this passage contains only a general exhortation to do good while we live; for that after death we shall have no more power of performing offices of beneficence, than a tree when fallen has of producing fruit; and that our fate hereafter will be determined at the hour of death by a general estimate of our character and conduct.

4. *He that observeth the wind, &c.*—He who neglects, or delays, the necessary labors of sowing and reaping, till the wind blows exactly from the point that he wishes, and till the configuration of the clouds pleases his own imagination, may possibly lose both his seed-time and his harvest; by which Solomon intimates, what is easily understood from the preceding verses, namely, that men will never do good in this world, which is sometimes expressed by 'scattering, or sowing,' (see Ps. cxii. 9, and 2 Cor. ix. 6.) and consequently will not receive good hereafter, which is called 'reaping,' Gal. vi. 7, 8, if they are discouraged and impeded by every doubt and difficulty, which a selfish and suspicious mind may form. When all other pretences fail, it is easy to imagine, that a poor brother does not want our charity, or that he will abuse it, or that a time may possibly come, when we may need it ourselves.

8. This verse is rendered more intelligibly by Grotius thus: 'Even though a man lives a great many years, and rejoices in them all, yet when he remembers the days of darkness, or of death, that they are many, whatever happens to him, it is vanity.' That is, it will appear to him as such.

9. *Rejoice, O young man, in thy youth, &c.*—The precepts of the text are addressed exclusively to young persons; but we are not to understand them as sarcastically, or ironically spoken; nor to suppose, that the solemn admonition of the preacher, which closes the sentence, amounts to an interdiction of what the former part of it not only allows, but enjoins.

Were the pleasures of youth to be utterly destroyed by the terrors of futurity; were those strong propensities to happiness,

which cheer us on our journey through life, to be converted into gloomy despondency, or anxious care; and if, instead of fostering the amiable passions of the heart, religion were to bid us stifle and suppress them; it is hard to say how it could be reconciled, as a system of conduct, to the wisdom and the mercy of God; or how it could be calculated to promote the real good of his intelligent creatures.

But no such interpretation should be given to the words of the text. So perfect is the Divine love, that it permits us to enjoy, with innocence, every comfort and every blessing that falls in our way; and more particularly those that may be appropriate to our time of life. So far is Religion from debarring us of rational pleasures, and of such enjoyments as arise from the mixed constitution of our nature, that she only interposes her authority to enhance their value, by regulating their influence, and extending their duration.

The meaning, therefore, of the words under our consideration is, that the young, in enjoying the new delights of existence, as they pass in succession before them, should always remember that they are heirs of immortality; and govern their conduct while here, by the awful consideration, that the merit of their actions will, hereafter, be estimated and decided on by their Great Creator.

It is scarcely necessary to remark, that the phrase of 'bringing into judgment,' means not to condemn, but to examine, with a view to form a just decision; and in this sense we read, in the next chapter, that 'God shall bring every work into judgment, with every secret thing, whether it be *good*, or whether it be *evil*.' The sense, therefore, of the words 'Know thou, that, for all these things, God will bring thee into judgment,' is, that he will determine, according to the measure of his perfect justice and wisdom, as to the virtuous enjoyment, or sinful abuse, of every blessing which he bestowed upon thee; and every capacity of happiness in thee, which he originally formed.

So that the practical improvement of the text is, to impress the minds of young persons with a deep and habitual sense of their religious duty; and to remind them, during the giddy hours of vanity, and the intoxicating moments of pleasure, that they are creatures accountable to God.—*Sermons*, vol. iii. p. 133.

10. *Remove sorrow.*—'Remove the probable cause of sorrow from thy heart.'

10. *Put away evil from thy flesh.*—That is, 'Mortify thy sensual passions and desires.'

CHAP. XII. VER. 2. *While the sun, or the light, or the moon.*]—The ‘or’ in this verse should have been rendered ‘and.’ Commentators in general are of opinion, that the various faculties and powers of the human mind are designated by the grand and beautiful emblems in this verse.—See *Dr. Mead’s Medica Sacra*.

But the Chaldee paraphrast understands by them the distinguished beauties of the human countenance.

2. *Nor the clouds return after the rain.*]—‘Nor various cares and sorrows return, coming in quick succession after each other.’

3. *The keepers of the house shall tremble.*]—This seems to be a metaphorical expression for the hands and arms, which, in advanced age, are often paralytic, as well as feeble.

3. *The strong men.*]—By this expression, perhaps, the vertebræ of the back are meant; though some apply it to the thighs and legs. An incurvation of the spine is one of the common infirmities of old age.

3. *The grinders cease because they are few.*]—That is, the teeth; which, when reduced to a small number, are more inconvenient than none, and cannot perform their office.

3. *Those that look out of the windows.*]—Every reader of taste will perceive that this can apply only to the eyes.

4. *And the doors shall be shut in the streets.*]—As old people, says Dr. Mead, from their loss of appetite, open their lips more seldom than formerly, so from the loss of teeth they masticate their food without making much noise. This is what is meant by the doors being usually shut in the streets, and the low sound of the grinding.

4. *And he shall rise up at the voice of the bird.*]—Restless and irritable, he enjoys not the usual refreshment of sleep; but rises at the first crowing of the cock, which is here, by way of distinction, called, ‘the bird.’ Our great dramatic poet terms it, ‘The bird of dawning;’ and ‘The trumpet of the morn.’

4. *All the daughters of music shall be brought low.*]—The most delightful of all music, that produced by female voices, shall be no longer esteemed. See 2 Sam. xix. 35.

5. *When they shall be afraid of that which is high.*]—That is, afraid of falling over any thing, that may rise above the level in their path. Nothing can be more descriptive of the general timidity of very aged persons, when they walk out, than the next clause, ‘And fears shall be in the way.’

5. *And the almond-tree shall flourish.*]—That is, the head shall resemble the blossom of the white flowering almond-tree. It gives peculiar beauty to this passage, when we consider, that the almond-tree is said to blossom in the midst of winter.—See *Plin. lib. xvi. §. 42.*

5. *And the grasshopper shall be a burden.*]—The words may be rendered, ‘The locust shall burden itself.’ The Hebrew **חגב** signifies a particular species of locust. As the word in Arabic implies ‘to veil,’ or ‘hide,’ it is probable, that the hooded locust, or the small, yellowish locust, is meant. This is classed among those that are eatable, and it greatly resembles our grasshopper.

To this insect the preacher compares ‘a dry, shrunk, shrivelled, scraggy old man, his back-bone sticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyses, or bunching parts of the bones, in general enlarged:’ and from this exact likeness, says Dr. Smith, without doubt, arose the fable of Tithonus, who, living to extreme old age, was at last said to be turned into a grasshopper.

In the capital collection of gems in the Florentine gallery, there is one which illustrates very satisfactorily the emblematical meaning of the royal preacher. It represents an old man, under the emaciated figure of a locust, who has loaded his shrunk stature, his drooping wings, and his spindle shanks, with a supplicating sacrifice to Venus. In this gem, the idea of an old man being signified by the locust, is conspicuous: for he stands upright, so far as he can stand upright, on his hinder legs: over his shoulder he carries a kind of yoke, with a loaded basket of offerings at each end, (a very common instrument in representations of sacrifice), which he grasps carefully with his two fore legs; and he proceeds creeping, not flying, on tip-toe, staggering towards the column, which is consecrated, as appears by evident insignia, to the divinity of his adoration. See a plate of this figure in *Fragments to Calmet’s Dict.* No. xliv.

The celebrated Dr. Mead thinks, that, under the emblem of a grasshopper, ‘hernia’ is signified: but few readers, it is presumed, will adopt this interpretation.

Under the emblem of a grasshopper, also, whose chirping is almost incessant, it was intended, perhaps, to represent the garrulity of old age; and the sharp, shrill note of this insect cannot but remind us of ‘the big manly voice turning again to childish treble, that pipes and whistles in his sound.’ The same imagery nearly, (for the **Τεττιξ** was the *cicala* of the Italians) afforded Homer a simile for Priam, Panthoüs, and the other aged warriors, when they were assembled on the Scæan gate.

Γηραιὶ δὲ πολέμοιο πεπαιυμένοι· ἀλλ’ ἀγορηταὶ
ἔσθλοι, ΤΕΤΤΙΓΕΣΣΙΝ εὐοικότες, οἷε καθ’ ὕλην
Δενδρεῷ ἐφεζόμενοι ὅππᾳ λειριόεσσιν ἰέεισι.—Il. iii. 151.

‘Chiefs, who no more in bloody fights engage,
‘But wise through time, and narrative with age,

‘ In summer days, like *grasshoppers* rejoice,
 ‘ A bloodless race, that sends a feeble voice.’

POPE.

5. *The mourners go about the streets.*]—Rather, ‘ And the mourners pass through the streets;’ meaning such as are employed for the purpose of attending funeral processions; or else friends and relations.

6. *The silver cord.*]—Probably the spinal marrow, or the nerves in general are here meant, which may be said to be loosed, when they can no longer perform their office of conveying different sensations to the mind.

6. *The golden bowl.*]—Either the skull, or the membrane that incloses the brain.

6. *The pitcher be broken at the fountain.*]—Some think that this means the large arteries and veins near the heart, which may properly be called the fountain of motion. But, perhaps, the metaphor means more. When there is no longer sufficient power to circulate the blood through the extremities, the case is similar to those who must return without water, if they happen to break their pitcher at the well.

6. *The wheel broken at the cistern.*]—This seems to indicate the destruction, or cessation, of the first and last principle of vitality. Perhaps it regards the heart, as the *primum mobile*, and *ultimè moriens* of the whole system; though the metaphor may derive peculiar force from the unknown mechanism of the particular kind of wheel used by the ancients in drawing water.

Some commentators understand by ‘ the wheel,’ the great artery near the left ventricle of the heart; and by ‘ the cistern,’ the ventricle itself.

7. *The spirit shall return unto God who gave it.*]—The breath of life which God first breathed into the nostrils of man, (Gen. ii. 7,) at the moment of death, was supposed to return to him again.

11. *As nails fastened by the masters of assemblies, &c.*]—To what assemblies is it most probable, that Solomon here refers? Not surely to those gathered together in the temple, for they were for sacrificing and singing the divine praises. Not to those in their synagogues, for the discourses there were not of the nature of this book of Solomon’s, being such as arose from reading the law and the prophets; nor, for the same reason, to those that might be pronounced in their colleges, or their schools of the prophets, as they have been more commonly called; for these, we have reason to believe, consisted of regular and stated disquisitions relating to their law, and possibly sometimes explanations of the prophets. It would best answer the

circumstances in which Solomon wrote, and the nature of this book of Ecclesiastes, if we understand them as speaking of discourses in assemblies of inquisitive and curious men, held occasionally, and founded on the general principle of reason and experience—in a word, discourses of an eloquent and philosophical nature.

That there have been such assemblies in these countries, since the time of Solomon, is the first thing to be made out.

‘Macamat,’ according to D’Herbelot, signifies assemblies and conversations, pieces of eloquence, or academical discourses, pronounced in the assemblies of men of letters. This way of reciting compositions in prose and verse, has been as frequent among the Orientalists, as it was anciently among the Romans, and as it is now in our European academies. The Arabians have many books containing discourses of this kind, which are looked upon by them as master-pieces of eloquence. Hamadani was the first that published such pieces, and his work is entitled ‘Discourses of the most eloquent Man of his Age;’ for he was looked on as a miracle of eloquence. Hariri imitated him; and, in the opinion of many, excelled him, insomuch that the most learned of the Arabian grammarians said, that his work ought not to be written but on silk. These discourses derive their names from the places where they were pronounced: the first being marked out by its being delivered at Sanaa, the capital of Yemen; and the last, which is the fiftieth, bears the name of Bassora, a city of Chaldæa, situated near the mouth of the Tigris.—*Harmer*, vol. iii. p. 215. See, also, *Doe-derlein*, in Annot. p. 170.

The Romans were accustomed to number their years by the clavi, or nails, which were fixed on the temple-doors. The prætor, consul, or dictator, drove one annually into the wall of Jupiter’s temple, on the ides of March. (See *Horace*, b. iii. od. xxiv. 5.) May not Solomon allude to a custom similar to this? —*Burder*.

11. *From one shepherd.*—The Chaldee paraphrast understands by this expression, Moses, the great prophet and legislator of the Jews.

SONG OF SOLOMON.

INTRODUCTION.

IN addition to other divine compositions of king Solomon, we are told, 1 Kings iv. 32, that his Songs were a thousand and five, of which the present book is supposed to be one. It is called, by way of eminence and distinction, according to the Hebrew idiom, 'A Song of Songs;' or, 'A Song of Loves.' From the earliest ages of the church, this composition has been considered as a sort of mystical allegory, or emblematical poem, in which some religious truths are veiled under images and representations, which, taken in the literal sense, are connected with the passion of love, and calculated to excite that peculiar pleasure, which results only from an intercourse between the sexes.

Indeed, as the name of God does not once occur in this poem, nor any thing which, according to the letter, can be considered either as a prayer, as a moral, or religious sentiment, we can scarcely suppose, that Ezra, and the members of the Great Synagogue, or whoever else assisted in establishing the canon of Scripture, would have admitted this Song into the number of their sacred books, merely from a reverence of antiquity, or from any respect to the memory of Solomon, if they had not believed, that, under its mysterious symbols, and luxuriant imagery, some great and important truth, connected with the future prosperity of their nation, and their system of religious worship, was concealed. Accordingly, the ancient Rabbis believed, that this 'Song of

Songs' was chiefly intended to shew, that, under all the sufferings and persecutions, to which the Jewish nation was exposed, God was still wedded to his peculiar people, whom he espoused in the days of Abraham, and that he still loved and would protect them.

On their return from a long and calamitous exile once more to the land of their fathers, nothing could be more consolatory than such views and expectations: but, to guard against the perversion of the passions, or the natural excesses of imagination, young persons, we find, were prudently restricted from reading this divine poem, till they had attained the age of thirty.

On the admission of it into the sacred canon, as recognised by the Christian church, it was extremely natural for the ancient Fathers to borrow the mode of interpretation adopted by the Jews, and to consider the whole as intended, under the usual emblems of a bridegroom and a bride, to represent the mutual love, attachment, and fidelity, which subsist between Christ and his Church. [Vid. *Carpzovii* Introd. ad Lib. Bibl. Vet. Test. p. 251.] In tracing out this mystical union, and in applying almost every expression to illustrate it, critics and commentators have shewn much learning and ingenuity; but, in the estimation of sober-minded men, they will sometimes be thought to have passed the limits of good sense and moderation. Not satisfied with shewing that one great and important truth seems to pervade the whole, they have entered into minute expositions, or pretended to perceive the most fantastic allusions; and, sometimes, by a ludicrous association of opposite ideas, they have excited ridicule, or kindled the blush of shame, when they intended to teach and explain the words of divine truth. See Preliminary Observations.

'As to this Song, many commentaries and discourses,' says the learned and judicious Dr. Jortin, 'have been written on it, by the ancient fathers, and by modern divines, which

have not made it one jot clearer than it was before. Their allegorical, mystical and spiritual interpretations are arbitrary, unsupported, and the mere effusions of a fertile imagination. It is a short and elegant poem, in which the name of God is not once mentioned, in which not one religious, or moral duty is recommended, and which is never cited by our Saviour, or by any writer of the New Testament.' Sermons, vol. v. p. 349. [Note.]

PRELIMINARY OBSERVATIONS.

BEFORE we enter on any exposition of particular parts of this ancient relic of Hebrew poetry, it may be proper to lay before the reader a specimen of the mode of interpretation, that has been adopted by such men as Sanctius, Piscator, Mercier, Ghisler, Durham, Calovius, Bp. Patrick, and others.

Solomon is supposed throughout to be Christ, and the bride to be his church. It is said, that by the queens, concubines, and virgins, are meant the different orders in the church; that the poetical address to the wind, ch. iv. 16, is an invocation to the Holy Spirit; and that 'ointment' means the graces of it; that 'the nose' of the *Spouse*, as she is called, denotes the ministers of the word; that 'the little foxes' may mean sins of all sorts, heretics, or persecutors; and that 'the borders of gold,' ch. i. 11, may indicate the mysteries of the Holy Trinity.

Bp. Patrick, after having ingeniously conjectured, that 'the heap of wheat,' ch. vii. 2, was a representation of sheaves of wheat, with lilies embroidered on her vest, and that 'the navel' was the figure of a great bowl, or fountain, with streams running into it, thinks that this part of her dress may be applied to the two sacraments; the font in baptism being represented by the latter, and the sacrament of the Lord's supper by the former. Some, also, with Cocceius, have imagined, that the seven days into which the poem is *supposed* only to be divided, (for it can never be proved) relate to the seven ages, which are again *supposed* to extend to the end of the world. See Sup. Obs. Those who are fond of this mode of interpreting, may gratify their curiosity, and indulge their imagination to

the full, by consulting the last mentioned commentator, the *Critici Sacri*, or the writers quoted and referred to by Carpzovius, in his learned Introduction to the Books of the Old Testament, p. 239—278. But every one must perceive, that, if such licentiousness of learning and of fancy be indulged, the words of Holy Scripture may be made to signify any thing, or nothing.

Dismissing all pre-conceived notions on the subject of this poem, and examining it as a relic of antiquity, the intelligent reader will perceive, that it is of the amatory kind, forming a sort of mixed pastoral, in which there are two principal characters, who sometimes converse in dialogue, and sometimes address others, who seem to be their attendants, and occasionally approach somewhat to the nature and office of the chorus in the Greek drama. The imagery is taken from rural life, such as we find in the *Idyllia* of Theocritus, or the pastoral poetry of Virgil; and the sentiments are replete with tenderness, sensibility, and affection. But though some writers have injudiciously attempted to make a regular drama of it, and others have ingeniously pointed out certain pauses and divisions in this short poem, corresponding with the days of the week; yet every impartial critic, after the most careful examination, will be disposed perhaps to confess, that he cannot discover any regular order, or composition, in it. The sentiments, indeed, are often so unconnected, the interlocutory speakers are so uncertain, the matter is so extremely difficult to be applied, the dialogue is so broken, and the want of any regular plot, or story, is so apparent, that it may perhaps be considered rather as a short collection of fragments, which have been preserved from the numerous songs of Solomon, than any single, entire composition: (Vid. *Simon*, in *Hist. Crit. N. T.* and *Doederlein*, in *Observat.*) but, if viewed as such, it must, notwithstanding, appear to be chiefly the remains of one song, not of many; for it treats principally of the admission of a lovely virgin, under the appellation of a Shulamite, into the royal haram, and records the most passionate expressions of mutual love and admiration, in language fervent, poetical, and luxuriant.

It is generally supposed, but without sufficient authority, that this virgin was Pharaoh's daughter, whom, we know, Solomon married; and that this 'Song of Songs' forms a sort of epithalamium on the occasion.

'The sacred writers were, by God's condescension,' says Dr. Gray, 'authorised to illustrate his strict and intimate relation to the church, by the figure of a marriage; and the emblem must have been strikingly becoming, and expressive to the

conceptions of the Jews, since they annexed ideas of peculiar mystery to this appointment, and imagined that the marriage union was a counterpart representation of some original pattern in heaven. Hence,' he observes, 'it was celebrated among them with very peculiar ceremonies and solemnity; with every thing that could give *dignity* and *importance* to its rites.' Now, whatever ideas of purity and holiness we, as Christians, may annex to the marriage state, when regulated by the pure and spiritual institutions of the Gospel; and with whatever reverence it might have been justly regarded, in the primitive ages, by the Jews themselves, we cannot surely associate it with virtue, dignity, or innocence, in the example of Solomon; who, at the time of composing this Song, had 'Threescore queens, and fourscore concubines, and virgins without number!' Ch. vi. 8. (See, also, 1 Kings xi. 3.) He was, in other respects, the greatest voluptuary, perhaps, that sacred history has recorded; and his idolatry, considering the admirable example of his father, David, as a sincere and fervent worshipper of the true God, was most sinful, scandalous, and pernicious. Nothing, indeed, could more effectually operate as a cause in producing the vices, the calamities, and crimes, which followed his reign, than this promiscuous intercourse with wives, concubines, &c. The degradation of woman in any state of society must be attended with general depravity, and with the sacrifice, or pollution, of the most endearing relations of life.

The generally received opinion, that the Shulamite, celebrated in this poem, was Pharaoh's daughter, has been ably controverted by Dr. Percy, the late bishop of Dromore, and others; and, after all that has been written, and that passes current on the subject, it will be difficult, if not impossible, to refute the assertion of the learned Michaëlis, who asserts, that there is nothing in the original about a bridegroom, and a bride, nor any thing that indicates a marriage. (See the second note on chap. iv. 8.)

It is remarkable, that the other poetical books of Holy Scripture are, for the most part, quoted, or alluded to, by the inspired writers of the New Testament; but this is not: and though our translators, from the titles prefixed to the respective chapters, seem to have modestly, or silently, admitted the mode of interpretation adopted by the Christian Fathers, and the early commentators, yet the Church of England, on no occasion, directs any part of this Song to be read as part of her service; which is not the case with many even of the Apocryphal books. Indeed, if such critics as Bp. Lowth and Michaëlis despaired of tracing out the secret meaning of this ancient relic,

of Hebrew poetry, we may well suppose the subject to be involved in such obscurity, as is not now likely to be satisfactorily cleared away.

That the whole forms a mystical allegory, calculated to teach some important truths under the most pleasing symbols, will appear extremely probable to any one, who has considered the mystical poetry of the Persians and Hindus, and reflects, that the manners and customs of eastern nations are transmitted from age to age, with little variation.

If, according to Sir W. Jones, the most enlightened scholar in the oriental languages, of this, perhaps, or any other age, who assures us, that, according to the zealous admirers of HA'FIZ, 'wine' means devotion; 'sleep,' meditation; 'perfume,' hope of the divine favor; 'kisses, and embraces,' the raptures of piety; 'beauty,' the perfection of the Supreme Being; 'tresses,' the expansion of his glory, &c. &c. (see his Works, vol. iv. p. 227, octavo edit., and his chapter *De arcana Poematum significatione*, vol. vi. p. 173.) we may well believe that, under the emblems of a vineyard, a wall, a door, grapes, lilies, gardens, &c. some things were originally signified, which, in the mist of ages, are now lost, or become uncertain and obscure.

These symbols were originally derived, we may suppose, from picture-writing, ancient emblems, and hieroglyphic representations. They were afterwards increased by fanciful analogies, and settled by arbitrary conventions; till, in the lapse of years, which often obliterates the memory of simple facts, much more such airy, evanescent forms of intellect as these, many of them are forgotten, mistaken, or irrecoverably lost. On such occasions of extreme difficulty, it is surely better to confess ignorance, or at least to observe a modest diffidence, than to disseminate error, while we indulge not only the mere vanities of knowledge, but provoke the doubts of sceptics, and the sneers of unbelievers, who are ever ready to attach that weakness and apparent corruption to the Holy Volume, which are imputable only to its zealous, but fallible interpreters.

For these reasons, therefore, the notes will be found principally calculated to explain the literal sense and plan of the poem. If they should not be satisfactory, every reader will probably have recourse to that mode of spiritual application, which seems best suited to his principles, his previous habits, and acquired taste. At the same time, it would have been unpardonable to have entirely omitted the valuable materials of conjectural criticism, which the labor and the learning of such men as Bossuet, Bp. Lowth, Dr. Percy, Michaëlis, and others, have

furnished. These, therefore, together with the ingenious arrangement of Bossuet, will be found interspersed with the notes, or under the head of Supplementary Observations, at the end of the book.

CHAP. I. VER. 1. *The song of songs, which is Solomon's.*]—The first day's eclogue, says Bossuet, may be supposed to commence at this chapter. It is continued to chap. ii. ver. 7; and, in order to understand it, we may suppose the bride to have been brought home the preceding evening to Solomon's palace, and lodged in the Hadorim, or seraglio. In the morning, finding herself with the bridemaid, the bridegroom being withdrawn to his rural amusements, she breaks out into the most rapturous expressions of love, and addresses herself to the object of her affection, as if he were present. Whoever reads ver. 4, with any attention, will be convinced of the reasonableness of this opinion. Instances of the same kind may be produced from other poets.

The following extracts are from Richardson's Arabic Grammar:

'When the two nymphs arose, they diffused fragrance around them,

As the zephyr scatters perfume from the Indian flower.'

'Do not the perfumes of Khozami breathe?

Is it the fragrance of Hazer from Mecca, or the odour diffusing from Azza?'

'She resembled the moon, and she waved like the branches of Myrobalan:

She diffused perfume like the ambergris, and looked beautiful like the fawn.'

3. *Because of the savour, &c.*]—The eastern nations, and indeed the ancients in general, dealt much in unguents; which, in hot countries, are necessary to brace and close up the pores of the skin. Fragrant ointments were especially used at nuptials, and on other festive occasions. See Ps. xlv. 8; Prov. vii. 17; Amos vi. 6; 2 Sam. xii. 20. Hence the 'Odour of sweet ointments,' became a common metaphor, to express the extensive acceptableness of a good name. See Eccles. vii. 1. Houbigant, proposing an alteration of the original, would connect this sentence with the preceding words, thus; 'For thy love is more excellent than wine, and thy fragrance than fine ointments.'—New Translation.

4. *Draw me, &c.*]—The author of the New Translation renders this verse thus; *Spouse.* 'O draw me after thee.' *Virgins.* 'We will run to the fragrance of thy perfumes.' *Spouse.*

‘The king hath brought me into his apartments.’ *Virgins.*
 ‘We will be glad and rejoice in thee; we will celebrate thy love more than wine. Thou art every way lovely.’

The first words in the verse allude to the sport, in which the person who is foremost carries a cord, which being held by those behind him, draws them after him as he quickens his pace. The Septuagint, Vulgate, and Æthiopic, add the words, ‘to the fragrance of thy perfumes.’ The Chaldee countenances this addition; and it is hardly credible, that the poet should have put one single Hebrew word only, ‘we will run,’ into the mouths of the virgins on this occasion. Perhaps, the speech of the chorus might more properly have been rendered, ‘We will follow the fragrance of thy perfumes.’ חֲדָרִים, rendered in our versions ‘chambers,’ are the inner apartments appropriated to the women, corresponding with the *γυναικεία* of the Greeks. The eastern nations always had, and still continue to have, such retirements, where the women live separate, and unseen by all other men, except the great person to whose pleasure and service they are dedicated; and the sense of the words plainly is, ‘The king hath admitted me for his wife; or, hath taken me among those whom he peculiarly honors with his presence and favor.’

Among the modern Jews, the bride is not conducted to the house of the bridegroom till the expiration of the nuptial week. In ancient times, it might have been otherwise. In the marriage of a prince, it is highly probable, that this circumstance could not take place; and that the bride, her mother, and virgin companions, were all conducted immediately to the royal palace, where the whole week of rejoicing was spent. The translation given of the last clause of this verse by Sanctius seems best to answer the context. He paraphrases the words, ‘All the loves are with thee;’ or, ‘thou art altogether lovely;’ and indeed the bride’s speech which follows, seems most naturally to suppose some such previous compliment. Without this, her vindication of her person comes in very abruptly: but this admitted, her reply is natural and apposite. Houbigant, who never fails to cut the knot, which he cannot easily untie, alters the text, and renders the whole to this effect; ‘We will celebrate thy loves; we love thee more than generous wine, or wine that goes down smoothly.’ See his note, *Le Clerc*, and the *New Translation*. Dr. Waterland renders the last words of the verse, ‘They love thee for thy virtues.’

5. *I am black.*]—Rather, ‘brown,’ ‘tanned with the sun;’ or of a dark complexion. The classical scholar may compare

this, and the next verse, with the 10th Idyllium of Theocritus, v. 26—29.

5. *Ye daughters of Jerusalem.*]—These were, perhaps, the virgins mentioned chap. vi. 8.

5. *As the tents of Kedar.*]—D'Arvieux and other travellers inform us, that these tents were made of hair-cloth, which the women used to weave.—See *Harmer*, vol. i. p. 223.

Kedar was a district of Arabia, the inhabitants of which are called by Pliny, 'Cedreni,' or 'Cedareni.'—Vid. *Relandi Palæstinam*, lib. i. cap. 18.

5. *The curtains of Solomon.*]—Black tents are common with the oriental nations at present; and black goats'-hair tents, says *Harmer*, (vol. i. p. 227.) may have been generally used in the earliest ages, since the Arabs retain the most ancient customs. The present distinction appears by this passage to have been at least as ancient as the days of Solomon. Curtains of goats'-hair, we find, were directed for the tabernacle; and the Israelitish women appear to have been very well acquainted with the manner of spinning this material. Hence we may naturally conjecture, that the tents of the patriarchs, and those which Israel used while in Egypt, as well as in the wilderness, were of the same fabric.

Some commentators understand by 'curtains' the tapestry hangings of the royal palace. If this interpretation be admitted, the simile may refer to some beautiful figures that were wrought on them. But see note on ch. vii. 4.

6. *But mine own vineyard have I not kept.*]—Or, more literally, 'Mine own vineyard I keep not;' that is, 'I neglect.' See *Doederlein*.

7. *Where thou makest thy flock to rest at noon.*]—In hot countries, the shepherds and their flocks are always forced to retire to shelter, during the burning heats of noon. 'One that turneth aside,' is rendered by Houbigant and Dr. Percy, 'a wanderer.'

9. *I have compared thee, &c.*]—The qualities which form the beauty of horses, in the opinion of the Orientalists, are talness, proportionable corpulency, and stateliness of manner; these are precisely the same qualities, which they admire in their women; corpulency, in particular, is known to be one of the most esteemed characters of beauty in the east. Niebuhr says, 'as plumpness is thought a beauty in the east, the women, in order to obtain that beauty, swallow every morning and every evening three of these insects (a species of tenebriones) fried in butter.' On this principle the compliment of Solomon is founded; and it is

remarkable, that the elegant Theocritus, in his epithalamium for the celebrated queen Helen, whom he describes as plump and large, uses exactly the same image, comparing her to 'the horses in the chariots of Thessaly.' Idyl. xviii. ver. 29.—See *Williams's* New Translation of Solomon's Song, p. 172.

12. *While the king sitteth at his table.*]—Houbigant, by a slight alteration of the text, reads, 'While the king shall be in his tent, or pavilion.' The New Translation has, 'While the king sitteth in the circle of his friends;' namely, at the nuptial banquet. The tables of the ancients were sometimes so formed, that the guests formed a circle.

13. *A bundle of myrrh.*]—The Orientalists used to tie up myrrh in small bunches, and put them into their bosoms, for the purpose of exhilarating the spirits.

14. *As a cluster of camphire.*]—'As the flowers of cypress.'—*Dr. Waterland.*

'As a cluster of cypress-flowers.'—The New Translation.

By *cypress* here, is not meant the tree so called; but an aromatic plant, which Sir Thomas Brown tells us, produces a sweet and odorate bush of flowers; out of which was made the 'oleum cyprinum.' See his 'Observations on Plants mentioned in Scripture.' The vineyards at En-gedi, near Jericho, were not so much celebrated for wines, as for aromatic shrubs. These the Jews cultivated for the sake of their gums, balsams, &c. with which they carried on a considerable traffic. Such shrubs being managed after the manner of vines, the nurseries of them were called 'vineyards.'—See *Bochart*, Hieroz. Tom. ii. p. 724.

Hasselquist is of opinion, that Solomon here refers to 'a cluster of the Cypress grape.'—See his *Travels*, p. 448.

Similar comparisons are found in the Asiatic poets. One of them says of a lover, 'The tresses which adorn his back are dark, yea very dark, and thick, like the copious clusters of the palm.' Solomon, says Sir W. Jones, seems to indicate the same similitude, in this verse, though he does not mention the hair.

—*Poeseos Asiat. Comm. Works*, vol. vi.

15. *Thou hast dove's eyes.*]—To conceive the force of this expression, we must not refer it to our common pigeons; but to the large and beautiful eyes of the Syrian doves. Those who have seen that fine eastern bird, the 'carrier-pigeon,' will need no commentary on this place.—See *Brown's* Observations.

16. *Yea, pleasant; also, &c.*]—The author of the New Translation puts a full stop at 'beloved;' and renders the next clause thus; 'And how pleasant, how green, is our flowery bed!'

CHAP. II. VER. 1. *I am the rose of Sharon, and the lily of*

the valleys.—It is not easy to understand how she could with propriety claim the united beauty of the lily and the rose, when in the last chapter, she is represented as ‘black;’ or, at least, ‘brown and swarthy.’ But if the Canticles, as they are sometimes called, may be considered as a short collection of fragments, then the present passage, and some others, may be applicable to a different person. There is, however, no necessity for this supposition. As Sharon was a rich and extensive valley, reaching almost from Cæsarea to Joppa, she might modestly insinuate that her beauty was not singular; but of the common kind, resembling the two flowers, which were found there in the greatest profusion, the wild rose, and the lily of the valley.

Besides, Jayadeva and other Asiatic poets speak of the blue water-lily repeatedly. As its color is said to be that of a deep azure, it forms a favorite comparison for lovers’ eyes.—See *Sir W. Jones’s Works*, vol. iv. pp. 255, 259, 262.

2. *As the lily, &c.*—This is the reply of the lover to the modest observation in the preceding verse.

3. *The apple-tree.*—Under the general term of ‘apples,’ are comprised citrons, oranges, pomegranates, and other fruits. The same may be observed of ‘Poma’ in Latin.

5. *Stay me with flagons.*—Instead of ‘stay,’ we might render the word ‘support;’ but as ‘flagons’ would be an improper support on this occasion, and likewise convey a very low idea, we should read, agreeably to the meaning of the word, as derived from the Arabic, ‘verdant herbs.’ The whole passage may be rendered, ‘Support me with verdant herbs; refresh me with citrons; for I am wounded with love.’—See *Michaëlis’s* notes, p. 157.

Dr. Waterland reads, ‘Stay me with cordials, or cakes;’ and Parkhurst says, that the original word **אִשֵּׁה** signifies ‘some kind of confectionary prepared by fire.’ Compare 2 Sam. vi. 19; 1 Chron. xvi. 3; where the same word occurs: our translators have improperly supplied the words, ‘of wine.’ See *Michaëlis Supp. ad Lexica Heb.* N. 189.

5. *Comfort me with apples.*—Rather, ‘with citrons,’ which are extremely refreshing and exhilarating. Egmont and Heyman tell us of an Arabian, who was in a great measure brought to himself, when overcome with wine, by the help of citrons and coffee. How far this may be capable of illustrating the ancient practice of relieving those who were near fainting, by the use of citrons, I leave medical gentlemen, says Harmer, to determine. Citrons are well known to be extremely grateful to the taste, and must be infinitely more proper to be smelled

to by those who are ready to faint, the peel being, according to the writers on the *materia medica*, exhilarating to the heart, as their juice is cordial and refreshing.—*Harmer*, vol. ii. p. 164.

6. *His left hand, &c.*]—This is supposed to describe the kind and assiduous attention of Solomon in supporting her when she was in the act of fainting; but the next verse evidently represents him as sleeping, or in bed. Doederlein would read this verse in the optative mood, ‘O, that his left hand were under my head,’ &c.

8. *The voice of my beloved!*]—The second day’s eclogue, which is thought to begin here, belongs wholly to the spouse, and is addressed by her, in a continued narration, after the Grecian manner, to the chorus of virgins. 1. The bride relates how the bridegroom, attended by his companions, and equipped for rural sports, had come and called on her, under her window, inviting her to come forth and enjoy the beauties of the spring: ver. 9, 10. She repeats his fine pastoral address, ver. 11, &c. and in conclusion breaks out into that charming epiphonema, ‘My beloved is mine,’ &c. ver. 16. Having thus heated her imagination with repeating his tender words, in a transport of affection, she addresses him as if he were present, ver. 17. 2. She then returns to her narration, chap. iii. 1. The bridegroom did not come according to her wishes; night came on; she found him not in her bed; she went to seek him. At last she found him, and brought him into the pavilion, which had been assigned to her mother, during her residence within the royal inclosure, ver. 4. She then enjoins the virgins, to whom she had been giving this account, not to disturb the rest of her beloved in her mother’s chambers, where she had left him, ver. 5.

We may just observe, that the first part only of this eclogue relates to the incidents, which happened on the second day; the second part recites the adventures of the following nights; and we may suppose the whole to have been related to the virgins early in the morning of the third day.—See *The New Translation*.

9. *My beloved is like a roe, &c.*]—This might be connected more properly with the preceding verse. ‘My beloved resembled a roe, &c. leaping and skipping upon the hills.’ The following part of this verse would be better rendered thus: ‘Behold, he stood behind our wall; he looked in through the windows; he shewed himself through the lattice.’ The eastern buildings generally surround a square inner court; the bridegroom is described as entering the outer apartments, and is gradually seen as he makes his approach; first behind the wall,

then looking through the windows, and lastly putting his head through the lattice.

9. *He standeth behind our wall.*]—Mr. Harmer thinks this means the ‘green wall,’ as it were, of a kiosk, or eastern arbor, which is thus described by Lady M. W. Montagu, (Letters, vol. ii. p. 38.) In the midst of the garden is the kiosk; that is, a large room commonly beautified with a fine fountain in the midst of it. It is raised nine, or ten steps, and inclosed with gilded lattices, round which vines, jessamins, and honeysuckles, make a sort of ‘green wall.’ Large trees are planted round this place, which is the scene of their greatest pleasures.

14. *The stairs.*]—The word here rendered ‘stairs,’ is translated in Ezek. xxxviii. 20, ‘steep places,’ and perhaps we may read, ‘among the solitary cliffs.’

14. *That art in the clefts of the rock.*]—To understand this simile, consider the bridegroom as being in the garden, below the windows of the chamber, within which openings the bride is seen by him. Windows in the east are not only narrow, but have cross bars, somewhat like those of our sashes; the interposition of these prevents a full view of the lady’s person: so that she resembles a dove peeping over, or from within, the clefts in a rock, and is only partly visible. See note on Judg. v. 28.

15. *The foxes.*]—Some think that the original word signifies ‘jackals,’ or a species of gregarious animals called ‘thoes.’ See note on Judg. xv. 4; and compare *Theocriti Idyl.* v. 112; where the foxes (*αλωπεκας*) are said to plunder the vines of Micon.

16. *He feedeth.*]—Mercier and others understand ‘his flock,’ after the verb, ‘feedeth.’

17. *Until the day break.*]—The original is, עד שיפוח היום ‘Until the day breathes.’ This beautifully describes the cool, refreshing breeze, which springs up at the dawn of day.

17. *Be thou like a roe, or young hart.*]—That is, resemble them in fleetness, when thou comest to me.

17. *Bether.*]—The signification of the Hebrew word בתר is ‘division;’ and some think that the mountains here mentioned are those in Gilead, which the Jordan divides from the rest of Judea. Others are of opinion, that they are so called on account of the large chasms, or glens, formed down their sides by the torrents and land-floods in the rainy seasons. See the marginal reading.

CHAP. III. VER. 3. *The watchmen that go about the city.*]—The ‘city,’ mentioned in this poem, most probably means nothing more than a range of pavilions, or small houses, appropri-

ated to the use of those who were employed about the seraglio; and 'the watchmen,' it is likely, were the eunuchs appointed to superintend the conduct and behaviour of the fair females, as well as to wait on them. This hypothesis is favored by the original word translated 'watchmen,' which literally signifies 'keepers,' or men who are set to guard any thing.—See *Parkhurst* on שמר.

4. *Into my mother's house.*]—Rather, 'apartments,' which may be supposed to be within the seraglio; for the scene seems to be, throughout the whole poem, within the inclosure where the women are kept.

6. *Who is this that cometh, &c.*]—This is considered as the beginning of the third day's eclogue, which opens with the introduction of the bridal bed, or pavilion, ver. 6, 7, and concludes with the ceremony of taking off the bride's veil, ch. iv. 1.

1. One or more of the virgins, (or perhaps the spouse herself) seeing something at a distance, supported on pillars, and surrounded with a cloud of incense, according to the manner of the orientalists, who often used strong fumigations by way of perfumes, and probably to drive away the insects, which are so troublesome in hot countries, very naturally asks, 'What is this, which approaches from yonder quarter of the gardens, that lies towards the wilderness?' Other virgins, who by this time perceive it more distinctly, answer with some abruptness, like persons who had been in doubt, but now suddenly discover what it is, 'See! 'tis Solomon's bed,' &c. Upon this, another set of virgins take occasion to describe the superb manner of its structure, ver. 9, 10.

All this seems to pass in the bride's apartment, whence the bride sends them forth, ver. 11, to meet the bridegroom, who, with his grand retinue, was now approaching very near.

2. King Solomon enters the bride's apartment, not, as usual, in the simplicity of his pastoral dress, but in all the gay ornaments of a bridegroom; and here it should seem, that, in the presence of all his friends, he performs the ceremony of taking off the bride's veil; which done, ravished with her beauties, he falls into a rapturous descant on them, and runs over her several features in an ecstasy of admiration, naturally expressed by bold and swelling figures, chap. iv. 1—7. See *New Translation*; the author of which renders this verse, 'What is this that cometh up from towards the wilderness, as it were columns of smoke, fuming with myrrh,' &c.

The account which Lady M. W. Montagu gives of the reception of a beautiful young Turkish bride at the bagnio, illustrates this passage. Two virgins, she says, met her at the door;

two others filled silver-gilt pots with perfumes, and began the procession; the rest following in pairs to the number of thirty. In this manner, they marched round the three large rooms of the bagnio. And Maillet (Lett. v.) describing the entrance of the ambassador of an eastern monarch, sent to propose marriage to an Egyptian queen, into the capital of that country, tells us, the streets through which they passed were strewed with flowers; and precious odors, burning in the windows from very early in the morning, embalmed the air.

7. *Behold his bed.*]—Possibly ‘his bed,’ or rather ‘palanquin,’ might have been intended as a present to the bride. Such at least was the custom in ancient Greece. On the third day after the marriage, the bride and her relations presented gifts to the bridegroom, when also the bridegroom and his friends made presents to the bride. These consisted chiefly of golden ornaments, beds, couches, boxes for unguents, &c.—See *Potter's Antiq.* vol. ii. p. 294.

9. *King Solomon made himself a chariot.*]—‘A nuptial bed.’—*Dr. Waterland.*

Or, as Mercier renders it, ‘A moveable bed,’ not unlike the modern palanquin.

10. *Paved with love.*]—This may mean, that some detached sentences, or fanciful devices, were embroidered on the carpet, with which the bottom of his royal palanquin was covered.

11. *With the crown, &c.*]—It was usual with many nations to put crowns, or garlands, on the heads of newly-married persons. The Mishna informs us, that this custom prevailed among the Jews; (Vid. *Surenhusii Mischnam*, vol. iii. pp. 304, 305.) and it should seem from the passage before us, that the ceremony of putting them on was performed by one of the parents. Among the Greeks, the bride was crowned by her mother.—See the *Iphigenia* of *Euripides*, ver. 903; and *Ezek.* xvi. 8—12.

The nuptial crowns used among the Greeks and Romans were only chaplets of leaves, or flowers. Among the Hebrews, they were not only formed of these, but also of richer materials occasionally, such as gold, silver, &c. according to the rank, or wealth of the parties. The original word is derived from a root, which signifies to encompass, or surround, and is the same that is used to express a royal crown, 2 Sam. xii. 30; 1 Chron. xx. 2. It is often described of gold, as *Esther* viii. 15; *Ps.* xxi. 3: but it appears to have been worn also by those who were not kings, *Job* xix. 9, &c. and was probably composed of less valuable materials, as of enamelled work; also of roses, myrtle, and olive-leaves.—See *Selden, Uxor. Hebr.* lib. ii. cap. 15.

CHAP. IV. VER. 1. *Thou hast doves' eyes within thy locks.*]—
'Thine eyes are sparkling as the eyes of doves, now thy veil is removed;' literally, 'without thy veil.' The Jewish virgins were under such strict confinement before marriage, and so rarely suffered to appear in public, that the very name for a virgin in Hebrew is *עלמה*, 'hidden.' Hence, the veil forms an essential part of their dress; which, even when they were first presented to their husbands, they carefully drew over their faces, as we learn from the example of Rebekah, Gen. xxiv. 65. On what day of the marriage ceremony it was publicly laid aside does not appear; but among the Greeks, it was thrown off on the third day; for then the bride, for the first time, appeared in public company, and received presents from her husband on the occasion.—See *Potter*, vol. ii. p. 294.

Now, if we suppose, that the same customs prevailed in Palestine, the subject of this day's eclogue will relate to the ceremony of taking off the veil; and thus we shall account for the splendid gaiety of the bridegroom's dress on so joyful an occasion, and his compliments on her beauty will have a peculiar spirit and propriety. On the bride's appearing for the first time in the public eyes of men, and that too in the presence of the person with whom she was entering into the most endearing connection, it might well be expected, that, consciousness of beauty, tenderness, and exquisite sensibility, mixing with virgin bashfulness, would improve the native lustre of her eyes, and convey to them all that sparkling brightness, for which those of the eastern doves are remarkable. The next clause may be rendered, 'Thy hair is fine as that of a flock of goats, which come up sleek from mount Gilead.' Bochart refers the comparison to the hair of the eastern goats, which is of the most delicate, silky softness, and is expressly observed by an ancient naturalist to bear a great resemblance to the fine curls of a woman's hair. Le Clerc observes farther, that the hair of the goats in Palestine is generally of a black color, or of a very dark brown; such as that of a lovely brunette may be supposed to be. Michaëlis thinks the interpretation of this difficult passage to be, 'Thy hair is like a flock of ascending goats, which is seen from mount Gilead;' supposing the point of comparison chiefly to turn on the head being covered with fine flowing locks, as mount Gilead was with the shaggy herd, reaching in an extended line from its foot to its summit. It has been asked, how it could with any propriety be said, that the goats came up, or ascended from Gilead, when that was a mountain. To which it is replied, that Jerusalem being the capital, it was usual to speak of ascending to it from any part of Judea; as we say, 'to

go up to London.' See Psa. cxxii. 4. Houbigant renders it, 'That hang from mount Gilead pendent;' as Virgil, 'dumosa pendere procul de rupe.'

2. *Thy teeth, &c.*—Dr. Hodgson renders this:

'Thy teeth are like the shorn flock,
Which have come up from the washing-place;
All of which have twins,
And none among them is bereaved.'

The evenness, whiteness, and unbroken order of the teeth, Bp. Lowth observes, (Prælect. xxxi.) are here admirably expressed.

3. *Thy lips are like a thread of scarlet, &c.*]

'Like the twice-dyed thread of crimson are thy lips,
And thy language is sweet.'

That is, ruby-colored, and so formed, we may suppose, as to add peculiar graces to the sweetness of the voice.

3. *Thy temples, &c.*]

'Like a slice of pomegranate
Are thy cheeks amidst thy tresses.'

Partly obscured, as it were, by her hair, and exhibiting a gentle blush of red beneath the delicate shade; as the seeds of the pomegranate (the color of which is tinged with red) surrounded by the rind.—New Translation.

4. *Thy neck, &c.*]

'Thy neck is like the tower of David
Built for an armoury;
A thousand shields are hung up against it,
All bucklers for the mighty.'

The neck is described as long, erect, slender, according to the nicest proportion; decorated with gold, gems, and large pearls. It is compared with some turret of the citadel of Zion, more lofty than the rest, remarkable for its elegance, and not less illustrious for its architecture, than for the trophies with which it was adorned, being hung round with shields and other implements of war.

Hyperbolical as this and other comparisons may seem to us, it is equalled, if not surpassed, by the unrestrained fancy of Asiatic poets. Thus, the jealous Radhi, in his songs of Jayadeva, says, 'He fixed white blossoms on her dark locks, where they gleam like flashes of lightning among the curled clouds. On her breasts, like two firmaments, he places a string of gems,

like a radiant constellation.'—*Sir W. Jones's Works*, vol. iv. p. 254.

5. *Thy two breasts, &c.*]

'Thy two breasts are like two young kids,
Twins of the gazel, that browse among the lilies.'

Delicate and smooth, standing equally prominent from the ivory bosom. The animal with which they are compared is a creature of exquisite beauty, and from that circumstance it derives its name in Hebrew. See *Jackson's Account of Marocco*.

Dr. Henley would read, 'Thy two paps,' &c. and adds, 'The points of similitude between the objects here compared, I apprehend, consists, 1. In the color of these young animals, which in the original is called עפר, white deepening into red, (from an Arabic word of this import) whence their name is derived. 2. In their relative height, as just rising above the growth of lilies; they being compared to 'paps that never gave suck.' These circumstances are noticed to justify this translation; for the fawns of a roe, neither in color nor height, correspond at all to the object compared.

8. *Come, &c.*—Here begins, as Bossuet imagines, the fourth day's eclogue, in which the bridegroom professes himself the bride's protector, ver. 8, declares that he has received her pure and inviolate, and that he finds in her all the comforts of the marriage state. The bridegroom, in the first place, gives the bride to understand, that she is now under his protection, and is only to apply to him for relief, under all dangers and difficulties. This, according to the eastern manner, he does in the way of parable, or figure; supposing her placed on the tops of mountains, infested by wild beasts, whence he invites her to his arms, as to a place of safety, and gives her to understand, that, now he is her guardian, she may look down in security amidst any dangers of which she was apprehensive, ver. 8. He then launches out into some fine expressions on the effect and execution of her charms; which leads him, in the second place, to make a public declaration before his friends, that he had received her pure and inviolate, ver. 12. This the law required should be made known in the most public manner. See Deut. xxii. 15, &c. But, in the present case, the same meaning is conveyed with great delicacy, yet so as to be perfectly understood by all present; by his using eastern metaphors, strongly expressive of his purpose; and, it should seem, appropriated to nuptial ideas. He declares that he finds her as a garden secured from intruders, whose flowers have therefore been ungathered; as an inaccessible spring, whose waters have

never been polluted; as an unsullied fountain, under the sanction of an unbroken seal. Having here compared her to a garden, he pursues the figure, and supposes all the finest and most precious vegetable productions to enrich and embellish it, ver. 13—15. She, continuing the metaphor, wishes that this garden, for which he has expressed so much fondness, might be so breathed on by the kindly gales, as to produce whatever might contribute to his delight. The bridegroom returns the compliment, chap. v. 1, and professes, that his wish is completely accomplished; that every possible delight is in his possession; that he is entirely happy; and, still keeping up the metaphor, he invites his friends to sympathise and rejoice with him in his felicity.—See *Dr. Percy's New Translation*.

8. *Spouse*]—The word here, translated 'spouse' is in the original כלה. It is derived from כל, 'all,' and appears to be used in this chapter, (ver. 9, 10, 12) and ver. 1, of the next, as a general term of endearment. It denotes perfection, with respect to personal beauty, and indicates that she to whom it is applied, was *all* that her lover could desire. There is nothing in the original, which conveys the idea of marriage, or of betrothing, though the word is sometimes applied, as an epithet of fondness and admiration, to a bride; and the etymologists are certainly right in supposing that the Greek, adjective καλος, 'beautiful,' is derived from the Hebrew כל.

9. *With one chain of thy neck.*]—Rather, 'With one turn of thy neck.' The Hebrew word is ענק, which may well express not only motion, but that waving line, which is considered by artists as the principal element of beauty. This was the peculiar grace, by which Æneas discovered his mother, Venus, through her disguise:

— Et avertens roseâ cervice refulsit.

10. *The smell of thine ointments.*]—These ointments may be supposed to have derived an additional perfume, or sweetness, from her person.

11. *Thy lips drop as the honeycomb.*]—Expressing her sweet and melting words; a metaphor common with the Greek and Oriental writers. See Theocritus's 20th Idyllium. Homer's expression, 'words sweeter than honey,' is well known; and Shakspeare has, 'Sweet and honey'd sentences.' See, also, a parallel passage quoted by Sir W. Jones, vol. vi. p. 141.

15. *A fountain of gardens, &c.*]—It is not easy to conceive, says Houbigant, how the spouse could be a 'fountain of, or for, the gardens,' who is just described as a 'sealed fountain;' and therefore, by a slight alteration of the text, he would read,

'A living fountain, a fountain of living waters, flowing, as it were, from Lebanon.'

16. *And come.*]—Rather, 'Go, retire, or be hushed;' for so the Hebrew word נָבַח, sometimes means. It is applied to the going down of the sun, Deut. xi. 30; Josh. i. 4. See *Taylor* on נָבַח, No. 269; or *Parkhurst*, on נָבַח.

CHAP. V. VER. 1. *I am come into my garden.*]—The ingenious author of 'Outlines of a New Commentary on Solomon's Song,' supposes that this expression indicates the consummation of the marriage. See note on ver. 8. The Orientalists, indeed, use very remote images, even in their judicial proceedings, to express the commerce of the sexes. Féirouz, a vizir, having divorced his wife, Chemsennissa, on suspicion of criminal conversation with the sultan, her brothers applied for redress, and stated the case to the judge in the following terms. 'My lord, we had let to Féirouz a most delightful garden, a terrestrial paradise. He took possession of it, encompassed with high walls, and planted with the most beautiful trees, that bloomed with flowers and fruit.' (Compare ch. iv. 12—14.) 'He has broken down the walls, plucked the tender flowers, devoured the finest fruit, and would now restore us this garden, robbed of every thing that contributed to render it delicious, when we gave him admission to it.' Féirouz, in his defence, and the sultan, in giving testimony to the innocence of the suspected wife, continue the same allegorical language, derived from 'a garden.' See a *Miscellany of Eastern Learning*, vol. i. p. 12; or *Parkhurst* on the word גַּן.

2. *I sleep, &c.*]—Every classical scholar in reading this passage will be reminded of the beautiful and popular ode of Anacreon, Μεσσηνυκτοῖς ποθ' ὥπαις. 'In the dead of the night,' &c.

The fifth day's eclogue is said to commence here, containing a solemn declaration from the bridegroom, that he prefers his spouse to all other women, ch. vi. 9.

4. *Put in his hand by the hole of the door.*]—'Through the opening of the door.' It was the ancient custom to secure the door of a house by a cross-bar, or bolt, which, by night, was fastened by a little button, or pin. In the upper part of the door was left a round hole, through which any person from without might thrust his arm, and remove the bar, unless this additional security was superadded.—See *Le Clerc*.

Probably, the hole here mentioned, was only the common contrivance still in use, for putting in the finger, and lifting up the latch: but in the present case, it appears that the door was also barred, or locked, and therefore he could not let himself in. Harmer observes, (vol. i. p. 332.) that in the first verse he

had gathered myrrh, with other spices; and, attempting to open the door with a hand besmeared with this precious gum, the spouse, when she went to unlock the door, found that her fingers gathered it up from the handles of the lock; and this the strong language of poetry might very well express by, 'My hand dropped myrrh, my fingers sweet-smelling myrrh.'

Perhaps, this is only a figurative, and, at the same time, a highly poetical mode of expression, to denote the delight, which her very hands and fingers seemed to enjoy, in performing the pleasing task of letting her lover in.

6. *My soul failed when he spake.*]—This expression will remind the classical reader of the beautiful fragment of Sappho, beginning with,

Φαίνεται μοι κείνῳ κ. τ. λ.

'Blest as the immortal gods,' &c.

7. *The watchmen that went about the city, &c.*]—They plucked off her veil, in order to discover who she was. See note on ch. iii. 3. It is well known that the eunuchs in the Eastern countries are at present authorised to treat the females under their charge in this manner.—See Some Account of Persia.

8. *I charge you, O daughters, &c.*]—'I charge you, O ye daughters of Jerusalem, if ye find my beloved—what should you tell him, but that I am sick of love?' Thus, we have a beautiful aposiopesis, which is lost in the common translation.

Houbigant gives part of these words to the virgins, thus: *Virgins.* 'What should we tell him?' *Spouse.* 'That I am sick of love.'

11. *His head, &c.*]—By the very common figure, synecdoche, the comparison of the finest gold may relate only to his bright, animated, and glowing complexion, or merely to his countenance, the face being the most distinguished part of the head.

12. *His eyes are as the eyes of doves.*]—Something like this appears in the poets of Hindostan. The following is a simile from the Gitagovinda: 'The glances of her eyes played like a pair of water-birds of azure plumage, that sport near a full-blown lotos on a pool, in the season of dew.'

This leads us to consider, says the editor of Calmet's Dictionary, the comparison of the eyes of the bride to the pools of Heshbon (ch. vii. 4.); dark, deep, and clear, are her eyes; so are a pigeon's, and so are those pools, dark, deep, and clear. But were those pools also surrounded by a border of dark-colored marble, analogous to the border of stibium, drawn along the eyelids of the spouse, and rendering them apparently larger, fuller, and deeper?

13. *His cheeks are as a bed of spices.*]—The ancients, by way of indulgence, used to repose on large heaps of fragrant herbs, leaves, and flowers. Among others, we may take an instance from Anacreon, Ode iv. b. i. Speaking of himself, he says,

‘Reclin’d at ease on this soft bed,
With fragrant leaves of myrtle spread,
And flow’ry lote, I’ll now resign
My cares, and quaff the rosy wine.’—*Fawkes.*

By ‘spices’ are meant, perhaps, some kind of red flowers, that have a strong aromatic smell, like our clove-pinks, and carnations.

13. *His lips like lilies.*]—Perhaps this should have been rendered ‘roses,’ unless we understand, with Sanctius, Bp. Patrick, and others, that the *lilium rubens*, or blushing lily, is here meant, which is noticed by Pliny, (lib. xxi. cap. v.) as being much esteemed in Syria. The addition of ‘dropping sweet-smelling myrrh,’ may be intended to express the pleasing qualities of his voice and conversation. See note on chap. iv. 11.

14. *His hands, &c.*]—This must be considered as descriptive of the bracelets, set with jewels, which he wore on his wrists. By ‘his belly’ we may understand the vest which covered it, and the girdle overlaid with sapphires, with which it was bound.

The whiteness of the body, covered with a delicate purple vest, is finely compared to ivory, overlaid with sapphire.

15. *His legs are as pillars of marble.*]—‘His thighs are pillars of marble, fixed upon pedestals of fine gold;’ alluding to the sandals bound on his feet with golden ribbands; or perhaps expressive of the feet themselves, as being of a redder tincture than the legs and thighs; for the Asiatics used to dye their feet of a deep red color. Thus, the lover in *Gitagovinda* says, ‘O damsel, shall I dye red with the juice of *Alactaca* those beautiful feet, which will make the full-blown land-lotos blush with shame?’—*Sir W. Jones’s Works*, vol. iv. p. 259.

The comparison of his countenance to the cedars of Lebanon, is intended to convey an idea of the tallness of his stature, as well as the majesty of his look; ‘majestic as the cedars.’ ‘His mouth is most sweet,’ in the 16th verse, might be rendered, ‘His mouth is sweetness itself.’—See *The New Translation*.

15. *Marble.*]—The Hebrew word *שֹׁהַן* probably means figured marble; to which the legs and thighs are compared, from the blue and serpentine veins which run along them, and which are more pellucid, in proportion to the fineness of the skin. The ‘sockets,’ or rather ‘bases,’ are golden slippers, or sandals.



CHAP. VI. VER. 1. *Whither is thy beloved gone?*]—This verse contains the address of the virgins to the spouse; and in the Hebrew, Vulgate, Septuagint, &c. it is included in the former chapter.

4. *Thou art beautiful as Tirzah.*]—Tirzah was a beautiful situation in the tribe of Ephraim, afterwards chosen by Jeroboam for his place of residence, till he removed to Samaria.

4. *Terrible as an army with banners.*]—The author of *Fragments to Calmet* reads, ‘Dazzling as the streamer-flames of heaven,’ and queries if a comet be not here meant. The reader will probably be startled at this idea, and so should I myself have been, he observes, had I not accidentally met with the following Arabic version in Richardson:

‘When I describe your beauty, my thoughts are perplexed,
Whether to compare it

To the sun, to the moon, or to the wandering star [a comet].’

Now, this idea completes the climax of the passage, which was greatly wanted; so that the comparisons stand, 1. Day-break, a small glimmering light. 2. The moon; i. e. full moon. 3. The sun clearly shining. 4. The comet, which, seen by night, is dazzling; as it were, the fiery banner, or streamer, of the host of heaven. Such a phenomenon has ever been among the most terrific of objects to the eyes of the simple Arab, on whose deep blue sky it is seen in tremendous perfection.

8. *There are threescore queens, &c.*]—Solomon, in his voluptuous enjoyments, very much resembles Heri, ‘exulting in the assemblage of amorous damsels.’—See *Gitagovinda*; or the *Songs of Jayadeva*, translated by *Sir W. Jones*, Works, vol. iv. p. 239. oct. edit.

10. *Who is she that looketh forth, &c.*]—Rather, ‘Who is she that looketh forth, fair as the moon, bright as the sun, dazzling as all the starry hosts?’ The gradation of images so naturally leads to the translation here given, that it seems impossible the passage could have had any other meaning; and one could more easily suppose the Hebrew text to have been corrupted, than that the poet would have fallen into such a strange obliquity of ideas, as the common version allows. But a little attention to the original will abundantly shew the propriety of the meaning here assigned.—See the *New Translation*; and *Robertson’s Thesaurus*, p. 860, &c. Here, says Bossuet, ends the fifth day’s eclogue.

10. *Fair as the moon.*]—This manner of describing beauty still prevails in the East. D’Herbelot informs us, that the later writers of these countries have given to the patriarch Joseph

the title of 'the Moon of Canaan;' that is, in their style, the most perfect beauty that ever appeared above the horizon of Judea. Many Eastern writers have applied the comparison particularly to the females of those countries.

11. *I went down.*]—The sixth day is supposed to commence here, and the subject is the consummation of the marriage.

We learn from the Talmud, that marriage was perfected among the Hebrews by three things; 1. By dower. 2. By writing. 3. By consummation. Hence that saying of theirs, What is the difference between wives and concubines? The marriage-writings, the dowry, and the solemn espousals, distinguish the wife. The concubine has none of these.

11. *Into the garden of nuts.*]—The nut-tree being a plant which delights in a cold climate, it must have been valued in Solomon's garden as a rare and curious exotic. Josephus speaks of it as an uncommon proof of the fine temperature of the air, that this shrub flourished in Galilee, near the lake of Gennesareth, together with plants of a warmer climate. 'The vine flourished,' might have been rendered more exactly, 'The vine buddeth forth;' and so in verse 12 of the next chapter.

12. *Or ever I was aware, &c.*]—Dr. Waterland, following Carpzovius, Crit. Sacr. p. 904, reads, 'I knew (them) not: my heart set me upon the chariots of my willing people!' See, also, Aquila, and Symmachus. According to the common rendering, 'chariots of Ammi-nadib,' is supposed to be a proverbial expression for chariots of an extraordinary swiftness. The author of the New Translation renders the verse thus: 'I knew not the irresolution of my mind, which made me withdraw, swift as the chariots of Ammi-nadib.'—Dr. Dodd.

CHAP. VII. VER. 1. *How beautiful are thy feet with shoes, &c.*]—Instead of 'shoes,' we might read more properly 'sandals.' The Hebrew women were remarkably nice in adorning their sandals, and in having them fit neatly, so as to display the fine shape of the foot. Judith's sandals are mentioned with the bracelets, and other ornaments of jewels, with which she set off her beauty, when she went with a view to captivate the heart of Holofernes. See Judith x. 4; xvi. 9. The word נָדִיב here rendered 'prince,' is in Ps. xlvii. 9, and cvii. 40, used in the plural number to denote the Hebrew chiefs, or rulers of tribes. It is rendered, Is. xiii. 2, by the word 'nobles,' which it seems well to answer. The bride was probably the daughter of some Jewish noble, who dwelt in, or near Jerusalem. It should seem, that her father was dead before she was received into the number of Solomon's wives. This is inferred from his being no where mentioned in the poem; from the contract being

wholly managed by the mother; (see chap. viii. 5.) and from the bride being, at the time of her marriage, (and possibly for some time before, chap. viii. 12.) possessed of the vineyard, which she brought with her as a dowry. Nay, it can hardly be imagined, that she would be exposed to ill treatment from the 'children of her mother,' namely, by a former marriage, ch. i. 6, if she had not lost her father while she was an infant. As to the common hypothesis, says the author of the New Translation, that the bride was Pharaoh's daughter, mentioned 1 Kings xi. 1, &c it is incompatible with many circumstances in the poem, and appears to be contrary to the whole tenor of it.—*Id.*

1. *The joints.*]—Instead of 'joints,' the Hebrew word **חֲמוּקֵי** seems to express the beauty with which her limbs were rounded, or moulded. See the Lexicons on **חֲמֹק**. This must be supposed to apply to that part of her dress called femoralia, which the Eastern women wore, and through which the contour of their limbs was sufficiently visible.

2. *Thy navel is like a round goblet, &c.*]—Probably, by this is intended a part of her dress that was fastened with jewels, so arranged as to resemble a cup, or goblet full of liquor; or, perhaps, according to the highly symbolical language of the times, it may be an indication that she would be prolific.

2. *An heap of wheat.*]—The Jews were accustomed, when their wheat was threshed and winnowed, to lay it in heaps; and, as their threshing-floors were in the open air, they were fenced round with thorns in order to keep off the cattle: but, in compliment to the bride, we may suppose, these thorns were converted into lilies.

Lamy thinks that Solomon might allude to a custom, which the Jews had, of throwing flowers round their corn after it was winnowed. Wheat and barley were considered by the ancient Hebrews as emblems of fertility; and it was usual for the bystanders to scatter grains of each on a newly-married couple, accompanying the action with a wish that they might increase and multiply. Houbigant renders the Hebrew word **בִּטְנֶךָ**, by 'uterus tuus,' and the whole verse is probably predictive of the bride's fertility. See, also, *Parkhurst*.

4. *Thine eyes like the fish-pools.*]—The author of the New Translation, by adding a word or two, gives us a true idea of the similes here used. 'Thine eyes are clear and serene as the pools in Heshbon, by the gate of Beth-rabbim,' (which was one of the gates of Heshbon.) 'Thy nose is finely formed, as the tower of Lebanon, which looketh towards Damascus.'—*Dr. Dodd.*

Ancient similes must not be examined too nicely. Objects

that excite emotions of love and admiration, or that convey ideas of dignity and grandeur, are often compared to others, which create the same emotions, though these objects may be very different. It is on this principle, that some of the comparisons in Homer, as well as in the Bible, are to be vindicated and understood. So, likewise, in the Asiatic poets, we find that the nose of a beautiful woman is said to be like the point of a sword; her mouth like the seal of Solomon; her lips sweeter than honeycombs, and colder than water; her neck like the Indian reed; her bosom like a spouting fountain, &c.—*Sir William Jones's Works*, vol. vi. p. 140.

The celebrated Arabic poet, Hafez, compares the hairy down about a youth's lips to the houri, or the most beautiful and divine nymphs of the Koran, sitting round the fountain of Salsabil.—*Ib.* p. 142.

5. *Thine head upon thee, &c.*]—Michaëlis ingeniously conjectures, that the word rendered 'purple,' does not here signify the purple color, but the murex, or Tyrian shell-fish, which produces that color. The beautiful spiral conch of this fish might be very aptly compared to the fine tresses of an Eastern lady's head, wound up into a pyramidal form, and plaited with ribbands. Houbigant renders the whole passage, 'The tresses of thy hair are like the royal purple, which hangs in festoons from the ceiling.'—See New Translation.

7. *Clusters of grapes.*]—The only point of similitude intended here, and in the next verse, seems to be a luxuriant fulness; a beauty which the Orientalists particularly admire.

8. *Thy nose like apples.*]—The Hebrew word נֶפֶשׁ should have been here rendered 'thy breath,' because the nose is one of the principal organs of respiration. Compare Gen. vii. 22; Is. ii. 22; Lam. iv. 20. Instead of 'apples,' we may understand citrons, or oranges.

9. *The roof of thy mouth.*]—Houbigant and Dr. Percy understand this as a figurative expression for the human voice; because the roof of the mouth is one of the principal instruments of sound. Taken in this sense, the metaphor is not incongruous with the word 'goeth,' which immediately follows.

9. *Causing the lips of those that are asleep to speak.*]—Rather, 'Speaking with the lips of those who sleep.' If this translation of Dr. Waterland and Hiller be admitted, the image may be said to surpass the 'amabile murmur' of Ovid, as describing the kind, gentle, indistinct accents of love.

13. *The mandrakes give a smell.*]—Dr. Waterland reads, contrary to the ancient Versions, Josephus, and St. Jerome, 'the cherries.' See a learned disquisition by Michaelis, (in *Supp. ad Lexica Heb.* N. 451.) shewing that 'Mandragoræ,'

or 'Mandrakes,' is the right translation of מַדְרָאִים. Compare Gen. xxx. 14.

The New Translation renders it in general, 'The finest flowers give their fragrance.'

The word is translated 'mandragoræ' (or mandrakes) on the most ancient authority; but Celsius (in *Hierobot.*) cannot allow this plant any place in a love-poem, because it has, in reality, a bad smell. The text explained from the Syriac and Arabic is, 'The mandrakes produce a strong odor.' We must remember, it was the opinion of all the orientalists, that the mandrake was of especial efficacy in love-potions. The truth of this opinion is of no concern to us, if we only allow it to have been general among the eastern nations. The text therefore implies, 'The mandrakes will breathe their strong and somniferous odors, and provoke to love.' See *Rosenmüller* on Gen. xxx. 14.

The next clause may be rendered, 'And in our hoards are all manner of delicious fruits, new-gathered as well as old.' The gates in Judea were usually large buildings; and the repository for fruits, we may suppose, was either over them, or near them. Houbigant, by the transposition of a single letter, would read, 'And among our golden apples (or citrons) are many sweet ones, as well new as old;' i. e. vernal and autumnal. Sanctius supposes that the passage relates to the custom of decking the gates of newly-married persons with festoons of fruits and flowers.

CHAP. VIII. VFR. 1. *O that thou wert as my brother!*—'O that thou wert my infant brother, sucking my mother's breasts! then, if I should find thee in the streets, I would kiss thee; nor should they reproach me as too fond.'—New Translation.

2. *Who would instruct me?*—'Thou shouldest be constantly with me.'—Houbigant.

The next clause refers to the Hebrew custom of mixing aromatic drugs with wine. It was one of the nuptial rites, for the bride and bridegroom to drink together out of the same cup. Sanctius thinks this ceremony is here alluded to; and if this be admitted, the words have a very emphatical and spirited meaning, especially if we suppose the bride, at that instant, presenting the 'spiced bowl' to her husband. The ceremonies observed by the modern Jews on this occasion may be seen in Selden's *Uxor. Heb. lib. ii. c. 7*. Russell in one place observes, that there are three sorts of pomegranates at Aleppo, the sour, the sweet, and a third between both. In another place, he says, it is a custom with them to give a grateful acidity to their sauces with pomegranate, or lemon juice. As we frequently make use of lemon-juice with wine, to make a cooling, refreshing liquor in hot weather, as well as in our sauces; so it should

seem, the spouse proposed to prepare a liquid of much the same kind with promegranates. Liquors of this kind, leaving out the wine, which the Mahommedan religion forbids, are very common in the east to this day.

5. *Who is this that cometh up, &c.*]—The seventh day's eclogue seems to be appropriated to the completion of the contract, and settling the affair of the dowry. Mr. Bossuet supposes this day to be the sabbath, because there is no mention of the bridegroom's going out to his rural occupations as heretofore: on the contrary, he makes his solemn appearance in public with his bride. But it was not usual with the Jews to have any kind of contract or dealings, on the sabbath.—See *Selden's Uxor. Heb. lib. ii. cap. 11.*

This day's eclogue is opened, ver. 5, by the bridemaids; who see the spouse now, with her virgin airs laid aside, leaning in all the fondness of conjugal affection on her husband. The bridegroom coming up, makes a solemn recapitulation of the contract they had entered into, and of the ratification it had received from the mother. The contract being recapitulated, the bride calls on her husband, ver. 6, to an inviolable observance of it, for her affection for him was unalterable; and, in return, the bridegroom declares, ver. 7, that nothing was capable of abating his fondness and love for her: 'Many waters, &c.' In ver. 8, the affair of the dowry comes on; where the bride, having a young sister, not yet marriageable, stipulates for some reserve to be made in her favor; and the bridegroom declaring his consent (ver. 9.) to settle on her a handsome dowry at her future marriage, the spouse pronounces first herself, and then her vineyard, and all her fortune, to be Solomon's, verses 10—12. The whole nuptial ceremony being now completed, and the bridal week expired, the poem concludes with a few pastoral expressions of mutual tenderness and affection.—See *The New Translation.*

5. *I raised thee up under the apple-tree.*]—These are the words of the bridegroom, and may be thus rendered, 'I excited thee to love under the fruit-tree; there thy mother plighted thee to me; there she that bare thee plighted thee to me.' This passage is to be understood as a solemn recapitulation of the contract, which the newly-married couple had entered into, and of the ratification, which it had received from the mother; for in the early ages, virgins were not to marry without the consent of parents. So it was in Greece, (see *Potter's Antiquities*) and so it doubtless ever was in the Eastern countries.

According to *Michaëlis*, this passage might be rendered, 'Under an apple, or fruit-tree, I found thee; there thy mother contracted thee to me.' In this poem, says he, agreeably to

the pastoral manners, the bridegroom represents the bride's mother as having yielded to his suit beneath the shade of some tree, and there promised him her daughter's consent.

6. *The coals thereof are coals of fire, &c.*—Rather, 'The darts thereof are darts of fire of a most vehement flame.' The Septuagint version improves the image, by reading 'its wings,' (alluding to the feathers of an arrow) 'are wings of fire.'

7. *The floods.*—A common figure for misfortunes, distresses, and calamities. See note on 2 Sam. xxii. 5.

8. *She hath no breasts.*—Not an unusual expression to denote, that she had not attained to the age of puberty, and therefore was not marriageable. Compare Ezek. xvi. 7.

9. *If she be a wall.*—Under this image, it may be intended to convey an idea, that her virtues might have the strongest foundation to rest on. In which case, their intention was to advance her to the highest dignity and honor, which is expressed by, 'Building upon her a palace of silver;' and under the image of 'a door,' the possibility seems to be admitted, that she might be exposed to the ordinary frailties of her nature. In which case, they bound themselves to guard and protect her with the most assiduous care. This is poetically expressed, by inclosing her with boards of cedar, a wood that admits not of corruption, and will serve to illustrate the first part of the following verse.

10. *Like towers.*—The modern term seems to be, 'kiosks,' pavilions, or little rooms projecting from a wall, for the purpose of overlooking the surrounding country, like our summer-houses; placed for repose, &c. while the spectator is enjoying a prospect from them.

10. *As one that found favour.*—Literally, 'As one finding peace.' Perhaps, the sentiment is, 'I appeared to him as inviting as the most pleasant kiosk; a kiosk in which he might be so delighted, that he would go no farther in search of enjoyment and repose.' See note on ch. ii. 9. That 'peace' often means prosperity, is well known; indeed all temporal good is, in the Hebrew language, combined, as it were, or concentrated, in the term 'peace.'

12. *My vineyard, which is mine, &c.*—'My vineyard, which before brought me in a thousand pieces, is now thine, O Solomon; and there are two hundred pieces for those who look after the fruit thereof.' Though it was usual among the Jews for the husband to endow his spouse with a sum of money at their marriage, yet the bride also brought a portion to her husband.—See Tobit x. 10.

From the vineyards being mentioned together, we may suppose, that the bride's lay contiguous to that of Solomon, at Baal-

hamon; which, according to Aben-Ezra, was a place near Jerusalem, where a great many people had vineyards. That, in some circumstances, a vineyard might be a very desirable acquisition to an Hebrew monarch, we learn from the story of Naboth and Ahab. By 'pieces of silver' here, are understood shekels, supposed to be in value about two shillings and sixpence each. See the Account of Jewish Coins in Prolegom.

14. *The mountains of spices.*—These were mountains, on which a profusion of aromatic plants and flowers may be supposed to grow, and of which the animals here mentioned were thought to be fond. Or it may be rendered, 'The spicy mountains,' in allusion to the scent of the plants and flowers, which grew on them.

SUPPLEMENTARY OBSERVATIONS.

The narrowness and imbecillity of the human mind (says Bp. Lowth, *Prælect.* xxxi.) being such, as scarcely to comprehend, or attain a clear idea of, any part of the Divine nature by its utmost exertions; God has condescended, in a manner, to contract the infinity of his glory, and to exhibit it to our understandings under such imagery as our feeble optics are capable of contemplating. Thus, the Almighty may be said to descend, as it were, in the Holy Scriptures, from the height of his majesty, to appear on earth in a human shape, with human senses and affections, in all respects resembling a mortal—'with human voice and human form.' This kind of allegory is called anthropopathy, and occupies a considerable portion of theology, properly so called; that is, as delivered in the Holy Scriptures.

The principal part of this imagery is derived from the passions; nor indeed is there any one affection, or emotion, of the human soul, which is not, with all its circumstances, ascribed in direct terms, without any qualification whatever, to the supreme God; not excepting those in which human frailty and imperfection is most evidently displayed, anger and grief, hatred and revenge. That love also, and love of the tenderest kind, should bear a part in this drama, is highly natural and perfectly consistent. Thus, not only the fondness of paternal affection is attributed to God; but also the force, the ardor, and the solicitude, of conjugal attachment, with all the concomitant emotions, the anxiety, the tenderness, and the jealousy incidental to this passion. After all, this figure is not in the least productive of obscurity. The nature of it is better understood than that of most others; and although it be exhibited in a variety of lights, it constantly preserves its native perspicuity. A peculiar people, of the pos-

terity of Abraham, was selected by God from among the nations, and he ratified his choice by a solemn covenant. This covenant was founded on reciprocal conditions: on the one part, love, protection, and support; on the other, faith, obedience, and worship, pure and devout. This is that conjugal union between God and his church, that solemn compact, so frequently celebrated by almost all the sacred writers under this image.

In this form of expression, God is supposed to bear exactly the same relation to the church, as a husband to a wife; God is represented as the spouse of the church, and the church as the betrothed of God. Thus, also, when the same figure is maintained with a different mode of expression, and connected with different circumstances, the relation is still the same; for the piety of the people, their impiety, their idolatry, and rejection, stand in the same relation with respect to the sacred covenant, as chastity, modesty, immodesty, adultery, divorce, with respect to the marriage-contract. And this notion is so very familiar, and well understood in Scripture, that the word 'adultery,' or 'whoredom,' is commonly used to denote idolatrous worship; and so appropriated does it appear to this metaphorical purpose, that it very seldom occurs in its proper and literal sense. Compare Isa. liv. 5; lxii. 5; Jer. iii. 1, &c.; Ezek. xvi. and xxiii.

We are told, that the same emblematical theology which Pythagoras admired and adopted, still subsists among the Hindus; and that the loves of Chrishna, which form the subject of the pastoral drama called *Gítagovinda*, under the most sensual and voluptuous images, are supposed to represent the reciprocal attraction between the divine goodness and the human soul.—*Sir W. Jones's Works*, vol. iv. p. 234.

So fond are the Hindus of mythological personifications, that they represent each of their *tít' his*, or lunar days, as a beautiful nymph; and the *Gayatitranta*, one of the holiest books, contains flowery descriptions of each.—*Id.* p. 129.

The Song of Songs (for so it is entitled, either on account of the excellence of the subject, or of the composition) is an epithalamium, says Bp. Lowth, or nuptial dialogue; or rather, if we may be allowed to give it a title more agreeable to the genius of the Hebrew, a 'Song of Loves.' Such is the title of Psa. xlv. It is expressive of the utmost fervor, as well as the utmost delicacy, of passion. It is instinct with all the spirit and all the sweetness of affection. The principal characters are Solomon himself and his bride, who are represented speaking both in dialogue, and in soliloquy when accidentally separated. Virgins also, the companions of the bride, are introduced, who

seem to be constantly on the stage, and bear a part in the dialogue. Mention also is made of young men, friends of the bridegroom; but they are mute persons. Chap. v. 1; viii. 13; iii. 7—11. This is exactly conformable to the manners of the Hebrews, who had always a number of companions to the bridegroom; thirty of whom were present in honor of Samson, at his nuptial feast, Judg. xiv. 11. In the New Testament, according to the Hebrew idiom, they are called, 'children, or sons of the bride-chamber,' and 'friends of the bridegroom.' There too we find mention of ten virgins, who went forth to meet the bridegroom and conduct him home; which circumstances indicate that this poem is founded on the nuptial rites of the Hebrews, and is expressive of the forms, or ceremonial, of their marriage. In this opinion, indeed, the harmony of commentators is not less remarkable, than their disagreement concerning the general economy and conduct of the work, and the order and arrangement of the several parts. The present object of inquiry, however, is only whether any plot, or fable, be contained, or represented, in this poem; and upon this point, the most probable opinion is that of the celebrated Bossuet; a critic whose profound learning will ever be acknowledged, and a scholar whose exquisite taste will ever be admired.

It is agreed on all parts, that the nuptial feast, as well as every other solemn rite among the Hebrews, was hebdomadal. Of this circumstance M. Bossuet has availed himself, in analysing this poem; and, accordingly, he divides the whole into seven parts, corresponding with the seven days of its supposed duration. The vicissitudes of day and night are marked with some degree of distinctness; he therefore makes use of these as indexes, directing to the true division of the parts. The nuptial banquet being concluded, the bride is led in the evening to her future husband, and here commences the nuptial week; for the Hebrews, in their account of time, begin always at the evening. The bridegroom, who is represented in the character of a shepherd, goes forth early in the morning to the accustomed occupations of a rural and pastoral life; the bride presently awaking, and impatient of his absence, breaks out into a soliloquy full of tenderness and anxiety, and this incident forms the exordium of the poem. The early departure of the bridegroom seems to be according to custom; hence that precaution so anxiously repeated, not to disturb her beloved:

‘ I adjure you, O ye daughters of Jerusalem,
By the roes and the hinds of the field,
That ye disturb not, neither awake
My beloved, till himself be inclined.’

Hence, also, the following exclamation of the virgins :

‘ Who is she, rising up out of the desert ?

Who is she, that is seen like the morning ?’

In these terms they seem to greet the bride when she first comes out of her chamber : and these several expressions have some allusion to the early time of the morning. The night is also sometimes mentioned in express terms, and sometimes it is indirectly denoted by circumstances. If therefore any reader, admitting these indications of time, will carefully attend to them, he cannot, I think, but perceive, that the whole of the work consists of seven parts, or divisions, each of which occupies the space of a day. The same critic adds, that he can discover the last day to be clearly distinguished as the sabbath ; for the bridegroom does not then, as usual, go forth to his rural employments, but proceeds from the marriage-chamber into public with his bride.

The following is the distribution of the work according to Bossuet :

First day,	chap. i.	—ii.	6.
Second	— chap. ii.	7. —	17.
Third	— chap. iii.	—v.	1.
Fourth	— chap. v.	2. —vi.	9.
Fifth	— chap. vi.	10.—vii.	11.
Sixth	— chap. vii.	12.—viii.	3.
Seventh	— chap. viii.	4.—	11.

But, in addition to what I have already remarked, says Michaëlis, there is this circumstance which militates against the conjectural arrangement of Bossuet ; namely, that, though the nuptial banquet continues for seven days, no time appears in this poem appropriated to the banquet itself. Either the bride and bridegroom are separated from, and in quest of, each other ; or they are enjoying a wished-for solitude ; and whenever they converse with the virgins, it is in the street, or in the field, and never with the guests, or at a banquet.

No direct mention is made, says this learned professor, during the whole course of the poem, of the ceremony of marriage ; nor of any one of the circumstances, which attend that ceremony. Again, who can possibly imagine a bridegroom so necessitated to labor, as not to be able to appropriate a few days in his nuptial week to the celebration of his marriage ; but compelled immediately to quit his spouse and his friends for whole days, in order to attend to his cattle in the pastures ? Nay, at this time of festival, he even does not return at night ; but leaves his bride, to whom he appears so much attached,

alone and unhappy. Or, if such instances might occur in particular cases, certainly they do not afford a proper subject for a nuptial song. At the same time, the bridegroom is supposed to have the care of a vineyard, and his brothers are displeased with him for having neglected it. This is so contrary to every idea of nuptial festivity, that it is impossible to conceive how it can have any relation to the celebration of a marriage.

There is still less reason to think, that the poem relates to the state of the parties betrothed before marriage; and there are not the smallest grounds for supposing it to be the description of any clandestine amour, since the transaction is described as legal and public, and the consent of parents is very plainly intimated.

It remains, therefore, to explain my own sentiments; and those are, that the chaste passions of conjugal and domestic life are described in this poem, and that it has no relation to the celebration of nuptials. It may seem improbable to some readers, that conjugal and domestic life should afford a subject for an amatory poem; but those readers have not reflected how materially the manners of the Orientalists differ from ours. Domestic life, among us, is, in general, a calm and settled state, void of difficulties, perplexities, suspicions, and intrigues; and a state like this rarely affords matter for such a poem. But in the East, from the nature of polygamy, that state admits more of the perplexities, jealousies, plots, and artifices of love; the scene is more varied; there is more of novelty, and consequently greater scope for invention and fancy.

With regard to the authority of the ancient Christian church, in a question merely depending upon the exposition of a portion of Scripture, I hold it of very little importance: not only because the exposition of Scripture does not depend upon human authority; but because the fathers, as well on account of their ignorance of the Hebrew language, as of the principles of polite literature in general, were very inadequate to the subject; eagerly pursuing certain mystical meanings, even with respect to the clearest passages, in the explanation of which the most enlightened of the modern commentators have refuted them.

The time of the fathers was so very distant from the period when this poem was composed, that it is impossible they should have been possessed of any certain tradition concerning its purport and meaning. I should entertain very different sentiments, if I could find any mention of the Song of Songs in the New Testament: but, on the most diligent examination, I have not been able to discern the slightest allusion to it.

The authority of the synagogue is of still less importance in my eyes, since, in other respects, we have found it so little deserving of confidence in its attempts at expounding the Scriptures. Such of the Jewish writers as have treated of the Canticles lived so many ages after the time of Solomon, after the total destruction of the commonwealth and literature of the Hebrews, that they knew no more of the matter than ourselves.

With regard to the analogy of other poems, all that can be said is, that it was indeed possible enough for Solomon to celebrate the Divine love in terms analogous to those descriptive of the human affections; but it is impossible to determine by that analogy, what kind of love he intended to be the subject of this poem. Shall we pretend to say, that his attention was wholly employed on sacred poetry, and that he never celebrated in verse any of the human affections? Or, because some of the Hebrew poems celebrate the Divine goodness in terms expressive of human passions, does it follow, that on no occasion those terms are to be taken in their literal sense?

See, also, on this subject the preliminary Observations of *Doederlein*.

Bp. Lowth has prudently declined examining the arguments which are naturally taken from the poem itself, and from its internal structure, for the purpose of establishing the allegory. It is indeed very improbable, that in so long a poem, if it were really allegorical, no vestiges, no intimation, should be found to direct us to apply it to the Divine Love; nothing, which does not most clearly relate to the human passion; and that too, considering it as the production of one of the Hebrew writers, who are accustomed to mix the literal sense with the allegorical, in almost all their compositions of this kind. In so long an allegory, one should also expect a deeper moral than usual, and one not generally obvious, to be indicated: but no sober commentator has ever been able to deduce from the Canticles any other than this trite sentiment, that 'God loves his church, and is beloved by it.' That this simple position should be treated so prolixly, and nothing more distinctly revealed concerning it, who can credit, except on the soundest basis of argument, or proof? But, in support of it, we have only the bare position, that the Hebrew writers sometimes make use of allegorical expressions to denote the Divine Love.

I am aware of the objections which are started by those who rest the matter on theological arguments; though I cannot find that these are of great weight, or utility, in the debate: for they seem rather calculated to silence than convince. They assert, that though the book has never been quoted by Christ,

or his apostles, it was yet received into the Sacred Canon, and is therefore to be accounted of divine original; and that there does not appear any thing divine in it, or worthy of inspiration, unless it be supposed to contain the mystery of the Divine Love. Lest, however, they should seem to have proved too much, and lest they should dismiss the reader possessed with some doubts concerning the divine authority of the book, I will venture to remind these profound reasoners, that the chaste and conjugal affections so carefully planted by the Deity in the human heart, and on which so great a portion of human happiness depends, are not unworthy of a muse fraught even with divine inspiration. Only let us imagine, contrary to the general opinion concerning the Canticles, that the affection, which is described in this poem, is not that of lovers previous to their nuptials, but the attachment of two delicate persons, who have been long united in the sacred bond; can we suppose such happiness unworthy of being recommended as a pattern to mankind, and of being celebrated as a subject of gratitude to the great Author of happiness? This is indeed a branch of morals, which may be treated in a more artificial and philosophical manner; and such a manner will, perhaps, be more convincing to the understanding, but will never affect the heart with such tender sentiments as the Song of Solomon; in which there exists all the fervor of passion, with the utmost chastity of expression, and with that delicacy and reserve, which are ever necessary to the life and preservation of conjugal love. Let us remember, moreover, that Solomon, in his Proverbs, has not disdained very minutely to describe the felicities and infelicities of the conjugal state.—*Michaëlis*.

Notwithstanding all that this learned writer has so ably advanced against the allegorical import of this exquisite idyllium, says Dr. Henley, I cannot be prevailed on entirely to relinquish my ideas of it. That compositions of a similar kind are still extant among the Asiatics, is certain. The loves of Megnoun and Leileh have been celebrated in the Arabic, Persic, and Turkish languages, with all the charms of poetic rapture; whilst the impassioned lovers themselves are regarded in the same allegorical light, as the bridegroom and bride in the Song of Songs. Exclusively, however, of this consideration, there appear to stand forth in the composition itself, indisputable traits of an allegorical sense. For, though (from our imperfect knowledge of the extraneous manners, arts, local peculiarities, and literature, of so singular a people, at so distant a period) we are now unable to apply the thing signified to its proper sign, yet a variety of images obtrude themselves on us, that evi-

dently contain a symbolical meaning. Jehovah having chosen the Jewish nation, as his peculiar people, and being frequently, by the prophets after Solomon, represented as their husband, and they personified as his wife; might not the consecration (2 Chron. vii.) of the temple, as an habitation for the Lord to dwell in, and there to receive them to himself, have suggested to Solomon the idea of a conjugal union, and induced him to adapt an allegory to it?

As to the allegation, that this poem is not cited in the New Testament, it will, upon this ground, be of the less weight; for our Saviour, in the parables of the Ten Virgins and the Marriage Supper, has adopted (if not from it) the same allegory; as well as in other passages, (Matt. ix. 15, &c.) and is himself not only pointed out to the Jews expressly, in the character of a bridegroom, by John the Baptist, (John iii. 29.) but referred to, under it, by St. Paul, (Eph. v. &c.) and more particularly in the Apocalypse. How far this conjecture may be supported, I will not venture at present to pronounce; but thus much it may be proper to observe, that such images as the 'tents of Kedar' compared to the 'complexion of a young female;' the 'tower of David' to her 'neck;' 'Tirzah' to her 'beauty;' and 'Jerusalem' to her 'comeliness;' the 'fish-pools of Heshbon, by the gates of Bath-rabbim,' to her 'eyes;' the 'tower of Lebanon, looking toward Damascus,' to her 'nose;' the 'mount of Carmel' to her 'head;' with others of a similar kind, would, I think, have never been selected, to exemplify the beauties of a bride, in any composition that was not allegorical.

The idea above suggested, will, perhaps, receive no little countenance from the chapter cited as above (2 Chron. vii.). Bossuet's division of the poem into seven days, is perfectly conformable to the fact mentioned in the 8th and 9th verses, where we learn, that the dedication of the altar was celebrated by a festival that continued for the same space of time.

There is one circumstance, in which this poem bears a very near affinity to the Greek drama. The chorus of virgins seems in every respect congenial to the tragic chorus of the Greeks. They are constantly present, and prepared to fulfil all the duties of advice and consolation. They converse frequently with the principal characters; they are questioned by them, and they return answers to their enquiries; they take part in the whole business of the poem; and I do not find that, upon any occasion, they quit the scene.

Some of the learned have conjectured, that Theocritus, who was contemporary with the Seventy Greek translators of the

Scriptures, and lived with them in the court of Ptolemy Philadelphus, was not unacquainted with the beauties of this poem, and that he has almost literally introduced some passages from it into his elegant *Idyllia*. Compare Cant. i. 9, vi. 10, with Theoc. xviii. 20, 26; Cant. iv. 11, with Theoc. xx. 26; Cant. viii. 6, 7, with Theoc. xxiii. 23—26. It might also be suspected, that the Greek tragedians were indebted for their chorus to this poem of Solomon, if the probabilities on the other side were not much greater, that the Greeks were made acquainted with it at too late a period; and were it not evident, that the chorus of the Greeks had a very different origin; or rather, were it not evident, that the chorus was not added to the fable, but the fable to the chorus.

With respect to the style of this poem, says Bp. Lowth, it is of the pastoral kind, since the two principal personages are represented in the character of shepherds. This circumstance is by no means incongruous to the manners of the Hebrews, whose principal occupation consisted in the care of cattle; nor did they consider this employment as beneath the dignity of the highest characters. Least of all could it be supposed inconsistent with the character of Solomon, whose father was raised from the sheepfold to the throne of Israel. The pastoral life is not only most delightful in itself; but, from the particular circumstances and manners of the Hebrews, it possessed a kind of dignity. In this poem, it is adorned with all the choicest coloring of language, with all the elegance and variety of the most select imagery.—Prælect. xxx. and xxxi.

Dr. Kennicott is of opinion, that this poem is many ages later than Solomon, from the uniform insertion of the *yod* in all copies, in spelling the name of David. See vol. i. p. 22. But this remark is not conclusive. The name of David occurs but once; and, after it had been once written erroneously by a scribe, in the time of Ezra, it might have been inadvertently copied by subsequent transcribers.

All the commentators agree that this book contains a pastoral poem of the dramatic kind, and that there are at least two speakers, the bride and the bridegroom, as well as a chorus of women. But Mr. Harmer supposes, that there are two chorusses, one of the women accompanying the bride, and the other of those who went to meet her on the part of the bridegroom; and beside these, he supposes that a former wife, or queen, of Solomon is frequently introduced. That he had a wife before he married the daughter of Pharaoh, is evident from the age of his son, Rehoboam, which shews that he was married before the death of his father.

A learned and ingenious writer, under the article 'Canticles,' in the New Cyclopædia, considers this poem as a parable, in the form of a drama. Under this view of the subject, the bride, from the description of her person, is considered as representing true religion. The royal lover, the Jewish people. The younger sister, the Gospel dispensation. The gradual expansion of it, from its first dawn in the garden of Eden, to its meridian effulgence, produced by the death and resurrection of Christ, is supposed to be pourtrayed in these beautiful words—'Who is she that looketh forth as the morning, fair as the moon, bright as the sun, and serene as the starry hosts?'—See chap. vi. 10.

ISAAH exercised the prophetic office during a long period of time, if he lived to the reign of Manasseh; for the lowest computation, beginning from the year in which Uzziah died, when some suppose him to have received his first appointment to that office, brings it to sixty-one years. But the tradition of the Jews, that he was put to death by Manasseh, is very uncertain; and Aben-Ezra thinks, that he died before Hezekiah, which is indeed more probable. It is however certain, that he lived at least to the fifteenth, or sixteenth year of Hezekiah; which makes the least possible term of the duration of his prophetic office about forty-eight years. The time of the delivery of some of his prophecies is either expressly marked, or sufficiently clear from the history to which they relate; and that of a few others may be deduced, with some probability, from internal evidence. It will be of use, therefore, in this respect, and for the better understanding of his prophecies in general, to give a summary view of the history of his time.

The kingdom of Judah seems to have been in a more flourishing condition during the reigns of Uzziah and Jotham, than at any other time after the revolt of the ten tribes. The former recovered the port of Elath on the Red Sea, which the Edomites had taken in the reign of Joram. He was successful in his wars with the Philistines, and took from them several cities, particularly Gath, Jabneh, and Ashdod. He subdued

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also, some people of Arabia Deserta; and vanquished the Ammonites, whom he compelled to pay him tribute. He repaired and improved the fortifications of Jerusalem; and had a numerous army, well appointed and well disciplined. He was no less attentive to the arts of peace; for he very much encouraged agriculture, and the breeding of cattle. Jotham maintained the establishments and improvements made by his father. He added to what Uzziah had done in strengthening the frontier places; he conquered the Ammonites, who had revolted, and exacted from them a more stated, and probably a larger tribute. However, at the latter end of his time, the league between Pekah, king of Israel, and Rezin, king of Syria, was formed against Judah; and they began to carry their designs into execution.

But, in the reign of Ahaz, his son, not only all these advantages were lost, but the kingdom of Judah was brought to the brink of destruction. Pekah, king of Israel, overthrew the army of Ahaz, who lost in battle one hundred and twenty thousand men; and the Israelites carried away captive two hundred thousand women and children; which, however, were released, and sent home again, upon the remonstrance of the prophet, Oded. After this, as it should seem, the two kings of Israel and Syria, joining their forces, laid siege to Jerusalem; but failed in their attempt to take it. In this distress, Ahaz called in the assistance of Tiglath-Pileser, king of Assyria, (who invaded the kingdoms of Israel and Syria), and Rezin: but he was more in danger than ever from his too powerful ally; to purchase whose forbearance, as he had before bought his assistance, he was forced to strip himself and his people of all the wealth he could possibly raise, from his own treasury, from the temple, and from the country. About the time of the siege of Jerusalem, the Syrians took Elath, which was never afterward recovered. The Edomites, likewise taking advantage of the distress of Ahaz, ravaged Judea, and carried away many captives. The Philistines not only

recovered what they had before lost, but took many places in Judea, and maintained themselves there. Idolatry was established by the command of the king in Jerusalem, and throughout Judea; and the service of the temple was either intermitted, or converted into an idolatrous worship. Hezekiah, his son, on his accession to the throne, immediately set about the restoration of the legal worship of God, both in Jerusalem, and throughout Judea. He cleansed and repaired the temple, and held a solemn passover. He improved the city, repaired the fortifications, erected magazines of all sorts, and built a new aqueduct. In the fourth year of his reign, Shalmaneser, king of Assyria, invaded the kingdom of Israel, took Samaria, and carried away the Israelites into captivity. This was the final destruction of that kingdom, in the sixth year of the reign of Hezekiah.

Hezekiah was not deterred by this alarming example, from refusing to pay tribute to the king of Assyria, which brought on the invasion of Sennacherib, in the fourteenth year of his reign; an account of which is inserted among the prophecies of Isaiah. After a great and miraculous deliverance from so powerful an enemy, Hezekiah continued his reign in peace. He prospered in all his works, and left his kingdom in a flourishing state to his son, Manasseh; a son in every respect unworthy of such a father.

Isaiah, the first of the prophets, both in order and dignity, abounds in such transcendent excellencies, that he may be properly said to afford the most perfect model of the prophetic poetry. He is at once elegant and sublime, forcible and ornamental; he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery the utmost propriety, elegance, dignity, and diversity; in his language uncommon beauty and energy; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. The general subject is the restoration of the Church. Its deliver-

ance from captivity; the destruction of idolatry; the vindication of the divine power and truth; the consolation of the Israelites; the divine invitation which is extended to them; their incredulity, impiety, and rejection; the calling in of the Gentiles; the restoration of the chosen people; the glory and felicity of the Church in its perfect state; and the ultimate destruction of the wicked, are all set forth with sufficient respect to order and method. *Bp. Lowth.*

CHAPTER I.

VER. 1. *The vision of Isaiah.*]—It is doubtful, whether this title belongs to the whole book, or only to the prophecy contained in this chapter. The former part of the title seems properly to belong to this particular prophecy; the latter part, which enumerates the kings of Judah, under whom Isaiah exercised his prophetic office, extends it to the whole collection of prophecies delivered in the course of his ministry. Vitringa (to whom the world is greatly indebted for his learned labors on this prophet; and to whom we should have owed much more, if he had not so totally devoted himself to Masoretic authority,) has very judiciously resolved this doubt. He supposes, that the former part of the title was originally prefixed to this single prophecy; and that, when the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah was added, to make it, at the same time, a proper title to the whole book. As such, it is plainly taken in 2 Chron. xxxii. 32, where the book of Isaiah is cited by this title, 'The vision of Isaiah the prophet, the son of Amoz.'

The prophecy contained in this first chapter stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews of that time; powerful exhortations to repentance; grievous threatenings to the impenitent; and gracious promises of better times, when the nation shall have been reformed by the just judgments of God. The expression upon the whole is clear; the connexion of the several parts easy; and with respect to the images, sentiments, and style, it affords a beautiful example of the prophet's elegant manner

of writing; though, perhaps, it may not be equal in these respects to many of the following prophecies — *Bp. Lowth.*

2. *Hear, O heavens, &c.*]—God is introduced as entering on a solemn and public action, or pleading, before the whole world, against his disobedient people. The prophet, as a herald, or officer, employed to proclaim the summons to the court, calls on all created beings, celestial and terrestrial, to attend, and bear witness to the truth of his plea, and to the justice of his cause. The same scene is more fully displayed in the noble exordium of Ps. 50, where God summons all mankind, from east to west, to be present to hear his appeal; and the solemnity is held in Sion, where he is attended with the same awful pomp that accompanied him on mount Sinai.

3. *The ox knoweth his owner.*]—This is an amplification of the gross insensibility of the disobedient Jews, by comparing them with the dumbest of all animals, which yet are not so insensible as they. Bochart has well illustrated the comparison, and shewn the peculiar force of it. ‘He sets them lower than the beasts, and even than the stupidest of all beasts; for there is scarcely any more so than the ox and the ass. Yet these acknowledge their master; they know the manger of their lord; by whom they are fed, not for their own, but for his good; neither are they looked upon as children, but as beasts of burden; neither are they advanced to honors, but oppressed with great and daily labors. Whereas the Israelites, chosen by the favor of God, adopted as sons, and promoted to the highest dignity, acknowledge not their Lord and their God; but despise his commandments, though in the highest degree equitable and just.’—*Hieroz.* i. col. 409.

3. *But Israel.*]—The Septuagint, Syriac, Aquila, Theodotion, and the Vulgate, read *וְיִשְׂרָאֵל*, adding the conjunction, which, being rendered as an adversative, sets the opposition in a stronger light. Our translators, therefore, have properly supplied it.

4. *Children that are corrupters.*]—Rather, ‘degenerate children;’ or, according to Rosenmüller, ‘Children who have corrupted themselves.’

4. *They have provoked, &c.*]—Rather, ‘They have rejected with scorn.’ The gradation, says Bp. Stock, is this; ‘They have forsaken their God; they have left him with scorn; they have even retired into the camp of his enemies, the false gods.’

5. *Why should ye be stricken any more? &c.*]—In the original it is, ‘To that, for which you have been struck, or punished already, you have added defection and revolt.’ All the translators have mistaken this, by supposing a question where there is none; of which there can be no better proof than what goes

before. 'They have provoked the Holy One of Israel; they have gone backward.' Then follows, 'To that for which,' &c. —*Weston*.

6. *They have not been closed, neither bound up.*]—The art of medicine in the east consists chiefly in external applications: accordingly, the prophet's images in this place are all taken from surgery. Sir John Chardin, in his note on Prov. iii. 8, 'It shall be health to thy navel, and marrow to thy bones;' observes, that the comparison is taken from the plasters, ointments, oils, frictions, &c. which are made use of in the east on the belly and stomach in most maladies. Being ignorant in the villages of the art of making decoctions and potions, and of the proper doses of such things, they generally use external medicines.—*Harmer*.

And, in surgery, their materia medica is extremely simple; oil making the principal part of it. 'In India,' says Tavernier, 'they have a certain preparation of oil and melted grease, which they commonly use for the healing of wounds.'—*Voy. Ind.*

So the good Samaritan poured oil and wine into the wounds of the distressed Jew: wine, which is cleansing and somewhat astringent, and therefore proper for a fresh wound; and oil, which is mollifying and healing. Luke x. 34.

Of the three verbs in this sentence, one is in the singular number in the text; another is singular in two MSS. (one of them ancient) חָבְשָׁה; and the Syriac and Vulgate render all of them in the singular number. See also *Rosenmüller*, vol. iii. p. 13, 14. The meaning is, that 'grievous as those wounds and sores are, no means whatever have been taken to cure, or heal them.'

7. *As overthrown by strangers.*]—The marginal reading should have been admitted into the text; for the meaning seems to be, that the desolation was such as is produced by hostile barbarians, who destroy every thing. Bp. Lowth and others read, by a slight alteration of the text, 'As if destroyed by an inundation.'—See *Rosenmüller*.

8. *As a cottage in a vineyard.*]—This was a temporary shed for the person who guarded the vineyards against the depredations of jackals, and other animals, while the fruit was ripening. See Job xxvii. 18. 'The jackal,' (chical of the Turks) says Hasselquist, (*Travels*, p. 277.) 'is a species of mustela, which is very common in Palestine, especially during the vintage, and often destroys whole vineyards, and gardens of cucumbers. There is also plenty of the canis vulpes, the fox, near the convent of St. John, in the Desert, about vintage-time; and

they will destroy all the vines, unless they are strictly watched.'—*Ibid.* p. 184. See Cant. ii. 15.

Under the term *מקשה* are included, not only cucumbers, but, perhaps, all fruits of this kind, such as gourds, melons, &c.

9. *The Lord of hosts.*]—As this title of God, *יהוה צבאות*, 'Jehovah of Hosts,' occurs here for the first time, in Isaiah, I think it proper to note, says Bp. Lowth, that I translate it always, as in this place, 'Jehovah, God of Hosts;' taking it as an elliptical expression for *יהוה אלהי צבאות*. This title imports that Jehovah is the God, or Lord, of Hosts, or Armies, as he is the creator and supreme governor of all beings in heaven and earth; and disposeth and ruleth them all in their several orders and stations; the Almighty, Universal Lord.

9. *Remnant.*]—The proper signification of the Hebrew word *שריד*, Rosenmüller observes, is that small portion of corn, which is reserved for sowing the next crop, and which is always the best. Our word 'shred' seems evidently derived from the Hebrew.

10. *Ye rulers of Sodom.*]—The incidental mention of Sodom and Gomorrah, in the preceding verse, suggested to the prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom and people of Gomorrah.—Bp. Lowth.

13. *Bring no more vain oblations.*]—What we render 'vain,' is rash and lying oblations, as in Prov. xxx. 8; offerings that are meant to reconcile God to our wickedness, and presented by hands that persevere in iniquity.

13. *Incense is an abomination unto me.*]—What follows, to the end of the verse, is much confused in our version, and no two commentators agree in translating it; but it appears to follow the first clause very regularly. 'Incense is an abomination unto me; new-moons, sabbaths, the calling of assemblies, are abominations; I cannot bear iniquity, and the solemn meeting.' This saves the change of (*aum*) iniquity, into (*zum*) the fast, (which, though sanctioned by the Septuagint, is not very natural) and makes the whole regular; as thus, 'I cannot bear wickedness and a solemn assembly;' meaning a *wicked* solemn assembly.—Weston.

14. *They are a trouble unto me.*]—Rather, 'they are a burden to me.'

17. *Relieve the oppressed.*]—Bp. Lowth, after Bochart, renders it, 'Amend that which is corrupted.' Rosenmüller thinks the sense is, 'Restore the oppressed to his former condition.'

18. *Though your sins be as scarlet, &c.*]—This appears to be an allusion to the custom of fastening a piece of scarlet cloth

to the horn of the scape-goat. Compare Ps. li. 7; Rev. vii. 14; and see note on Lev. xvi. 22.

22. *Thy silver is become dross, thy wine mixed with water.*]—The word of God is said to be ‘silver seven times refined in the fire.’ The Scribes and Pharisees adulterated the silver of God with their doctrines, which were dross. The *ceseph tzaruph*, ‘refined silver,’ is the symbol of the promises of God, for its purity, Ps. xii. 6. *Ceseph hovele sigim*, ‘silver passing into dross,’ is the type of corrupted morals; or silver mixed with tin, brass, iron, or lead, Ezek. xxii. 18. *Ceseph sigim metzyppeh hal cheresch*, ‘a potsherd, or earthen-ware, plated with silver,’ is an emblem of a man of plausible manners, but not sincere, Prov. xxvi. 23. Thus Seneca, Ep. 115, beautifully calls false felicity, *bracteata felicitas*, ‘plated happiness.’—*Weston*.

See *Rosenmüller* in loco, and notes on Ps. lxxv. 8; Prov. xxiii. 30, 31. The wine was said to be ‘mixed with water,’ instead of being enriched and rendered stronger by spices and other ingredients. See note on Ps. lxxv. 8.

23. *Gifts.*]—Rather, ‘bribes.’

25. *And purely purge away, &c.*]—Le Clerc conjectured, that the true reading is כְּבוֹר, ‘as in the furnace.’ See Ezek. xxii. 18, 20. Dr. Durell proposes only a transposition of letters בְּכַר, in the same sense; and so likewise Archbishop Secker. It is highly probable, that this is the true reading.

25. *Thy tin.*]—Not ‘alloy,’ as Bp. Lowth incautiously renders it, for that should not be taken away, being of use to render metals durable; but tin, which of all the metals is most hurtful to silver; a very small admixture of it rendering silver as brittle as glass, and what is worse, being very hardly separable from it again, if we may believe Boerhaave. See his *Chemistry* by Dallowe, vol. i. p. 25, 62.—*Parkhurst*.

29. *For they shall be ashamed of the oaks, &c.*]—Celsius, (in *Hierobot.*) and Michaëlis, (in *Sup. ad Lex. Heb.*) think that turpentine-trees are here meant. Perhaps, it is a general term, comprising all large, shady trees, under whose shelter idolatrous worship was performed.

Sacred groves were a very ancient and favorite appendage of idolatry. They were furnished with the temple of the God to whom they were dedicated; with altars, images, and every thing necessary for performing the various rites of worship; they were also the scenes of many impure ceremonies, and of much abominable superstition. As such, they formed a principal part of the religion of the old inhabitants of Canaan; and therefore the Israelites were commanded to destroy their groves, among other monuments of their false worship. The Israelites

themselves became afterward very much addicted to this species of idolatry. See Ezek. xx. 28, and Hosea iv. 13.

30. *Whose leaf fadeth.*]—Twenty-seven of Dr. Kennicott's MSS. twenty-four of De Rossi's, and five printed copies, have *לללל*, 'whose leaves,' in its full and regular form. This is worth remarking, says Bp. Lowth, as it accounts for a great number of anomalies of the like kind, which want only the same authority to rectify them.

30. *A garden that hath no water.*]—In the hotter parts of the eastern countries, a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence, of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is, therefore, no garden whatever in those countries, but what has a certain supply of it; either from some neighbouring river, or from a reservoir collected from springs, or filled with rain-water in the proper season, in sufficient quantities to afford ample provision for the rest of the year.

Moses, having described the habitation of man newly created, as a garden planted with every tree pleasant to the sight and good for food, adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water: (Gen. ii. 10; xiii. 10.) 'And a river went out of Eden to water the garden.'

That the reader may have a clear notion of this matter, says Harmer, it will be necessary to give some account of the management of their gardens in this respect.

Damascus, (says Maundrell, p. 122) is encompassed with gardens, extending, according to common estimation, no less than thirty miles round; which makes it look like a city in a vast wood. The gardens are thickly set with fruit-trees of all kinds, kept fresh and verdant by the waters of Barrady, (the Chrysorrhoeas of the ancients) which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain into the plain, is immediately divided into three streams; of which the middle and largest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens; into which they are let as they pass, by little currents, and so dispersed all over the vast wood; insomuch that there is not a garden, but has a fine, quick stream running through it.

Barrady is almost wholly drunk up by the city and gardens.

What small part of it escapes is united, as I was informed, in one channel again, on the south-east side of the city; and, after about three or four hours' course, it finally loses itself in a bog there, without ever arriving at the sea. This was likewise the case in former times, as Strabo, lib. xvi, and Pliny v. 18, testify; who say, that 'this river was expended in canals, and drunk up by watering the place.'

The best sight (says Maundrell in another place, p. 39.) that the palace of the emir of Beroot, (anciently Berytus,) affords, and the worthiest to be remembered, is the orange-garden. It contains a large quadrangular plat of ground, divided into sixteen smaller squares, four in a row, with walks between them. The walks are shaded with orange-trees, of a large spreading size. Every one of these sixteen less squares in the garden was bordered with stone; and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden; there being little outlets cut at every tree, for the stream, as it passed by, to flow out and water it. The royal gardens at Ispahan are watered just in the same manner, according to Kempfer's description.—*Amæn. Exot.* p. 193.

CHAP. II. The prophecy contained in the second, third, and fourth chapters, makes one continued discourse. The first five verses of chap. ii. foretel the kingdom of the Messiah, the conversion of the Gentiles, and their admission into it. From the sixth verse to the end of the second chapter, is foretold the punishment of the unbelieving Jews, for their idolatrous practices, their confidence in their own strength, their distrust of God's protection, and the destruction of idolatry, in consequence of the establishment of the Messiah's kingdom. The whole third chapter, with the first verse of the fourth, is a prophecy of the calamities of the Babylonish invasion and captivity, with a particular amplification of the distress of the proud and luxurious daughters of Zion. Chap. iv. 2—6, promises to the remnant, which shall have escaped this severe purgation, a future restoration to the favor and protection of God.

This prophecy was probably delivered in the time of Jotham; or perhaps in the reign of Uzziah, to which period not any of his prophecies are so applicable as that of these chapters. The seventh verse of the second, and the latter part of the third chapter (ver. 18—24) plainly point out times in which riches abounded, and luxury and delicacy prevailed. Plenty of silver and gold could only arise from their commerce; particularly from that part of it which was carried on by the Red Sea. This circumstance seems to confine the prophecy within the limits above-mentioned, while the port of Elath was in their

hands. It was lost under Ahaz, and never recovered.—*Bp. Lowth.*

2. *In the last days.*]—Wherever ‘the last days,’ or ‘the latter times’ are mentioned in Scripture, the days of the Messiah are meant, says Kimchi; and, with regard to this place, nothing can be more clear and certain. The prophet Micah (chap. iv. 1—4) has repeated this prophecy of the establishment of the kingdom of Christ, and of its progress to universality and perfection, in the same words, with little, and scarcely any material variation: for as he did not begin to prophesy till Jotham’s time, and this seems to be one of the first of Isaiah’s prophecies, Micah may be supposed to have taken it from hence.—*Bp. Lowth.*

5. *O house of Jacob, come ye, and let us walk in the light of the Lord.*]—In the evening, when the Jews proceeded to testify their joy for the effusion of water, the temple was so completely illuminated by means of lights placed fifty yards high, that, it is said, there was not a street in Jerusalem which was not lighted by them. Many carried lighted torches in their hands. Deyling supposes that there is an allusion to this custom in the beautiful invitation given by the believing Gentiles to the Jews, as above cited.—*Jamieson’s Use of Sacred History*, vol. i. p. 440.

6. *Therefore thou hast forsaken thy people, &c.*]—It should be, ‘Verily thou hast,’ &c. The meaning is, without supposing any word wanting, such as ‘magic,’ or ‘idolatry;’ ‘They are filled with the wealth and abundance of the east; they are satiated with its good things. They have soothsayers, or seers, like the Philistines, and spurious children by foreign marriages.’ The word translated, ‘please themselves,’ means, they make to spring up grain from scattered seeds. The interpretation of Michaëlis is conformable to the Septuagint.—*Weston.* But see the next note.

6. *They be replenished from the east.*]—Heb. ‘They are filled from the east,’ or ‘or more than the east.’ The sentence is manifestly imperfect. The Septuagint, Vulgate, and Chaldee, seem to have read מִמְּקֹדֶם, and the latter, with another word before it, signifying ‘idols:’ they are filled with idols as from of old.’ Houbigant for מִמְּקֹדֶם reads מִמְּקֶסֶם, as Brentius had proposed long ago. I rather think, that both words together give us the true reading: מִמְּקֶסֶם מִמְּקֹדֶם, ‘with divination from the east;’ and that the first word has been by mistake omitted, from its similitude to the second.—*Bp. Lowth.*

7. *Their land.*]—It is in Hebrew, ‘his land,’ meaning the king, Uzziah’s. This is one of those sudden transitions from

one number to another, which, instead of being deemed a fault, the Hebrew poets seem to have considered a beauty. The pronoun should have been in the singular number, 'he' and 'his,' instead of 'they' and 'their,' to the end of verse 8.

9. *And the mean man boweth down, &c.*]—Rather, 'Therefore the mean man shall be made lower than he is, and the great man shall be humble; and thou wilt not forgive them:' referring to God's punishments, and not to any postures of idolatrous worship.—See *Rosenmüller*.

13. *All the cedars of Lebanon.*]—The king and the princes of Syria.—*Grotius*.

13. *Upon all the oaks of Bashan.*]—Upon the king and the princes of Israel.—*Id.*

13—16. *The cedars of Lebanon, &c.*]—These verses afford a striking example of that peculiar way of writing, which makes a principal characteristic of the parabolical, or poetical style of the Hebrews, and in which their prophets deal so largely: namely, their manner of exhibiting things divine, spiritual, moral, and political, from a set of images taken from things natural, artificial, religious, historical, in the way of metaphor, or allegory. Of these, nature furnishes much the largest and most pleasing share; and all poetry has chiefly recourse to natural images, as the richest and most powerful source of illustration. But it may be observed of the Hebrew poetry, in particular, that in the use of such images, and in the application of them in the way of illustration, or ornament, it is more regular and constant than any other poetry whatever; that it has, for the most part, a set of images appropriated in a manner to the explication of certain subjects. Thus, you will find, in many other places beside this before us, that 'cedars of Libanus' and 'oaks of Basan' are used in the way of metaphor and allegory, for kings, princes, and potentates, of the highest rank; 'high mountains' and 'lofty hills,' for kingdoms, republics, states, cities; 'towers and fortresses' for defenders and protectors, whether by counsel or by strength, in peace or war; 'ships of Tarshish,' and 'works of art and invention employed in adorning them,' for merchants; or men enriched by commerce, and abounding in all the luxuries and elegances of life; such as those of Tyre and Sidon: for it appears from the course of the whole passage, and from the train of ideas, that the fortresses and the ships are to be taken metaphorically, as well as the high trees and the lofty mountains.

'Ships of Tarshish' are in Scripture frequently used, by a metonymy, for ships in general, especially such as are employed in carrying on traffic between distant countries; as Tarshish

was the most celebrated mart of those times, frequented of old by the Phœnicians, and the principal source of wealth to Judea and the neighbouring countries.—*Bp. Lowth.*

20. *For himself to worship.*]—The word לָ, ‘for himself,’ is omitted by an ancient MS. and seems unnecessary. It does not appear that any copy of the Septuagint has it, except MS. Pachom. and MS. i. D. ii. and they have εαυτοῖς, לָ, ‘for themselves,’ in the plural.’

20. *To the moles, &c.*]—They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. Belonius, Greaves, P. Lucas, and many other travellers, speak of bats of an enormous size, inhabiting the great pyramid.

22. *Cease ye from man.*]—Rather, ‘No longer confide in man: put not that trust in man, which is due only to God.’

CHAP. III. VER. 2. *The prudent, and the ancient.*]—‘The diviner and the sage.’—*Bp. Lowth.*

4. *Children, and Babes.*]—Under these appellations are represented such weak kings as Jehoiachin, Jehoiachim, and Zedekiah.

6. *Bp. Lowth’s version of this verse is,*

‘Therefore shall a man take his brother, of his father’s house, by the garment;
Saying, Come, and be thou ruler over us;
And let thine hand support our ruinous state.’

8. *The eyes of his glory.*]—*Bp. Lowth*, by a slight alteration, reads, ‘The clouds of his glory,’ and thinks that the allusion is to the cloud, in which the glory of the Lord appeared above the tabernacle. See *Exod.* xvi. 10; xl. 34—38; *Numb.* xvi. 42. *Rosenmüller* thinks that ‘The eyes of his glory’ is an Hebraism for ‘his glorious eyes;’ which, by a synecdoche, may be taken for the glorious God, or rather, for the vigilance of his Divine Providence.

9. *For they have rewarded evil unto themselves.*]—‘For upon themselves have they brought down evil.’—*Bp. Lowth.* So, also, *Bp. Stock.*

10. *With him.*]—As the pronoun in the next clause is plural, it would have been better here to have supplied ‘with them.’

12. *Destroy the way of thy paths.*]—That is, ‘They obliterate the track in which thou oughtest to go.’ *Michaëlis* thinks the sentiment is, ‘They make such ways as swallow up the traveller.’ See the marginal reading on ‘destroy.’

14. *The ancients.*—That is, ‘The elders.’

14. *For ye have, &c.*—Bp. Lowth reads, ‘As for you, ye have consumed my vineyard; the plunder of the poor is in your houses.’

15. *Grind the faces.*—A strong, metaphorical phrase to denote the most cruel oppression. Schultens informs us, that the Arabs have the same figure of speech; and the English reader will recollect our common saying of ‘holding a man’s nose to the grind-stone.’

16. *Wanton eyes.*—The Hebrew expression alludes to the practice which the women had of staining their eyes with a mineral called stibium, or antimony, in order to make them appear of a different size and color to what they really were. Bp. Lowth therefore reads, ‘Falsely setting off their eyes with paint;’ but Bp. Stock, following Abarbanel and the Chaldee, reads, ‘Leering with their eyes.’ The Septuagint has *εν νευμασιν οφθαλμων*, ‘with winks, or leers of their eyes.’

16. *Tinkling with their feet.*—The eastern ladies wore large rings round their ancles, to which small ones were attached. These were hollow, and filled with small pebbles, which, when they danced, or walked, made a tinkling noise. We find that in the east these were the effeminate ornaments of men as well as women; for thus Radha, an Asiatic mistress, addresses her confidential friend: ‘Bring him whose feet tinkle as they move with rings of gold and of gems, whose loosened zone sounds as it falls.’—*Sir W. Jones’s Works*, vol. vi. p. 242.

17. *Smite with a scab the crown of the head.*—The meaning is, that he would deprive them of their hair, which was considered one of their chief ornaments. Rosenmüller and others are of opinion, that by *קדקד* is here meant, generally, ‘sedes capillorum.’ The whole verse predicts the wanton indignities that would be offered to their persons, which would be mutilated, and exposed to derision, by a cruel and foreign conqueror.

18. *The bravery.*—In the time of our translators this word meant ornament, finery, and splendor.—So *Shakspeare*:

‘With scarfs, and fans, and double chains of bravery.’

18. *Their tinkling ornaments.*—The following explication of the wardrobe of a Hebrew lady has cost the commentators great labor. Schræder, a German, has devoted an entire treatise to the subject, intitled, ‘De vestitu mulierum Hebraicarum,’ which all succeeding interpreters mention with gratitude. If I shall be found, says Bp. Stock, to have deviated in any instance from the opinions of those who have gone before me, the reader will observe that I have not ventured to do it without consulting

very experienced matrons of my own acquaintance, to whom I faithfully communicated, from lexicons, &c. what I shall now lay down, the etymologies of the several articles of dress that occur in this passage.

עכס, 'to fetter,' gives name to rings about the legs and hands, worn by the Arab women, as Rauwolff testifies, in numbers together, which, in their stepping, slip up and down, and make a great noise. **שביסים**, supposed from **שבע**, 'to knot, or fringe,' denotes the embroidered kerchiefs on the head, described by Lady M. W. Montagu, vol. ii. Let. 29. **שהרנים**, 'lunulæ,' ornaments in the crescent form, still in favor among the Turks. **נטף**, is 'to drop, or distil,' as a pendant from the ears. The bracelets and necklaces were held together by 'clasps.' **שרות**, from the verb **שר**, 'to regulate.' **רעל**, 'to shake in the wind,' is the origin of those waving veils, that half-covered the face, playing about in the wind. **פאר** is a head-dress in the diadem form, rising conically from the crown of the head; so called by way of eminence, from **פארה**, 'beauty.' **צעדות**, from **צעד**, 'to strut,' were chains about the legs, tying them together in such a manner, that the female steps might be all 'measured and mincing,' as described v. 16. **קשר**, is 'to bind;' whence **קשרים**, 'zones,' or 'binders,' **בתי-נפש**, are, literally, 'houses of smell;' used here to denote 'smelling or perfume-boxes,' appended by the ladies either to the necklace, or the girdle. The 'amulets' were little figures of serpents, dangling over the bosom, and supposed to be a charm (derived from **לחש**) against noxious creatures. The 'jewels of the nostril' are still counted a principal ornament of eastern women: the nose is perforated, and adorned with large rings, set with jewels. From **חליץ**, 'to loosen,' **הלצות** denotes 'the loose robes,' (or pelisses) put on, or off, occasionally, by the Turkish ladies, according to the weather.—See *Lady M. W. Montagu's Letters*, vol. ii. p. 13, 14.

עטף, is 'to muffle;' hence **מעטפית**, called by the Turks 'murlins;' these are two veils, one that covers the face, all but the eyes; another that hides the whole dress of the head, and hangs half-way down the back: without these, no woman, of what rank soever, is permitted to go into the streets.—*Lady M. W. Montagu*, ib. Let. 29.

מטפות from **טפח**, 'to extend,' are wide wrappers, or plaids, resembling the ancient *πεπλος*, worn still by the Arabs, and termed by them 'hykes.'—*Dr. Shaw*, Trav. p. 225.

חרית, 'a satchel, or work-bag,' (properly, 'a cone,') curiously adorned on the outside, in which, Abarbanel says, the ladies carried their trinkets. **גלין** is 'a mirror,' from **גלה**, 'to reveal:'

here, in the list of dresses, it points to those robes, transparent like gauze, which the Romans called 'Coa,' from the first introducer, one Pamphila, of the island of Coös. The fashion passed from Greece to Rome, when luxury began to prevail under the emperors. See note on ver. 23. סדין, from an Arabic word implying 'to loosen;' in Greek σινδων, Lat. 'sindon,' a linen, or cotton dress, worn next the skin, as Kimchi testifies. צניף is 'a turban,' from צנף, 'to wrap round,' being a sash wrapped round the bottom of a cap. רדד, from רדה, 'to descend,' means a shawl, or kind of veil, falling low behind, for summer dress, if the Septuagint rendering, Σερισρον, is right.—*Bp. Stock.*

The English reader will observe, that these interpretations follow the same order as the respective terms in our text.

22. *And the crisping-pins.*—Mr. Bruce says, that in Abyssinia they curl their hair with a wooden stick, by which they lay hold of it in small locks, which they twist into whatever form they please. Such, probably, were the crisping-pins here mentioned.

23. *The fine linen.*—This must refer to garments of the Lacedæmonian kind, which might be seen through. We are informed by ancient writers, that those worn by the Lacedæmonian virgins were so made, as to be highly indecent, and not to answer a principal end of clothing. It is possible, that some of the Jewish ladies might wear dresses of a similar fashion. Parkhurst (Heb. Lex. p. 89, 2d. edit.) supposes, that the prophet means vestments of the cobweb kind, which would not hinder the wearers from appearing almost naked: such as Menander calls διαφανες χιτωνιον, a transparent vest, and mentions it, as the dress of a courtesan. Varro styles them 'vitreas vestes,' glassy vestments; and Horace, from the island of Coös, where the stuff was made, calls them Coan:

Coïs tibi pæne videre est
Ut nudam. Sat. lib. i. 2. 101.

———'Through the Coan vest
You almost see her naked.'

This Coan stuff was probably a kind of very thin silk, or gauze. Vid. *Luciani Amor.* § 41.

The robes worn by the sultanas of the court of Delhi were woven with such elegance, that the whole dress, it is said, might have been drawn through a small ring, and when spread on the grass, was, on account of the minuteness of the threads, scarcely visible to the eye. *Maurice's Ind. Antiq.* vol. vi. p. 297.

24. *And instead of a girdle, &c.*—'In the place where the zone used to pass, shall be a gathering, tumor, or whittle,' oc-

casioned by the friction of a sackcloth belt, mentioned in the next clause.

24. *Well-set hair.*]—Explained by Schrœder, from an Arabic verb signifying ‘to scrape,’ to be ‘opus rasile,’ an operation of dressing the hair with filings of gold, such as Josephus says, (Antiq. 8, 7, § 3,) were used daily by Solomon’s horse-guards. Trebellius Pollico says, it was practised also by the Emperor Lampridius: ‘crinibus suis auriscobem adpersit.’—*Rosenmüller*.

24. *A stomacher.*]—Or, swathe for the breast; from פת, ‘a piece,’ and גל, ‘to roll.’—*Parkhurst*.

26. *Her gates.*]—Her places of greatest resort. The ancients used to make the entrance into their city-gates with a circular sweep on each side, where benches were placed for the citizens to sit on, and converse with each other. Such is the entrance into the long-buried city of Pompeii, near Herculaneum. On these benches, too, the magistrates sat and administered justice; which is the reason why we so often find ‘a gate’ mentioned as synonymous with a ‘court of justice.’—See *Taylor*, in voce שער, No. iii; and in פתח.—*Bp. Stock*.

26. *Shall sit upon the ground.*]—Sitting on the ground was a posture that denoted mourning and deep distress. The prophet Jeremiah has given it the first place among many indications of sorrow in the following elegant description of the same state of distress of his country:

‘The elders of the daughters of Sion sit on the ground; they are silent:

They have cast up dust on their heads; they have girded themselves with sackcloth:

The virgins of Jerusalem have bowed down their heads to the ground.’ Lam. ii. 10.

We find Judea, says Mr. Addison, (on Medals, Dial. ii.) on several coins of Vespasian and Titus, in a posture that denotes sorrow and captivity. I need not mention her sitting on the ground, because we have already spoken of the aptness of such a posture to represent extreme affliction. I fancy the Romans might have an eye to the customs of the Jewish nation, as well as to those of their country, in the several marks of sorrow they have set on this figure. The Psalmist describes the Jews lamenting their captivity in the same pensive posture. ‘By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.’ But what is more remarkable, we find Judea represented as a woman in sorrow sitting on the ground, in a passage of the prophet, that foretels the very captivity recorded on this medal.—Mr. Addison, I presume, refers to this

place of Isaiah; and therefore must have understood it as foretelling the destruction of Jerusalem and the Jewish nation by the Romans: whereas it seems plainly to relate, in its first and more immediate view at least, to the destruction of the city by Nebuchadnezzar, and the dissolution of the Jewish state under the captivity at Babylon.—*Bp. Lowth.*

CHAP. IV. VER. 1. *We will eat our own bread.*—Contrary to the usual custom, we will be no expense to you; but will support ourselves.

1. *Seven women, &c.*—The absurd disjunction of this verse from the last of the preceding chapter, Vitranga curiously conjectures to have arisen from the superstition of some ancient critics, who spied in this union of seven women with one man, either the seven gifts of the Holy Ghost, or the seven women that followed and ministered to our Lord.—*Rosenmüller.*

The passage strongly represents the scarcity of male inhabitants, that should remain in Judea. The young women, contrary to their natural modesty, shall become suitors to the men; they will take hold of them, and use the most pressing importunities to be married; in spite of the natural suggestions of jealousy, they will be content with a share only of the rights of marriage, in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband, (see Exod. xxi. 10.) begging only the name and credit of wedlock, and intreating to be freed from the reproach of celibacy.

1. *Our reproach.*—The reproach of celibacy, called below, liv. 4, ‘The shame of thy youth.’

2. *The branch of the Lord.*—‘The Messiah of Jehovah,’ says the Chaldee. ‘The branch’ is an appropriate title of the Messiah. ‘The fruit of the earth,’ means the illustrious person, who was to spring from the house of Judah, and is only a parallel expression signifying the same; or, perhaps, the blessings consequent upon the redemption procured by him. Compare chap. xlv. 8, where the same great event is set forth under similar images.—*Bp. Lowth.*

8. *Written among the living.*—Entered in the register of the people, as a citizen actually living. In Ezek. xiii. 9, ‘Written in the writing of the house of Israel,’ is synonymous with ‘Being in the assembly of my people.’—*Bp. Lowth.*

4. *By the spirit of burning.*—*Bp. Stock* reads, ‘A blast of burning,’ alluding to the fluxing and purifying of metals by fire. The word ‘spirit’ is to be taken in a very general sense in Scripture, and often means nothing more than the active, operative principle of the substantive to which it belongs in grammatical construction. See note on Matt. iv. 24. § 2.

5. *Upon every dwelling-place of mount Zion.*]—Bp. Lowth reads, on the authority of four MSS. ‘Upon the station of mount Zion;’ and adds, ‘This verse contains a manifest allusion to the pillar of a cloud, and of fire, which attended the Israelites in their passage out of Egypt, and to the glory which rested on the tabernacle.’ Exod. xiii. 21; xl. 34. Rosenmüller approves of the received reading; and thinks that כל-מנוח, which we translate ‘Every dwelling-place,’ refers to the different places where the people were accustomed to meet and celebrate their festivals.

CHAP. V. VER. 1. *A song of my beloved touching his vineyard.*]—Bp. Stock reads, ‘A love-song touching his vineyard;’ but Koppe renders שירת דודי, ‘A melancholy, or sorrowful song;’ which seems better adapted to the sense of this beautiful allegory.

1. *Vineyard in a very fruitful hill.*]—The Hebrew is, ‘on a horn, the son of oil;’ i. e. fatness and fertility. Promontories and capes are called ‘horns,’ and ‘noses,’ from their projecting parts, as Cornwall, Totness, Dungeness, Cape Horn, &c. Thus Gen. xli. 8 ‘He called together all the magicians,’ *chertemim*, where the translation is wrong, and should be ‘scribes,’ or ‘penmen,’ from the pen they bore, as the Hebrew word means. Now these, who registered the people, were the heads and principals, and as it were ‘the noses’ of the nation. And the proof is, that the word *khartam* in Arabic, is ‘nose,’ or ‘proboscis.’ See the Rosetta Inscription, line 7. When a prince dies, the Arabians say, ‘the nose’ of the people is cut off.—*Weston*.

See this farther explained in *Fragments of Oriental Poetry*, p. 75, 8vo. 1807, and in *Sir W. Jones’s Works*, vol. ii. p. 129, 130.

Others suppose, that by ‘the horn of the son of oil,’ (see the marginal reading) the prophet might mean Syria, which is bordered on one side by the sea, and on the other by a barren desert, and stretches out from its base to the south like a horn; so that these words will be a geographical description of Judea, of the poetic kind, representing it as seated in the fertile country of Syria, rather than in a general and intermediate way, as situated in a fertile hill.

2. *And he fenced it.*]—Rosenmüller, after Kimchi, renders it, ‘he dug it up.’ See, also, *Michaëlis Sup. ad Lexica Heb.* N. 1870.

2. *The choicest vine.*]—The original is, ‘The wine of Sorek,’ which was a valley between Ascalon and Gaza celebrated for its vineyards, and the generous wines which they produced. See Gen. xlix. 11.

2. *A tower.*]—An edifice sufficiently high for the keeper of

the vineyard to see every part of it, and calculated for a house of pleasure as well as for use. Schulzius says, that travelling through that part of Palestine which formerly belonged to the tribe of Judah, he saw buildings of this sort in almost every vineyard.—See, also, *Harmer*.

2. *And gathered out the stones thereof.*—Grotius supposes that this alludes to the images of stone, that were set up for idolatrous purposes, and that were expelled from the land of Canaan together with their worshippers. He pursues the allegory, and thinks that ‘the tower’ means the city of Jerusalem; ‘the wilderness,’ the altar streaming with blood and victims; and that ‘the wild wine-grapes’ typify the crimes and idolatries of the Jews.

2. *And also made a wine-press therein.*—Bp. Stock reads, ‘And also hewed out a receiver therein,’ which Bp. Lowth calls ‘a lake.’ This image, he observes, our Saviour has preserved in his parable, Matt. xxi. 33. The Septuagint renders יִקֵּב, here *προληγνιον*; and in four other places *υποληγνιον*, Is. xvi. 10; Joel iii. 13; Hag. ii. 16; Zech. xiv. 10, I think, more properly: and this latter word St. Mark uses. It means, not the wine-press itself, or calcatorium, which is called כֵּת, or כֹּרֶה, but what the Romans called lacus, ‘the lake;’ i. e. the large open place, or vessel, which, by a conduit, or spout, received the must from the wine-press. In very hot countries, it was perhaps necessary, or at least very convenient, to have the lake under ground, or in a cave hewed out of the side of the rock, for coolness, that the heat might not cause too great a fermentation, and sour the must. ‘Vini confectio instituitur in cellâ, vel intimæ domûs camerâ quâdam, à ventorum ingressu remotâ.’ Kempser, of Schiras wine. ‘The wine-presses in Persia, says Sir John Chardin, are formed by making hollow places in the ground, lined with mason’s work.’

2. *Wild grapes.*—As גֵּפֶן, ‘the vine,’ is the name of the genus, including several sorts of the vine species, the expression in Hebrew, בְּאֵשׁ־יִשְׁרָאֵל, may here signify the poisonous berries of some plant resembling the grape-vine, such as the deadly-nightshade. So Hasselquist, and Bp. Stock, understand the passage. See note on Deut. xxxii. 32. The Septuagint has *ακανθας*, ‘thorns.’

7. *For the, &c.*—The particle כִּי should not have been rendered by our causal, ‘for,’ but by *now, verily*, or some word of that sort, which it frequently signifies.

7. *His pleasant plant.*—Rather ‘The plant of his delight.’

7. *A cry.*—Uttered, we may suppose, by those who are oppressed. There is an elegant paronomasia in the Hebrew,

arising from the similarity of the words 'judgment,' and 'oppression;' 'righteousness,' and 'a cry,' in sound, though their signification is so opposite. This was considered a great beauty in Hebrew poetry.

8. *That they may be placed alone.*]—The passion for having a large space around them, or of residing in a kind of solitude, seems to have been as prevalent with the opulent and powerful, in ancient times, as it is at present.

11. *Strong drink.*]—Some think that this was a fermented liquor made of the juice of dates. Others are of opinion, that it was palm-wine, which was of a very sweet and intoxicating quality.

12. *Tabret.*]—The original word תוף, 'tuph,' translated 'tabret,' occurs about twenty times in the Hebrew Bible. About half that number of times it is translated 'tabret,' and as many times 'timbrel.' It is of very little consequence, perhaps, which word is used in our version; but as there is but one in the original, invariably, where sometimes 'tabret' is used, in our version, and sometimes 'timbrel,' it would certainly have been expedient to have fixed on one English word. What is more extraordinary, where these words occur, there is no intimation in the margin of any of those places, that the other word might have been equally well made use of, excepting in Jer. xxxi. 4, where in the text it is rendered 'tabret,' and in the margin, 'timbrel.' The tabret and the timbrel of the Scriptures do not mean two different instruments; the word in the original is one, in all the places in which these two words occur.

Secondly, whatever instrument of music was meant by the original word, it was made use of, we may be assured, by females. Of this the following texts, Exod. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6; Ps. lxxviii. 25; Jer. xxxi. 4, are incontrovertible proofs. It appears, also, that it was played on by men, from 1 Sam. x. 5. Dr. Russell, in describing the 'diff' used at Aleppo, says, It is a hoop, (sometimes with pieces of brass fixed in it to make a jingling) over which a piece of parchment is distended. It is beaten with the fingers, and is the true tympanum of the ancients; as appears from its figure in several relievos. This word may well be derived from the Hebrew תוף.—See *Harmer*.

14. *Hell.*]—That is, 'Hades,' or 'the grave.' Virgil attributes fauces to Orcus, and we still speak of 'the jaws of death.' The personification is here awful and sublime.

16. *In righteousness.*]—Rather, 'By displaying his righteousness.'

17. *Then shall the lambs feed after their manner, &c.]—*Nobody has understood this place; try all the commentators, and you will not be satisfied. The word translated ‘strangers,’ does not come from *gur*, but *gara*, to ruminare; and the sense is, that the lambs, or young sheep, shall feed after their manner; that is, eat the short grass, or nibble the tender shoot; and the waste places, which they leave of the fat, or rank herbage, shall those who chew the cud devour.—*Weston*.

18. *Woe unto them that draw iniquity with cords of vanity, &c.]—*Rhetoric, or the god of eloquence, is represented, in Lucan, as drawing his followers with cords of persuasion; and in Juvenal, the debauchee is described in the attitude of attraction, drawing his victim towards him; Sat. ix. 37. Thus, Virgil says, men are drawn by their own peculiar lusts:

——‘*Trahit sua quemque voluptas.*’ Ecl. ii. 65.

The gradation of offences is here illustrated, which represents the sinner beginning, as it were, with hairs, and ending with hawsers. The progress of all iniquity is from insensible faults to palpable crimes, since no one ever arrived at the summit of wickedness at a stride.—*Id.*

19. *That say, Let him, &c.]—*This is the language of open profaneness, provoking the divine judgments by way of derision.

24. *Therefore, as the fire.]—*The original is, ‘as the tongue of fire licketh up the stubble,’ &c. That is, says one of the Rabbis, ‘the flame,’ which is in the shape of a tongue; and so it is called metaphorically: on which Bp. Lowth remarks, the metaphor is so exceedingly obvious, as well as beautiful, that one may wonder it has not been more frequently used. Virgil very elegantly imitates, rather than expresses the image, *Æn.* ii. 682.

‘*Ecce levis summo de vertice visus Iuli
Fundere lumen apex; tractuque innoxia molli
Lambere flamma comas, et circum tempora pasci.*’

And more boldly of *Ætna* darting out flames from its top, *Æn.* iii. 574.

‘*Attollitque globos flammarum, et sidera lambit.*’

The disparted tongues, as it were, of fire, (*Acts* ii. 3) which appeared at the descent of the Holy Spirit on the apostles, give the same idea; that is, of flames shooting diversely into pyramidal forms, or points like tongues. It may be farther observed, that the prophet in this place has given the metaphor its full force, in applying it to the action of fire in eating up and

devouring whatever comes in its way, like a ravenous animal, whose tongue is principally employed in taking in his food, or prey; which image Moses has strongly exhibited in an expressive comparison: 'And Moab said unto the elders of Midian, Now shall this company *lick up* all that are round about us, as the ox licketh up the grass of the field.' Numb. xxii. 4. See, also, 1 Kings viii. 38.—*Bp. Lowth.*

24. *As rottenness.*]—Commentators are not agreed as to the meaning of the word נֶמֶץ. The Septuagint renders it 'down,' and the Vulgate 'ashes;' so also the Syriac. *Bp. Lowth* thinks that it means 'touchwood,' and he is followed by *Bp. Stock*: but the right word is probably 'muck;' which suits the sense, and seems immediately derived from the Hebrew.

By the 'root,' is to be understood the parents, and by the 'blossom,' their children.

25. *And their carcasses were torn.*]—And their carcasses became as dung in the midst of the streets.—*Bp. Lowth.* See also the marginal reading.

This is supposed to allude to a dreadful earthquake, which happened in the time of Uzziah, and which destroyed a great many people. Compare Amos i. 1, and Zech. xiv. 5.

26. *Will hiss upon them.*]—This is a metaphor borrowed from the usual mode of taking, or hiving bees in the east, where, instead of beating on a kettle, or pan, to collect them together, they make use of a whistle.

26. *He will lift up an ensign.*]—Setting up a standard was a sign for armies to assemble. By this the prophet foretels, that God would gather nations, which live afar off, to fight against Jerusalem: a threatening which was fulfilled by the armies of Nebuchadnezzar, who not only laid Judah waste, and burnt Jerusalem with fire, but carried away the inhabitants into captivity.—*Fawkes.*

27. *Be broken.*]—Rather, 'untied.'

29. *Their roaring.*]—The word in the original was intended to express the growling of all beasts of the cat kind, when they have seized their prey, and are apprehensive of its being taken from them.—See *Parkhurst* on the word נִהָן.

The Hebrew word for 'roar' in the next line is נִהָן. The word for the roaring of the sea (ver. 30.) is still different; and if our translators had used, in their proper places, the words *growl*, *roar*, and *murmuring*, the tautology in these two verses would have been avoided, and the sense of the original would have been more accurately expressed.

30. *In the heavens thereof.*]—Rather, 'in the sky above it;' that is, above the land, as the suffix ךְ shews. By thus under-

standing ערִיפִיָּה of the celestial canopy over Judea, we have a description of a person casting his eyes up and down, exactly similar to that below in chap. viii. 21, 22, without resorting to Bp. Lowth's emendation of the text.—*Bp. Stock.*

CHAP. VI. As this vision seems to contain a solemn designation of Isaiah to the prophetic office, it is by most interpreters thought to be the first in order of his prophecies. But this perhaps may not be so: for Isaiah is said, in the general title of his prophecies, (chap. i. 1.) to have prophesied in the time of Uzziah, whose acts, first and last, he wrote, 2 Chron. xxvi. 22, which was usually done by a contemporary prophet: and the phrase 'in the year that king Uzziah died,' probably means after the death of Uzziah; as the same phrase, chap. xiv. 28, means after the death of Ahaz. Not that Isaiah's prophecies are placed in exact order of time. Chapters ii, iii, iv, v, seem, from internal marks, to be antecedent to chap. i. They suit the time of Uzziah, or the former part of Jotham's reign; whereas, chap. i, can hardly be earlier than the last years of Jotham. See notes on chap. i. 7, and ii. 1. This might be a new designation, to introduce more solemnly a general declaration of the whole course of God's dispensations, in regard to his people, and the fates of the nation; which are even now still depending, and will not be fully accomplished till the final restoration of Israel.

In this vision, the ideas are taken, in general, from regal majesty, as displayed by the monarchs of the East; for the prophet could not represent the ineffable presence of God, by any other than sensible and earthly images. The particular scenery of it is taken from the temple. God is represented as seated on his throne, above the ark, in the most holy place, where the glory appeared above the cherubim, surrounded by his attendant ministers. This is called by God himself, 'The place of his throne, and the place of the soles of his feet.' Ezek. xliii. 7. 'A glorious throne, exalted of old, is the place of our sanctuary,' saith the prophet Jeremiah, chap. xvii. 12. The very posture of sitting is a mark of state and solemnity, says Jerome, Comment. in Ephes. i. 20. See note on chap. lii. 2. St. John, who has taken many sublime images from the prophets of the Old Testament, and in particular from Isaiah, has exhibited the same scenery, drawn out into a greater number of particulars. Rev. chap. iv.

The veil, separating the most holy place from the holy, or outermost part of the temple, is here supposed to be taken away; for the prophet, to whom the whole is exhibited, is manifestly placed by the altar of burnt-offering, at the entrance

of the temple, (compare Ezek. xliii. 5, 6.) which was filled with the train of the robe, the spreading and overflowing of the divine glory. The Lord upon the throne, according to St. John, Gospel xii. 41, was Christ; and the vision related to his future kingdom; when the veil of separation was to be removed, and the whole earth was to be filled with the glory of God, revealed to mankind. This is likewise implied in the hymn of the seraphim: the design of which is, says Jerome on the place, 'to shew the mystery of the Trinity in the divine nature; and to testify, that not only the Jewish temple, but that the whole earth, is full of the glory of God.' It relates, indeed, primarily to the prophet's own time, and to the obduration of the Jews of that age, and their punishment by the Babylonish captivity; but it extends in its full latitude to the age of the Messiah, and the blindness of the Jews to the gospel; (see Mat. xiii. 14; John xii. 39, 40; Acts xxviii. 25, 26; Rom. xi. 8.) the desolation of their country by the Romans, and their being rejected by God; it indicates, nevertheless, that a holy seed, a remnant, should be preserved, and that the nation should sprout out, and flourish again, from the old stock.—*Bp. Lowth.*

1. *Also.*]—This word is here redundant, and should have been omitted.

2. *He covered his feet.*]—Sir John Chardin has the following note on this text. 'When a person sits down in the East, it is a great mark of respect to conceal his feet, and to look down on the ground. When the sovereign shews himself in China and Japan, every one casts his looks on the earth, and no one is permitted to look at the king.'

5. *I am undone.*]—Bp. Lowth reads, 'I am struck dumb,' which is countenanced by the Vulgate, Symmachus, and several ancient interpreters; but Rosenmüller prefers the common reading. The apprehension of danger, or of punishment, in the presence of God, of superior beings, or of persons eminent for their sanctity, seems to have been universal. See note on Judges vi. 22; and compare Luke v. 8.

7. *He laid it upon my mouth, &c.*]—This is the representation of a symbolical action, beautifully expressive of the thing intended; which was purification from uncleanness and iniquity. Fire and water are the great purifiers in the natural world; and they are both occasionally used as fit emblems, or means of producing the same effects, on the mind of man.

9. *Hear ye indeed, but understand not.*]—These expressions appear to have been proverbial, to express the folly, the obstinacy, or listless inattention of men, when reproved for their

errors and their crimes; so that seeing and not to see, and hearing and not to hear, is proverbial, says Demosthenes, contra Aristogit. i. sub fin. Compare Matt. xiii. 14, and the other parallel texts.

10. *Make the heart of this people fat.*]—The fat of the human body is supposed to be insensible. Hence, the expression of ‘a fat heart,’ to signify want of feeling, and stupidity. The prophet speaks of the event, or the fact, as it would actually happen; not of God’s purpose and act, by his ministry. The prophets are, in other places, said to perform the thing which they only foretel:

‘Lo! I have given thee a charge this day
Over the nations, and over the kingdoms;
To pluck up, and to pull down;
To destroy, and to demolish,
To build, and to plant.’—Jer. i. 10.

And Ezekiel says, ‘When I came to destroy the city;’ that is, as it is rendered in the margin of our version, ‘when I came to prophesy, that the city should be destroyed.’ Chap. xliii. 3.

11. *Until the cities be wasted without inhabitant.*]—Rather, ‘Until cities be laid waste, so that there be no inhabitant.’

12. *A great forsaking in the midst of the land.*]—Bp. Lowth reads, ‘Many a deserted woman in the midst of the land.’

13. This verse is scarcely intelligible in our translation. By understanding מצבת, to signify ‘the sap of a tree,’ Bp. Stock, following Lud. de Dieu, renders it thus:

‘But yet in it shall be left a tenth;
And it shall recover, and serve for pasture
As the elm, and as the oak,
Which, when they cast their leaves, have their sap in them;
So an holy seed shall be the sap thereof.’
See, also, *Rosenmüller*.

This passage, says Bp. Lowth, though somewhat obscure, and variously explained by various interpreters, yet, I think, has been made so clear by the accomplishment of the prophecy, that there remains little room to doubt of the sense of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land; the poorer sort, left to be vine-dressers and husbandmen, under Gedaliah, 2 Kings xxv. 12, 22, and the dispersed Jews, gathered themselves together, and returned to him, Jer. xl. 12. Yet even these, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God, as given

by the prophet Jeremiah, miserably perished there. Again, in the subsequent, and more remarkable completion of the prophecy in the destruction of Jerusalem, and the dissolution of the commonwealth by the Romans, when the Jews, after the loss of above a million of men, had increased, from the scanty residue that was left of them, and had become very numerous again in their country, Hadrian, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet after these signal and almost universal destructions of that nation, and after so many other repeated exterminations and massacres of them, in different times, and on various occasions since, we see, with astonishment, that the stock still remains, from which God, according to his promise, frequently given by his prophets, will cause his people to shoot forth again, and to flourish.

13. *A teil-tree.*]—Our Translators meant by this what we now call ‘a lime-tree.’

CHAP. VII. VER. 3. *The upper pool.*]—The upper of two pools, into which were conveyed, by canals, the waters of the fountain Gihon, called also Siloam, on the south-west of Jerusalem, opposite mount Zion. Ahaz might probably be employed in considering how to turn these waters into the city, and out of the reach of a besieging army, as was afterwards actually done by Hezekiah, at the time of Sennacherib’s invasion. 2 Chron. xxxii. 4.—*Rosenmüller.*

4. *The two tails of these smoking firebrands.*]—He calls them not firebrands, but the two tails of them, and those not burning, but smoking; indicating, that however mischievous and destructive they had been, their fire was nearly extinct, and could do no further harm.

8. *For the head of Syria, &c.*]—Without altering the arrangement at present, the translation should be,

‘ Though the head of Syria be Damascus,
And the head of Damascus, Rezin,
Yet within threescore and five years,
Ephraim shall be broken, that he be no more a people :
And the head of Ephraim be Samaria ;
And the head of Samaria, Remaliah’s son.’

Here are six lines, or three distichs, the order of which seems to have been disturbed by a transposition, occasioned by three of the lines beginning with the same word שָׁנָא; which three lines ought not to have been separated by any other line intervening; but a copyist having written the first of them, and casting his eye on the third, might easily proceed to write after

the first line, beginning with שרר, that which ought to have followed the third line beginning with שרר. Then, finding his mistake, to preserve the beauty of his copy, he added at the end of the distich, that which should have been in the middle; making that the second distich, which ought to have been the third. For the order, as it now stands, is preposterous; the destruction of Ephraim is denounced, and then their grandeur is set forth; whereas, naturally, the representation of the grandeur of Ephraim should precede that of their destruction. And the destruction of Ephraim has no coherence with the grandeur of Syria, simply as such, which it now follows; but it naturally, and properly, follows the grandeur of Ephraim, joined to that of Syria, their ally.

The arrangement then of the whole sentence seems originally to have been thus:

‘ Though the head of Syria be Damascus;
And the head of Damascus, Rezin:
And the head of Ephraim be Samaria;
And the head of Samaria, Remaliah’s son:
Yet within threescore and five years
Ephraim shall be broken, that he be no more a people.’
Dr. Jubb.

8. *Threescore and five years.*]—It was sixty-five years from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Israel by Esarhaddon, who carried away the remains of the ten tribes, which had been left by Tiglath-Pileser and Shalmaneser, and who planted the country with new inhabitants. That the country was not wholly stript of its inhabitants by Shalmaneser, appears from many passages of the history of Josiah, where Israelites are mentioned as still remaining there. See 2 Chron. xxxiv. 6, 7, 33, and xxxv. 18; 2 Kings xxiii. 19, 20. This seems to be the best explanation of the chronological difficulty in this place, which has much embarrassed the commentators. *Usseri Annal.* ad an. 3327; and *Sir I. Newton*, *Chronol.* p. 283.

That the last deportation of Israel by Esarhaddon was in the sixty-fifth year after the second of Ahaz, is probable, for the following reasons: The Jews, in *Seder Olam Rabba*, and the Talmudists in *D. Kimchi*, on Ezek. iv. say, that Manasseh king of Judah was carried to Babylon by the king of Assyria’s captains, 2 Chron. xxxiii. 11, in the twenty-second year of his reign; that is, before Christ 676, according to *Dr. Blair’s tables*. And they are probably right in this. It could not be much

earlier; as the king of Assyria was not king of Babylon till 680.

As Esarhaddon was in the neighbourhood of Samaria, it is highly probable, that he then carried away the last remains of Israel, and brought those strangers thither, who mention him as their founder, Ezra iv. 2. But this year is just the sixty-fifth year from the second of Ahaz, which was 740 before Christ. Now, the carrying away of the last remains of Israel, (who, till then, though their kingdom was destroyed forty-five years before, and though small in number, yet might keep up some form of being a people, by living according to their own laws) entirely put an end to the people of Israel, as a people separate from all others: for, from this time, they never returned to their own country in a body, but were confounded with the people of Judah in the captivity; and the whole people, the ten tribes included, were called Jews.—*Dr. Jubb.*

11. *Ask it either in the depth, &c.*—‘Go deep to the grave, or high to the heaven above.’—*Bp. Lowth.*

The meaning is, ‘Ask,’ for instance, ‘that the earth might instantly be shaken, or gape; or that the light of the sun might suddenly fail.’

14. *The Lord.*—Instead of אֲדֹנָי, ‘the Lord,’ twenty-five MSS. (nine ancient) read יְהוָה, ‘Jehovah,’ and so ver. 20, eighteen MSS.

15. *That we may know.*—The Hebrew is לְדַעְתּוֹ, ‘at the time of his knowing.’ See above, ch. ii. 21. Other examples of the same form of expression occur, Numb. i. 1; Judg. xix. 26; 2 Sam. xiii. 2; xviii. 29. The meaning therefore is, ‘Butter and honey’ (the good things of the land, and denoting a state of plenty) ‘shall this child be fed with, at the time when he is old enough to distinguish tastes; for before that time shall arrive, the two kings, who now distress thee, and impoverish thy country, shall be no more.’ For the clearing up of this passage, we are indebted to Dr. Jubb, who has been followed by Bp. Lowth, and Rosenmüller.

16. Dr. Kennicott, and other eminent divines of our church, are of opinion, that in this and the two preceding verses, we have a two-fold prophecy; the former part referring to the Messiah, the latter to the son of Isaiah; and he would translate and paraphrase it thus: ver. 14, ‘Nevertheless the Lord himself will give you a sign:’ God is mindful of his promise to your father, O house of David, and will fulfil the same in a wonderful manner: ‘Behold, the virgin,—that one only woman, who was ordained to conceive whilst a virgin, shall conceive, and bear a son; who shall be called,’ i. e. in Scripture language, who shall

be,) 'Immanuel; God with us.' But this great personage, this God visible among men, introduced into the world thus in a manner without example, shall yet be truly man. He shall be born as other infants are, and as an infant shall be brought up; For, ver. 15, 'Butter and milk,' (rather, milk and honey) 'shall he eat:' the common food of infants in the east, 'till he shall know how to refuse the evil, and choose the good.' Here then we find a comprehensive description of the Messiah. His divinity is marked by his being God; his residence upon earth, as being God with us: and his humanity, by his being born of a woman, and fed with the usual food of infants during his infant state. The 16th verse contains the second prophecy, which should be thus rendered: 'But, before this child' (pointing to his own son) 'shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.' Now, that this verse contains a distinct prophecy, appears from hence; 1. The words preceding have been proved to be confined to the Messiah, whose birth was then distant above seven hundred years; whereas the words here are confined to some child, who was not to arrive at years of discretion, before the kings then advancing against Jerusalem should be themselves cut off.

2. Some end was undoubtedly to be answered by the presence of Isaiah's son, whom God commanded the prophet to take with him on this visit to Ahaz; and yet no use at all appears to have been made of this son, unless he be referred to in this sentence. 3. These prophecies are manifestly distinguished by being addressed to different persons. The first is plural, and addressed to the house of David, for the consolation of the pious in general; as it assured them not only of the preservation of that house, but of God's fidelity to his great promise: whereas the second prophecy is singular, and therefore addressed to the king in particular, as it foretold the speedy destruction of the two kings, his enemies. *Dr. Kennicott's* Sermon on this text.

Instead of 'And shall call his name Immanuel,' we should read, 'And his title shall be Immanuel,' i. e. God with us; which marks not only the divinity of our blessed Lord, but designates him as the second person of the Holy Trinity, and points out the distinguishing features of his character and office during the time of his sojourning on earth.

Whatever doubts some critics and commentators may entertain respecting the right interpretation of this text, (See *Rosenmüller*, in loco) it is difficult to say how Christians can have any, when they consider that it is expressly referred to by the Evangelist, Matt. i. 22, 23, who declares that the birth of Christ was the completion of this prophecy.

17. *Even the king of Assyria.*—Rather, ‘by means of the king of Assyria.’

18. *For the fly.*—The Egyptians, under Pharaoh Necho, and the Assyrians, under Sennacherib, Esarhaddon, and Nebuchadnezzar, who successively desolated Judea, are compared, on account of their number, and the mischief which they produce, to mosquitoes and bees. By ‘The rivers of Egypt,’ St. Jerome understands the seven mouths of the Nile.—See *Bp. Lowth*, and *Rosenmüller*.

20. *Shave with a razor that is hired.*—To shave, with a hired razor, the head, the feet, and the beard, is an expression highly parabolical, denoting the utter devastation of the country from one end to the other, and the plundering of the people, from the highest to the lowest, by the Assyrians; whom God employed as an instrument to punish the Jews. Ahaz himself, in the first place, hired the king of Assyria to come to help him against the Syrians, by a present made to him of all the treasures of the temple, as well as his own: and God himself considered the great nations, whom he thus employed, as his mercenaries, and paid them their wages. Thus, he paid Nebuchadnezzar for his services against Tyre, by the conquest of Egypt. Ezek. xxix. 18—20. ‘The hairs of the head’ may indicate those of the highest order in the state; ‘those of the feet, or the lower parts,’ are the common people; the ‘beard’ is the king, or the high-priest, the very supreme in dignity and majesty. The eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honor. To pluck a man’s beard is an instance of the greatest indignity that can be offered. See chap. 50, ver. 6. The king of the Ammonites, to shew the utmost contempt of David, cut off half the beards of his servants; and ‘the men,’ we read, ‘were greatly ashamed: and David bade them tarry at Jericho till their beards were grown.’ 2 Sam. x. 4, 5.

Niebuhr, (*Arabie*, p. 275,) gives a modern instance of the very same kind of insult from Thevenot. ‘The Turks,’ he says, ‘greatly esteem a man who has a fine beard: it is a very great affront to take a man by his beard, unless it be to kiss it: they swear by the beard.’—*Voyages*, vol. i. p. 57.

D’Arvieux relates a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life, rather than suffer the surgeon to take off his beard.—*Memoires*, tom. iii. p. 214. See, also, *Niebuhr*, *Arabie*, p. 61.

The remaining verses of this chapter, 21—25, contain an elegant and very expressive description of a country depopulated, and left to run wild, from its adjuncts and circumstances:

the vineyards and corn-fields, before well cultivated, are now overrun with briars and thorns; there is much grass, so that the few cattle that are left, a young cow and two sheep, having their full range, and abundant pasture, yield milk in plenty to the scanty family of the owner: the thinly scattered people now live, not on corn, wine, and oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land is given up to wild beasts; so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting.—*Bp. Lowth.*

23. *Silverlings.*]—Supposed to be shekels. See the account of Jewish coins, in the Prolegomena, No. xvi.

25. *Digged.*]—Rather, ‘dressed,’ or ‘cultivated.’

25. *The fear of briers and thorns.*]—Sanctius, Grotius, and Vitranga, understand by ‘the fear of briers and thorns,’ the hedges, or fences, of fruitful and cultivated mountains, which are usually made of briars and thorns; by these, men and cattle are prevented from breaking into the corn-fields and vineyards, and committing trespass. The sense, therefore, is, that those mountains, which were formerly so well cultivated and defended, now stript of every defence, would lie open, and afford only a range for the ox to graze, and the sheep to feed. It is natural, says Bp. Lowth, for ground untilld to produce pasture; and therefore all expressions of this kind, in Oriental poetry, signify great desolation.

25. *For the sending forth of oxen.*]—Bp. Lowth reads, ‘For the range of the ox.’

CHAP. VIII. VER. 1. *A man's pen.*]—An Hebraism, signifying that he was to write in a strong, bold, and legible character. The word ‘concerning,’ in this verse, should have been omitted.

1. *Maher-shalal-hash-baz.*]—This compound signifies ‘haste to the spoil,’ or ‘quick to the prey.’ See the marginal reading. This is supposed by Cappellus and others to form the title, or inscription, of the prophecy, which Isaiah was about to utter respecting the destruction of Damascus by the Assyrians.

3. *The prophetess.*]—So called, perhaps, only because she was the prophet's wife.

4. *For before the child, &c.*]—The prophecy was accordingly accomplished within three years, when Tiglath-Pileser, king of Assyria, went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin. He also took the Reubenites, the Gadites, and the half-tribe of Manasseh, and carried them captive to Assyria, 2 Kings xvi. 9; xv. 29; 1 Chron. v. 26.—*Bp. Lowth.*

4. *Before the king of Assyria.*]—That is, he himself being present, and commanding his forces in person.

6, 7. *Forasmuch as this people, &c.*]—The gentle waters of Shiloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God: and it is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down, like a mighty flood, upon all these apostates of both kingdoms, as a punishment for their manifest iniquities, and their contemptuous disregard of his promises. The brook and the river are put for the kingdoms to which they belong, and the different states of which, respectively, they most aptly represent. Juvenal, inveighing against the corruption of Rome by the importation of Asiatic manners, says, with great elegance, that the Orontes has been long discharging itself into the Tiber:

‘Jampridem Syrus in Tiberim defluxit Orontes.’

And Virgil, to express the submission of some of the eastern countries to the Roman arms, says, that the waters of Euphrates now flowed more humbly and gently: ‘Euphrates ibat jam mollior undis.’ *Æn.* viii. 726. But the happy contrast between the brook and the river gives a peculiar beauty to this passage of the prophet, with which the simple figure in the Roman poets, however beautiful, yet uncontrasted, cannot contend.—

Bp. Lowth.

7. *He shall come up, &c.*]—See *Lucan*, (lib. vi. 271) where Pompey is compared to the river Po, swelling and overflowing its banks; and *Horace*, *Od.* lib. IV. xiv. 25—28.

8. *Even to the neck.*]—That is, as high as it is possible to reach without drowning.

8. *His wings.*]—Grotius and Rosenmüller observe, that the Hebrews call not only cavalry, but infantry, by the name of ‘wings.’ It is more probable, however, that only the wings of his army, properly speaking, are meant; unless we suppose that the prophet, by a bold poetical figure, represents the Syrian despot under the image of an immense bird of prey, hovering over the whole land with his out-stretched wings, and threatening it with utter destruction. Compare *Ezek.* xvii. 3.

8. *O Immanuel.*]—Some imagine that the prophet here addresses the child mentioned chap. vii. 14; who, in that case, must be supposed to be the prophet’s son, and to have been born in the mean time. Other interpreters, such as Michaëlis, and

Dæderlein, after Abarbanel, think that a speech is addressed in this verse to the prophet; and that the words עִמּוֹ אֵל ought to be separated from the rest, in this sense: 'And his outstretched wings shall fill thy land,' meaning, the native land of Isaiah. Then follow the words rendered Immanuel, 'Yet God is with us.' See ver. 10. It is more probable, perhaps, that the prophet should call his devoted country the land of Immanuel, because he believed that the Messiah would spring from it; that, however it had merited divine vengeance, it was still under God's especial protection; and when its inhabitants had atoned for their sins, that they would be restored to his favor.

11. *With a strong hand.*]—More than fifty MSS. have כְּחֹקֶת, 'As taking me by the hand.' So, also, Symmachus, the Syriac, and Vulgate. By this form of expression, the holy prophet shews his intimate and familiar knowledge of God's righteous judgments.

12. *Say ye not, A confederacy, &c.*]—Bp. Lowth adopts a conjecture of Abp. Secker's, who thinks that we should read קֹדֶשׁ, 'holy,' instead of קִשּׁוֹר, 'a confederacy,' and translates, 'Say ye not, It is holy.' The context, he observes, greatly favors the conjecture offered, and makes it highly probable. The sense will then be, 'Walk not in the way of this people; call not their idols holy, nor fear ye the object of their fear; but look up to Jehovah as your Holy One, and let him be your only fear.' But there is no necessity for altering the text. The prophet seems only desirous of guarding his countrymen against the general consternation, which prevailed respecting leagues and confederacies among their enemies; and exhorts them to sanctify the Lord of hosts, and to let Him be the only object of their fear.

14. *To both the houses of Israel.*]—Meaning either the two royal families of Israel, Judah, and Ephraim; or else the two kingdoms, consisting of the ten revolted tribes, and the other two.

18. *Behold, I and the children, &c.*]—The children of the prophets were frequently made use of as signs to the people, because their names sometimes indicated such great and important events, as their fathers announced from God. See ver. 3, 4.

19. *That peep.*]—Our translators understood by this, either chirping like a bird, or speaking in a shrill, piping voice. The word is derived from the Latin 'pipire.' See chap. x. 14; and note on xxix. 4, where the same word is translated by 'whisper.' We use the term 'pipe,' to express the note of the bulfinch; and the classical scholar will recollect the triste et acutum, or

‘the shrill and melancholy sound’ of the witches in Horace. Sat. lib. I. viii. 41.

19. *For the living to the dead.*]—That is, ‘Should they have recourse to the dead, for the purpose of saving, or benefiting the living?’

20. *To the law and to the testimony.*]—This clause appears to be elliptical. We must understand, ‘Let them have recourse to the law and to the testimony.’ So, also, 1 Kings xii. 16. ‘To your tents, O Israel.’

20. *No light.*]—That is, ‘No knowledge.’

21. *Pass through it.*]—Bp. Lowth reads, ‘Shall pass through the land.’

CHAP. IX. VER. 1. *The land of Zebulun.*]—Zebulun, Naphthali, and Manasseh; that is, the country of Galilee all round the sea of Genesareth, were the parts that principally suffered in the first Assyrian invasion, under Tiglath-Pileser. See 2 Kings xv. 29; 1 Chron. v. 26. And they were the first that enjoyed the blessing of Christ’s preaching the gospel, and of exhibiting his miraculous works among them.—See *Mede’s Works*, p. 101, and 457.

1. *By the way of the sea, &c.*]—By ‘the sea,’ is meant the sea of Galilee, or Tiberias; great lakes being called ‘seas’ in Hebrew. This country of Galilee bordered on the river Jordan, and the words might have been better rendered ‘by the side of Jordan.’ Galilee was divided into two parts, upper and lower; and the latter, by way of distinction, was called ‘Galilee of the nations;’ because it was peopled by a mixed multitude, that came from several countries, or nations.

4. *The staff of his shoulder.*]—This was a piece of wood fitted to the shoulders of the eastern porters, with a basket at each end for carrying weights, very much like the yoke, which our people use in carrying milk-pails.

5. Bp. Lowth’s translation of this verse is,

‘For the greaves of the armed warrior in the conflict,
And the garment rolled in much blood,
Shall be for a burning, even fuel for the fire.’

The greave was the half-boot of the soldier, which, being defended with chains, made a noise as he moved; therefore, instead of ‘in the conflict,’ Bp. Stock reads ‘with its rattling noise.’ To burn heaps of armour collected after a battle, was customary among some heathen nations, and considered as an offering to the god, who was supposed to give the victory. The same custom prevailed among the Romans, as we learn from Virgil, *Æn.* viii. 561. On one of Vespasian’s medals, the

goddess of Peace is represented with an olive-branch in one hand, and with a lighted torch in the other, setting fire to a heap of armour. That similar practices prevailed among the Israelites, the reader may be convinced on comparing Josh. xi. 6; Psa. xlv. 9; Ezek. xxxix. 9, 10; and Nahum ii. 13.

6. *Unto us a child is born.*]—This illustrious prophecy is by the best interpreters applied to Christ.

6. *The government shall be upon his shoulders.*]—That is, ‘the ensign of government,’ whether we consider it a key, a sceptre, or a sword. See note on chap. xxii. 22. Such is the usual interpretation of this text; but Tertullian’s gloss is very different. What is there new in this, says he, if the prophet be not speaking of the Son of God? Other kings carry the ensigns of their power upon their heads, in their hands, or on their garments: but this new king of ages, Jesus Christ, on his shoulders; namely, his cross.—*Adv. Judæos*, cap. xi. p. 196.

6. *His name shall be called.*]—That is, ‘He shall be;’ the high distinctions of his character and office, shall be WONDERFUL, &c. ‘It is the prophetic method,’ says the learned Joseph Mede, by the imposition as it were of a name, to declare the quality.

6. *Counsellor.*]—So called, perhaps, because, as the second person of the Holy Trinity, he was consulted by his heavenly Father, when he said, Gen. i. 26, ‘Let us make man in our image.’

6. *The everlasting Father.*]—The eastern people are accustomed to describe any quality of a person, by calling him the ‘father of that quality:’ Christ, as the head and introducer of an everlasting dispensation, never to give place to another, was very naturally, in their style, called ‘the father of that which is everlasting.’ This our translators render, perhaps, a little unhappily, ‘The everlasting Father;’ which is no interpretation. The celebrated Vitranga, in his excellent commentary on Isaiah, explains the words nearly in the sense above given.—See, also, *Sir W. Jones*, Poes. Asiat. Comment. cap. vi.

8. *The Lord sent a word, &c.*]—This whole passage, from verse 8, to chap. x. 4, inclusive, reduced to its proper and entire form, and healed of the dislocation, which it suffers by the absurd division of the chapters, makes, says Bp. Lowth, a distinct prophecy, and a just poem; remarkable for the regularity of its disposition, and the elegance of its plan. It has no relation to the preceding, or the following prophecy; though the parts, violently torn asunder, have been, on the one side and the other, patched on to them. Those relate principally to the kingdom of Judah; this is addressed exclusively to the kingdom of Israel.

The subject of it is a denunciation of vengeance awaiting their crimes. It is divided into four parts, each threatening the particular punishment of some grievous offence: of their pride; of their perseverance in their vices; of their impiety; and of their injustice. To which is added a general denunciation of a further reserve of divine wrath, contained in a distich, before used by the prophet on a like occasion, chap. v. 25, and here repeated after each part. This makes the intercalary verse of the poem, or, as we call it, the burthen of the song.

8. *It hath lighted.*]—Rather, ‘And it shall light, or fall.’

10. *The bricks are fallen down, but we will build with hewn stone.*]—The houses of the better sort of people in Cairo are built of stone, and are generally two, and sometimes three stories high; but those of the lower classes are built of unburnt bricks, and are only one story high. The opposing of unburnt bricks, to a material so much more beautiful and durable, as stone, if not marble, is placing the vaunting of Israel in a very strong light.

11. *Against him, &c.*]—Rather, ‘Against them, and joined their enemies together:’ referring to all the people, ver. 9, including Ephraim and the inhabitants of Samaria.

12. *The Syrians.*]—Under the appellation of Syrians, Vitranga and Michaëlis have shewn, that the Greeks and Romans, as well as the Hebrews, and other Orientalists, understood the Assyrians; whose dominions they considered as extending over the whole region that lay beyond the Tigris.—See, also, *Rosenmüller*, and *Bochart*, lib. ii. cap. iii.

14. *Branch and rush.*]—A proverbial expression, signifying the highest and the lowest; the powerful and the weak. The allusion is to the branches of the palm-tree, which shoot up high and spread wide, and to the bulrush, that hangs its head and grows on the lowest grounds.

18. *For wickedness burneth as the fire.*]—That is, it is contagious, and spreads like fire. By devouring the briars and thorns, and kindling in the thickets of the forest, we are to understand, that it will destroy the common people, as well as the rich and powerful. The circumstance of their mounting up like smoke, indicates their utter destruction.

20. *The flesh of his own arm.*]—The Alexandrine copy of the Septuagint reads, *Τῆ βραχίονος ἀδελφοῦ αὐτοῦ*, ‘the arm of his brother, or his neighbour;’ but the Vatican edition countenances the common reading. Abp. Secker suspected that we should read *רעו*, ‘his brother,’ or ‘his neighbour,’ instead of *זרעו*, ‘his arm.’ This very probable conjecture is confirmed by the Chaldee paraphrase, and adopted by Bp. Lowth. The strong

expression of 'every man eating his neighbour's flesh,' seems here to mean, that they should naturally plunder, harass, and destroy each other. Some commentators, however, understand the passage literally, and refer to 2 Kings vi. 28, 29; and Jer. xix. 9.

CHAP. X. VER. 1. *And that write.*]—Not the scribes, who write unrighteous decrees; but the judges, who cause them to be written; for the Hebrew words מִכְתָּבִים and כָּתְבוּ, as Rosenmüller observes, are in the Hiphil Conjugation, and must be taken in a transitive tense.—See, also, *Arias Montanus*.

3. *Your glory.*]—That is, the objects of your boasting, or glory, such as your riches, valuable effects, &c.

4. *Without me, &c.*]—Rosenmüller's interpretation of this verse is, 'Excepting him that boweth as a captive, they shall fall down as slain men.' This interpretation is favored by the Syriac version, and was before given by *Arias Montanus*.

5. *O Assyrian.*]—Here begins a new and distinct prophecy, continued to the end of the xiiith chapter; and it appears from ver. 9—11, of this chapter, that the prophecy was delivered after the taking of Samaria by Shalmaneser; which was in the sixth year of the reign of Hezekiah. As the former part of it foretels the invasion by Sennacherib, and the destruction of his army, which makes the whole subject of this chapter, it must have been delivered before the fourteenth year of the same reign.—*Bp. Lowth*.

Perhaps we should transpose the words of this verse, and read, 'O Assyrian, the staff in their hand, (or, 'in their power') is mine indignation, and the rod of mine anger;' that is, it will provoke both, and lead to their punishment. *Bp. Stock* reads, 'Ho, Assyrian, the rod of mine anger, and the staff in their hand is the staff of mine indignation.' Our present translation would be perfectly intelligible, if we omitted the 'and,' and considered 'the rod of mine anger,' as put in apposition with, 'O Assyrian.' The words 'is mine indignation,' may mean, 'is a proof, or sign, of mine indignation.'

7. *He meaneth, &c.*]—That is, Sennacherib, the Assyrian.

9. *Calno—Carchemish.*]—The former of these places was probably near the river Tigris; and the latter was on the banks of the Euphrates. See *Dr. Wells*, vol. i. p. 113; and vol. ii. p. 92.

9. *Hamath.*]—A principal city of Syria, giving name to a district of country.

9. *Arpad.*]—Supposed by some to be the island Aradus, in the Mediterranean; and by others a city of Syria, near Damascus. See *Reland*, p. 119.

10. *And whose.*]—The conjunction 'and,' should have been

omitted; or the clause rendered, 'and their graven images,' &c.

13. *Like a valiant man.*]—Rather, 'who were strongly seated,' or 'placed on high.' So the Chaldee paraphrast understood it; and, after him, Kimchi and others. Twelve MSS., Bp. Lowth observes, have כביר, 'strong, mighty,' instead of נאביר, 'like a valiant man.'

14. *Or peeped.*]—That is, 'chirped, or cried.' See note on chap. viii. 19.

16. *Under his glory.*]—That is, 'Under the objects of his boast and glory.' See ver. 3.

18. *And they shall be as when a standard-bearer fainteth.*]—Bp. Lowth follows the Septuagint, and reads, 'And it shall be as when one fleeth out of the fire.' So, also, Symmachus, and the Arabic version. The Syriac reads, 'And he shall become as though he never had been.'

19. *The trees of his forest.*]—The men that composed his armies are thus metaphorically designated.

19. *A child may write them.*]—Rather, 'may count them.' The earliest mode of computation, perhaps, was that of reckoning by the fingers; and this is given as a reason why all large numbers are considered as multiples of ten. A child soon learns to count his fingers, or reckon as far as ten. Rosenmüller thinks this the reason why the Jewish Rabbis are of opinion, that only ten of the Assyrian army remained.

21. *The remnant.*]—Rather, 'a remnant.'

22. *Yet.*]—Instead of 'yet,' supply 'only.'

23. *A consumption.*]—'A full and decisive decree.'—Bp. Lowth.

24. 26. *After the manner of Egypt.*]—I think, says Bp. Lowth, that there is a designed ambiguity in these words. Sennacherib, soon after his return from his Egyptian expedition, which, I imagine, took him up three years, invested Jerusalem. He is represented by the prophet as lifting up his rod in his march from Egypt, and threatening the people of God, as Pharaoh and the Egyptians had done, when they pursued them to the Red Sea. But God, in his turn, will lift up his rod over the sea, as he did at that time, in the way, or after the manner, of Egypt: and as Sennacherib has imitated the Egyptians in his threats, and came full of rage against them from the same quarter; so God will act over again the same part that he had taken formerly in Egypt, and overthrow their enemies in as signal a manner.

27. *And the yoke shall be destroyed because of the anointing.*]

—That is, says Pilkington, on account of God's chosen people, who are called in the Psalms, 'his anointed.' Bp. Stock, however, understands the text very differently, and reads, 'The yoke shall be tied up from touching the unguent;' that is, it shall be hindered from pressing on the healing plaster applied to the galling of the neck, and called here 'the unguent;' because in the East, oil is generally used for the healing of wounds, as Tavernier and other travellers affirm, and as may be observed in the parable of the good Samaritan, Luke x. 34.

28. *He is come to Aiath, &c.*]—A description of the march of Sennacherib's army approaching Jerusalem in order to invest it, and of the terror and confusion spreading and increasing through the several places as he advanced, is here expressed with great brevity, but finely diversified. The places mentioned are all in the neighbourhood of Jerusalem; from Ai, or Hai, northward, to Nob (ver. 32.) westward of it; from which last place, he might probably have a prospect of mount Sion. Anathoth (ver. 30.) was within three Roman miles of Jerusalem, according to Eusebius, Jerome, and Josephus. (Onomast. Loc. Hebr. et Antiq. Jud. x. 7, 3.) Nob was probably still nearer. And it should seem from this passage in Isaiah, that Sennacherib's army was destroyed near the latter of these places. In coming out of Egypt, he might perhaps join the rest of his army at Ashdod, after the taking of that place, which happened about the same time, (see chap. xx.) and march from thence near the coast by Lachish and Libnah, which lay in his way, from south to north, both which he invested, till he came to the north-west of Jerusalem; crossing over to the north of it, perhaps by Joppa and Lydda, or still more north, through the plain of Esdraelon.—Bp. Lowth.

29. *They are gone over the passage.*]—Rather, 'they have gone over the strait.' The strait here mentioned is that of Michmash, a very narrow passage between two steep hills, or rocks, (see 1 Sam. xiv. 4, 5.) where a great army might have been opposed with advantage by a very inferior force.

33. *Shall lop the bough.*]—In this figurative passage, the king of Assyria seems to be represented as a lofty and flourishing tree, and his destruction is foretold and expressed by lopping off his boughs with terror. What gives a peculiar elegance to this expression, is the consideration that פֶּאֶרֶךְ means also 'the crown,' or 'diadem,' with which the heads of sovereigns are encircled, as well as 'a bough.'

34. *Lebanon.*]—The Jews properly observe, that nothing here is meant by Lebanon, but the Assyrian army; which, from

its strength and multitude, is compared to the cedars of that mountain. The king of Assyria is called 'a cedar in Lebanon,' Ezek. xxxi. 3.—See *Rosenmüller*.

CHAP. XI. VER. 1. *There shall come forth a rod, &c.*—The prophet continues the metaphor, begun in the two last verses of the preceding chapter, where he resembles the Assyrian king, and the principal officers of his army, to the tallest trees in the forest; and here he describes the Messiah as a small branch arising from the family of David, as out of a stem that had been severely lopped and almost exterminated, having scarcely life enough left to propagate its kind. The text is beautifully paraphrased by Pope:

'From Jesse's root behold a Branch arise,
Whose sacred flow'r with fragrance fills the skies:
Th' ethereal Spirit o'er its leaves shall move,
And on its top descends the mystic Dove.'

3. *He shall not judge after the sight of his eyes, &c.*—Agreeably to the precept, which our blessed Lord himself gave, John vii. 24. Compare verse 4, with chap. i. 16, 17.

4. *And reprove with equity for the meek of the earth.*—'And with equity shall he work conviction in the meek of the earth.'—*Bp. Lowth*. See the marginal reading.

'And with equity shall he give sentence to the meek of the earth.'—*Bp. Stock*. So, also, *Rosenmüller*.

4. *The rod of his mouth.*—By reading *בשבת* instead of *בשבת*, Houbigant renders it, 'By the blast of his mouth.' The conjecture, says *Bp. Lowth*, is ingenious and probable, and seems to be confirmed by the Septuagint and Chaldee, which render it 'by the word of his mouth.' This answers much better to the correction than to the present reading. It may be farther observed, that the 'blast of his mouth' is perfectly parallel to 'the breath of his lips,' in the next line.

5. *And righteousness shall be the girdle, &c.*—That is, these qualities shall attend him as constantly as the girdle, which surrounded a man's loins, and enabled him to perform whatever he had to do with more expedition and effect. It should be remembered, also, that 'the girdle was often highly ornamental, and contained such treasures as the Orientalists usually carried about their persons.' Compare Jer. xiii. 11, Ps. cix. 19.

6—8. Under the highly metaphorical expressions in these verses, the holy prophet means to say, that men of the most discordant principles and passions, the powerful and the weak, the proud and the humble, shall live together in a state of happiness and peace. The Oriental poets of more modern times,

when they would describe the effects of justice and righteousness, use similar images.—See *Sir W. Jones's* Comment. in *Poes. Asiat.*

The heathen poets, also, describe the felicity of the golden age, by representing the rapacious beasts of prey as gentle and harmless, the flocks and herds as dreading no danger from them; by imagining that serpents and other noxious creatures should cease to exist, and that snares and toils for destroying animals should no longer be used. See *Virg. Eclog. iv. 21, v. 60; Claudian, in Proleg. lib. ii; and Theocritus, Idyll. xxiv. 84.*

10. *And his rest shall be glorious.*—Rather, ‘his resting-place,’ or ‘the place where he takes up his abode.’

11. *The second time.*—Here seems to be an allusion to the first deliverance of the Israelites from their bondage in Egypt.

14. *They shall fly upon the shoulders of the Philistines.*—Bp. Lowth reads, ‘They shall invade the borders of the Philistines.’ Abarbanel and others think, that by this expression is meant, that the ships of the Philistines, or Phoenicians, and other nations, should be made use of to convey the Israelites from the east to the west. This interpretation is adopted by Bp. Stock, and is countenanced by the Septuagint, which has *πετασθησονται εν πλοιοις αλλοφυλων*, ‘They shall fly in the ships of strangers.’

15. *The tongue of the Egyptian sea.*—A very apposite and descriptive expression, says Bp. Lowth, for a bay, such as that of the Red Sea. It is used in the same sense, Josh. xv. 2; xviii. 19. See the marginal readings on those texts. Others think, that it refers to the Nile, or to that part of the Mediterranean into which the seven streams of the river empty themselves; and that these are metaphorical expressions to signify, that the power of Egypt should be utterly destroyed. This part of the prophecy, which is thought to be clearly descriptive of the return of the Israelites from all parts of the world, remains yet to be accomplished.

CHAP. XII. This hymn seems, by its whole tenor, and by many expressions in it, much better calculated for the use of the Christian church, than for the Jewish under any circumstances, or at any time, that can be assigned. The Jews themselves seem to have applied it to the times of the Messiah. On the last day of the feast of tabernacles, they fetched water in a golden pitcher from the fountain of Siloah, springing up at the foot of mount Sion, without the city. They brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice, as it lay on the altar, with great rejoicing. They seem to have taken up this custom, (for it is not ordained

in the law of Moses) as an emblem of future blessings, in allusion to this passage of Isaiah: 'Ye shall draw waters with joy from the fountains of salvation;' expressions that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Saviour applied the ceremony, and the intention of it, to himself; and to the effusion of the Holy Spirit, promised, and to be given, by him. The sense of the Jews in this matter is plainly shewn by the following passage of the Jerusalem Talmud: 'Why is it called the place, or house of drawing?' (for that was the term for this ceremony, or the place where the water was taken up.) 'Because from thence they draw the Holy Spirit; as it is written, And ye shall draw waters with joy from the fountains of salvation.'—See *Wolffii Cur. Philol.* in N. T. on John vii. 37, 39.—*Bp. Lowth.*

CHAP. XIII. and XIV. These two chapters, (omitting the last five verses of the latter, which belong to a quite different subject) contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians, delivered probably in the reign of Ahaz, (see Vitringa, i. 380) about 200 years before the completion of it. The captivity itself of the Jews at Babylon, (which the prophet does not expressly foretel, but supposes, in the spirit of prophecy, as what was actually to be effected,) did not fully take place till about 130 years after the delivery of this prophecy: and the Medes, who are expressly mentioned, chap. xiii. 17, as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable people; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they made a part, under Sardanapalus; and did not become a kingdom under Deioces till about the seventeenth year of Hezekiah.

The former part of this prophecy is one of the most beautiful examples that can be given of elegance of composition, variety of imagery, and sublimity of sentiment and diction, in the prophetic style: and the latter part consists of an ode of supreme and singular excellence.

The prophecy opens with the command of God to gather together the forces which he had destined to this service; ver. 2, 3. Upon which the prophet immediately hears the tumultuous noise of the different nations crowding together to his standard; he sees them advancing, prepared to execute the divine wrath; ver. 4, 5. He proceeds to describe the dreadful consequences of this visitation; the consternation which will seize those that are the objects of it; and transferring unawares the speech from himself to God, ver. 11, he sets forth, under a va-

riety of the most striking images, the dreadful destruction of the inhabitants of Babylon, which will follow, ver. 11—16; and the everlasting desolation to which that great city is doomed, ver. 17—22.

The deliverance of Judah from captivity, the immediate consequence of this great revolution, is now set forth, without being much enlarged on, or greatly amplified, chap. xiv. 1, 2. This introduces, with the greatest ease, and the utmost propriety, the triumphant song on that subject, ver. 4—27; the beauties of which, in the various images, scenes, and persons introduced, and the elegant transitions from one to another, I shall here endeavour to point out in their order; leaving a few remarks upon particular passages of these two chapters, to be given after these general observations on the whole.

A chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir-trees and the cedars of Libanus; frequently used to express any thing in the poetical, or religious world, that is supereminently great and majestic: the whole earth shouteth for joy; the cedars of Lebanon utter a severe taunt over the fallen tyrant, and boast their security now he is no more.

The scene is immediately changed; and a new set of persons are introduced. The regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs, ver. 9. They rise from their thrones to meet the king of Babylon at his coming; and insult him on his being reduced to the same low estate of impotence and dissolution with themselves. This is one of the boldest prosopopœias that ever was attempted in poetry; it is executed with astonishing brevity and perspicuity, and with that peculiar force, which, in a great subject, naturally results from both. The image of the state of the dead, or the *Infernum Poeticum* of the Hebrews, is taken from their custom of burying, those at least of the higher rank, in large sepulchral vaults hewn out of the rock. Of these kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of Judah.—See *Maundrell*, p. 76.

You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies. Here the deceased monarchs lie in a distinguished sort of state, suitable to their

former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. See Ezek. xxxii. 27, on which place Sir John Chardin's MS. note is as follows: 'En Mingrelie ils dorment tous leur épée sous leurs têtes, et leurs autres armes à leur côté; et on les enterre de mesme, leurs armes posées de cette façon.' These illustrious shades rise at once from their couches, as from their thrones; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall.

The Jews now resume the speech; they address the king of Babylon as the morning-star fallen from heaven, as the first in splendor and dignity in the political world fallen from his high state: they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory; these are strongly contrasted in the close with his present low and abject condition.

Immediately follows a different scene, and a most happy image, to diversify the same subject, and to give it a new turn and additional force. Certain persons are introduced, who light upon the corpse of the king of Babylon, cast out, and lying naked on the bare ground, among the common slain, just after the taking of the city, covered with wounds, and so disfigured, that it is some time before they know him. They accost him with the severest taunts, and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered; which have deservedly brought on him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace.

To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of his oath.—*Bp. Lowth.*

XIII. 1. *The burden of Babylon.*—Rather, 'the oracle concerning Babylon.'

2. *Shake the hand.*—Rather, 'Wave the hand,' or 'beckon with the hand.'

2. *The gates of the nobles.*—Meaning, the princely palaces of Babylon.

4. *The kingdoms of nations gathered together.*—The Bodleian MS. has **למלחמה**. Cyrus's army was made up of many different nations. Jeremiah calls it, 'An assembly of great nations from the north country,' ch. 1. ver. 9. And afterwards,

he mentions the kingdoms of Ararat, Minni, and Ashchenaz, (i. e. according to Vitranga, Armenia, Corduene, Pontus, or Phrygia,) with the kings of the Medes, chap. li. 27, 28.—See *Xenophon*, *Cyrop.*

5. *From the end of heaven.*]—This is not to be understood strictly; but in an hyperbolical and popular sense. The meaning is, some very distant parts of the earth under heaven. Thus, Sheba, a part of Arabia, is called ‘the uttermost parts of the earth.’ Such expressions are not uncommon both in sacred and profane authors. The Alexandrine copy of the Septuagint reads, ‘From the foundation of heaven.’ By this the ancients meant the extreme parts of the earth, or the natural horizon, forming that circle, round which the heavens seem to revolve.—See *Rosenmüller*.

8. *And they shall be afraid.*]—The consternation and terror here foretold actually took place; and the curious reader will be gratified in viewing the accomplishment of this prophecy in the panic which prevailed among all classes of people, and in the sudden destruction of the king and princes of Babylon, as described by *Xenophon*, *Cyropæd.* lib. vii. cap. v. sect. 10, 11.

8. *Their faces shall be as flames.*]—That is, says Matt. Poole, either pale with fear, or inflamed with rage and torment.

10. *For the stars of heaven.*]—The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates, make use of images taken from the most striking parts of nature; from the heavenly bodies, from the sun, moon, and stars, which they describe as shining with increased splendor, and never setting; the moon becomes like the meridian sun, and the sun’s light is augmented sevenfold. See Is. xxx. 26. New heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images; the stars are obscured, the moon withdraws her light, and the sun shines no more; the earth quakes, the heavens tremble, and all things seem tending to their original chaos. Compare Joel ii. 10, iii. 15, 16; Amos viii. 9; Matt. xxiv. 29. See *Bp. Lowth*, *Prælect.* vi. ix; and *Sir Is. Newton’s* Chap. on the Prophetic Language.

11. *And I will punish the world.*]—That is, the Babylonish empire.

12. *I will make a man more precious, &c.*]—Schultens has observed, that the Hebrew אִקָּר means also ‘more rare,’ or ‘scarcer;’ so that the awful threat of utter extermination seems to be here held out.

13. *I will shake the heavens, &c.*]—These are images taken from the most violent storms and earthquakes; and signify the subversion, or convulsion of the most powerful kingdoms.

14. *His own people.*]—Babylon was replenished from all nations by a concourse of people, whom Jeremiah, chap. l. ver. 37, calls גֵּרִי, ‘a gang,’ or ‘promiscuous crowd;’ and Æschylus in Pers. v. 52, denominates the inhabitants of that same capital παμμικλον οχλον, ‘a mixture of all sorts.’ All these, at the approach of Cyrus, sought to escape to their several countries.—*Rosenmüller.*

17. *Which shall not regard silver.*]—It is remarkable, that Xenophon makes Cyrus open a speech to his army, and in particular to the Medes, who formed the principal part of it, with praising them for their disregard of riches. *Ἄνδρες Μηδοί, καὶ πάντες οἱ παρόντες, ἐγὼ ὑμᾶς οἶδα σαφῶς, ὅτι ὅτε χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλθετε*—‘Ye Medes, and others, who now hear me, I well know, that you have not accompanied me in this expedition with a view of acquiring wealth.’—*Cyrop. lib. v.*

18. *Their bows.*]—Herodotus and Xenophon describe the bows of the Persians, who were celebrated for their skill in archery, as being very large; and they were probably made of some metal. We learn from Ps. xviii. 34, and Job xx. 24, that bows were sometimes made of brass, or steel.

19. *And Babylon.*]—The great city of Babylon was at this time rising to its height of glory, while the prophet Isaiah was repeatedly denouncing its utter destruction. From the first year of Hezekiah to the first of Nebuchadnezzar, under whom it was brought to the highest degree of strength and splendor, are about 120 years. I will here very briefly mention some particulars of the greatness of the place, and note the several steps by which this remarkable prophecy was at length accomplished in the total ruin of it.

It was, according to the lowest account given of it by ancient historians, a regular square, forty-five miles in compass, inclosed by a wall two hundred feet high, and fifty broad; in which there were a hundred gates of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of eight stories high, on a base that was a quarter of a mile square; a most magnificent palæe; and the famous hanging gardens, which were an artificial mountain, raised on arches, and planted with trees of the largest, as well as the most beautiful sorts.

Cyrus took the city, by diverting the waters of the Euphrates, which ran through the midst of it, and entering the place at

night by the dry channel. The river, being never restored afterward to its proper course, overflowed the whole country, and made it little better than a great morass. This and the great slaughter of the inhabitants, with other disastrous consequences which followed the taking of the city, was the first step to the ruin of the place. The Persian monarchs ever regarding it with a jealous eye, kept it under, and took care to prevent its recovering its former greatness. Darius Hystaspes not long after most severely punished it for a revolt, greatly depopulated the place, lowered the walls, and demolished the gates. Xerxes destroyed the temples, and, with the rest, the great temple of Belus.—*Herod. iii. 159. Arrian. Exp. Alexand. lib. viii.*

The building of Seleucia on the Tigris exhausted Babylon by its neighbourhood, as well as by the immediate loss of inhabitants taken away by Seleucus to people his new city.—*Strabo, lib. xvi.*

A king of the Parthians soon after carried away into slavery a great number of the inhabitants, and burnt and destroyed the most beautiful parts of the city.—*Valesii Excerpt. Diodori, p. 377.*

Strabo (*ubi supra*) says, that in his time great part of it was a mere desert; that the Persians had partly destroyed it; and that time, and the neglect of the Macedonians, while they were masters of it, had nearly completed its destruction. Jerome (*in loc.*) says, that in his time it was quite in ruins, and that the walls served only for the inclosure of a park, or forest, for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unsatisfactory account of their success. What Benjamin of Tudela and Pietro della Valle supposed to have been some of its ruins, Tavernier thinks are the remains of some late Arabian building. Upon the whole, Babylon is so utterly annihilated, that even the place, where this wonder of the world stood, cannot now be determined with any certainty.—*Bp. Lowth.*

21. *Satyrs.*]—Doederlein is of opinion, that by שְׂעִירִים are meant a species of ape called 'maimon,' or 'mermon;' they are said to be shaggy, like goats, and to resemble them in appearance. See note on Matt. iv. 24. § 1.

CHAP. XIV. VER. 4. *The golden city.*]—This epithet appears to have been given to Babylon, either on account of the cruelty and oppression with which she exacted tribute from other nations, or merely by way of distinction, on account of her splendor and magnificence. See the marginal reading.

‘Golden’ is an epithet, in most languages, for any thing splendid, beautiful, and costly.

8. *Yea, the fir-trees rejoice at thee.*]—These bold figures have been successfully imitated by *Virgil*, *Eclog.* v. 68.

Ipsi lætitiâ voces ad sidera jactant
Intonsi montes : ipsæ jam carmina rupes,
Ipsa sonant arbusta : Deus, Deus ille, Menalca !

‘The mountain-tops unshorn, the flocks, rejoice;
The lowly shrubs partake of human voice.
Assenting nature, with a gracious nod,
Proclaims him, and salutes the new-admitted god.’

12. *O Lucifer.*]—By this appellation, the prophet intends to shew, that he took the lead among the prophets of the world, as the morning-star outshines the rest, and seems to usher in the day. See the marginal reading.

13. *I will ascend into heaven.*]—That is, ‘I will claim divine honors.’

13. *The mount of the congregation.*]—Not mount Moriah, nor any place of religious worship, either in Judea or elsewhere; for that would be a manifest anticlimax to him, who had already, in imagination, seated himself in the heavens. The mountain here pointed to is the Olympus of the eastern nations, where they supposed their inferior gods to be met in council by the Supreme. (Such a council seems alluded to Job i. 6; ii. 1.) He would of course be supposed to sit on the greatest heights known to the Asiatics; which were the mountains of Armenia, to the north of their country. Hence this climber of heaven is said to get up to ‘the sides of the north,’ the arctic regions. And, perhaps, this opinion of the seat of the gods may have been strengthened by observing the coruscations of the aurora borealis.—*Michaëlis* Bib. Orient. P. V. p. 191, and Supp. ad Lex. Heb. p. 1112.

Others are of opinion, with *Vitranga*, that Mount Moriah is meant, which was on the north side of Sion, and on which the holy Temple was built.

19. *Like an abominable branch.*]—Rather, ‘like the abominated tree;’ meaning that on which criminals were executed. This, in the Roman law, is denominated ‘infelix arbor;’ and *Maimonides* tells us, that the Jews used to bury it along with the criminal who suffered on it, as involved equally with him in the malediction of their law, ‘Cursed is every one that hangeth on a tree.’ Deut. xxi. 23. This is the version of the Septuagint

and of St. Paul. Compare Gal. iii. 13. Rosenmüller had no reason to believe, that this was only a novel practice of the Jews, and thence to reject the opinion of Bp. Lowth, that our prophet here alludes to it. But our present translation is sufficiently intelligible; and means, that he resembled a useless, and perhaps rotten branch, which falls, or is cut from the tree, and cast away as no longer belonging to it.

19. *And as the raiment of those that are slain.*]—Bp. Lowth reads, on the authority of thirty-five MSS., ‘Clothed with the slain;’ that is, thrown out among the slain, and covered with dead bodies.

19. *To the stones of the pit.*]—That is, ‘to the very bottom.’

20. *And slain thy people.*]—Xenophon gives an instance of this king’s wanton cruelty in killing the son of Gobrias, on no other provocation, than that, in hunting, he struck a boar and a lion, which the king had missed.—*Cyrop.* iv. p. 309.

22. *And nephew.*]—Rather, ‘grandson.’

23. *The bittern.*]—Rather, ‘the hedge-hog,’ or ‘porcupine.’ Strabo remarks, lib. xvi, that this animal grows to a great size in the islands near the mouth of the Euphrates.—*Bochart*; and *Parkhurst*, on **קפץ**.

23. *I will sweep it with the besom of destruction.*]—Bp. Lowth reads, ‘I will plunge it in the miry gulph of destruction.’ So also, equivalently, Michaëlis, Doederlein, Rosenmüller, and others, chiefly on the authority of the Septuagint, and Arabic versions.

25. *I will break the Assyrian.*]—The Assyrians and Babylonians are the same people. (Herod. i. 199, 200.) Babylon is reckoned the principal city in Assyria, (ibid. 178.) Strabo says the same, lib. xvi. sub init. The circumstance of this judgment being to be executed on God’s mountains is of importance. It may mean the destruction of Sennacherib’s army near Jerusalem; and have still a further view. Comp. Ezek. xxxix. 4, and see W. Lowth on this text.

28, 29. Uzziah had subdued the Philistines, 2 Chron. xxvi. 6, 7; but taking advantage of the weak reign of Ahaz, they invaded Judea, and took some cities, in the southern part of the kingdom, of which they kept possession. On the death of Ahaz, Isaiah delivers this prophecy, threatening them with the destruction, which Hezekiah, his son, and great-grandson of Uzziah, should bring upon them; and which he effected: for ‘he smote the Philistines, even unto Gaza, and the borders thereof,’ 2 Kings xviii. 8. Uzziah therefore must be meant by ‘the rod that smote them;’ and by the cockatrice, or serpent,

(see the marginal reading) from whom should spring 'the flying fiery serpent;' that is, Hezekiah, a much more terrible enemy than even Uzziah had been.—*Bp. Lowth*.

29. *A cockatrice.*]—Rather, a 'basilisk,' or 'regulus;' though it is uncertain what species of serpent is here meant. See the marginal reading. The notion which prevailed in the time of our translators, that the cockatrice was produced from the egg of a cock, is evidently fabulous. The eggs of the cockatrice were supposed to be poisonous. See ch. lix. 5, and *Bochart, Hieroz. lib. iii. cap. 9, 10.*

30. *And the first-born of the poor shall feed.*]—*Bp. Stock* renders it, 'For the poor shall feed on my first ripe figs.' These are still called *boccore* (the Hebrew word here used) in the Levant, and reckoned a great dainty, as being ripe six weeks, or more, before the general season for figs.—*Dr. Shaw's Travels, p. 342.*

The approaching abundance of good things in Judea, under the reign of Hezekiah, is strongly marked by this circumstance, that delicacies should be within the reach of the poorest inhabitant. The interpretation of *Bp. Lowth* is here far preferable to that of *Rosenmüller*, who, misled by the ancient versions, conceives בְּנוֹרֵי דָלִים to mean 'the first-born of the poor;' that is, the very poorest of them.

31. *From the north.*]—From Jerusalem, which lay to the north-east of Palestine, cometh a smoke; a cloud of dust, raised by the march of Hezekiah's army. 'Fumantes pulvere campos;' 'the plains smoking with dust.'—*Virgil, Æn. xi. 908.*

31. *And none shall be alone.*]—'Among his, (i. e. the enemy's troops), pressing forward in their march, there is not one left behind, and by himself.' The primary sense of עָדָה is 'to press on, or forward;' and it is used in the same sense in the Arabic.—*Rosenmüller*. See, also, *Michaëlis, Sup. ad Lexica Heb. N. 1824.*

CHAP. XV. VER. 1. *The burden of Moab.*]—Rather, 'the oracle concerning Moab.'

1. *Because in the night, &c.*]—

Because in the night Ar is destroyed, Moab is undone!

Because in the night Kir is destroyed, Moab is undone!

Bp. Lowth.

2. *Bajith, and to Dibon.*]—*Bp. Lowth* and *Koppe* are of opinion, that these two words are the name of only one place, and that the *vau* between them should have been omitted. Beth very frequently enters as a compound in the Hebrew names of places, though we nowhere read of any such place as Beth-Dibon. *Bp. Lowth's* version is,

He goeth up to Beth-Dibon, to the high-places, to weep.

Where, by *he*, we are to understand the people of Moab.

4. *Therefore the armed soldiers, &c.*]—Instead of this, we should read, ‘Yea, the very loins of Moab cry out.’ The loins of Moab, says Bp. Stock, are in unison with his heart, in the next verse, all quaking with terror. The Septuagint, Syriac, and Arabic versions, confirm this interpretation. But Rosenmüller prefers the common reading. Vid. *Michaëlis* Sup. ad Lex. Heb. p. 798; and *Houbigant*.

5. *His fugitives shall flee, &c.*]—Instead of ‘shall flee,’ it would be better to supply the preceding verb, and read, ‘Shall cry out unto Zoar, like an heifer of three years old; i. e. a young cow, for the loss of her first calf. The lowings of the mother, on this occasion, are exceedingly loud and distressing.

5. *For by, &c.*]—Instead of *for*, in this and the next clause, we should read ‘yea,’ or ‘verily.’

6. *For the hay.*]—Rather, ‘and the hay,’ meaning the full-grown ripe grass, which would become hay, if hay were made in those countries.

7. *To the brook of the willows.*]—Bp. Lowth reads, ‘To the valley of willows,’ and thinks with St. Jerome, Jarchi, Le Clerc, Vitringa, and others, that by this expression Babylon is meant. Compare Ps. cxxxvii. 1; and see the marginal reading.

9. *For the waters.*]—‘Yea, the waters,’ &c. The particle *ו* frequently is an affirmative, or demonstrative adverb; but our translators generally render it as a causal conjunction.

9. *Lions upon him.*]—Probably, ‘the plague of lions,’ mentioned, 2 Kings xvii. 25. Bp. Lowth, on the authority of the Septuagint, reads, ‘Upon the escaped of Moab and Ariel, and the remnant of Abnah.’ See note in Hist. of Jews, p. 338.

CHAP. XVI. VER. 1. *Send ye the lamb.*]—The Moabites are here warned to avert as much as they could of the mischief that should assuredly overtake their nation, by acting towards their neighbours, the Jews, with justice and humanity. ‘Pay to the king of Judah that tribute of lambs and goats, which ye obliged yourselves to pay to David and his posterity, 2 Kings iii. 4; for the dispersion of your people will soon come to pass. Shew kindness, while you may, to the outcasts of the ruined kingdom of Israel, who will nevertheless one day be restored to their country, and united with Judah under a descendant of David. Act thus, and the storm that hangs over your heads may not wholly destroy you. But I know your pride, and your malice against the people of God; and I foresee, that ye will not profit by my advice.’—Bp. Stock.

3. *As the night.*]—That is, cool and refreshing as the night.

6. *But his lies shall not be so.*]—Rosenmüller thinks that the Hebrew word בְּדִיּוֹת relates to the falsehoods uttered by pretended diviners, soothsayers, &c. and renders it, 'And the lies of the prophets.' So, also, equivalently, Bp. Stock.

7. *For the foundations of Kir-hareseth.*]—A palpable mistake in this place is happily corrected by the parallel text of Jer. xlviii. 31, where, instead of יְסוּדֵי, 'foundations,' or 'flagons,' we read אֲנָשִׁי, 'men.' In the same place of Jeremiah, ver. 36, and here, ver. 11, the name of the city is 'Kir-heres,' or Kir-haresh, not 'Kir-hareseth.'—Bp. Lowth.

8. *The lords of the heathen have broken down, &c.*]—We should read, 'Whose choice plants overpowered the masters of nations; they reached unto Jazer; they strayed to the desert; her branches,' (i. e. the branches of the vine of Sibmah) 'are stretched out; they are gone over the sea.'

The meaning of this verse is, says Bp. Lowth, that the wines of Sibnah and Heshbon were celebrated, and in high repute, with all the great men and princes of that and the neighbouring countries; who indulged themselves even to intemperance in the use of them. So that their wines were so much in request, as not only to be propagated all over the country of Moab, to the sea of Sodom, but to have scions of them sent even beyond the sea, into foreign countries.

9. *Thy harvest.*]—Bp. Lowth reads, 'thy vintage,' and renders the latter clause, 'For upon thy summer-fruits, and upon thy vintage the destroyer hath fallen.' This alteration is proposed on the authority of the parallel place; (Jer. xlviii. 32.) where, instead of דִּירָא, 'the shouting,' we read דָּשֵׁר, 'the destroyer.'

13. *Since that time.*]—Rather, 'in time past,' or 'long since.'

14. *As the years of an hireling.*]—Exactly three years. Servants among the Jews hired themselves for wages to be paid either at the end of one, three, or six years. See Isa. xxi. 16; Deut. xv. 18. But, for whatever period they contracted, they were apt to look forward to its arrival with impatience, counting the exact time.—Matt. Poole.

CHAP. XVII. VER. 1. *The burden of Damascus, &c.*]—This prophecy was delivered probably soon after those of the viith and viiith chapters, in the beginning of the reign of Ahaz. It was fulfilled by Tiglath-pileser's taking Damascus, carrying the people captive to Kir, (2 Kings xvi. 9) over-running great part of the kingdom of Israel, and carrying a great number of the Israelites also captive into Assyria. It was more fully accomplished, with respect to Israel, by the conquest of the kingdom, and the captivity of the people, effected a few years after by Shalmanésér.

2. *The cities of Aroer are forsaken.*]—What has Aroer, on the river Arnon, to do with Damascus? And if there be another Aroer, on the northern border of the tribe of Gad, (as Reland seems to think there might be) this is not much more to the purpose. Besides, the cities of Aroer, if Aroer itself is a city, makes no good sense. The Septuagint, for ערער, 'Aroer,' must have read in this copy, עד עדי, εἰς τὸν αἰῶνα, 'for ever,' or 'for a long duration.'—*Bp. Lowth.*

ערער, not Aroer, on the river Arnon, which has nothing to do with the city in question, but the cities of the valley of Damascus, between the mountains Libanus and Antilibanus, extending, as the Nubian geographer describes it, 'two stations in length, and one in breadth, and containing several considerable towns, as Maza, Barda, Harsenna,' &c. This writer calls it Algauta, (a name now familiar to the British in Hindostan) but Aroer, in Arabic, signifies 'a deep valley,' or 'an extensive plain,' and may here mean, either the vale of Libanus, or the plain of Damascus.—See *Vitringa, Reland*, (p. 582.) *Michaëlis, Houbigant*, and *Rosenmüller*.

3. *The fortress also shall cease.*]—The kingdom of Syria, to which Ephraim looked for protection. So it is understood by the Latin, Greek, and Arabian interpreters; and this is more emphatical, as including a taunt on Israel for leaning on a false security. Rosenmüller expounds it, in the literal sense, of the fortified places of Galilee and Ephraim.—See *Bp. Stock*.

4. *The glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.*]—'Jacob' here signifies 'Israel,' and is used to denote the ten tribes. God's judgments are often indicated by leanness, because, like a consumption, they waste the strength.

9. *In that day shall his strong cities be as a forsaken bough, &c.*]—The sense of this passage is imperfect. Most interpreters understand the words as relating to the Assyrians, who left some cities with a few inhabitants in the kingdom of Israel, that a remnant of those people might be preserved. But the copy which the Septuagint followed, renders the verse thus: 'The cities shall be forsaken, as when the Hivites and Amorites forsook them, because of the children of Israel.' Thus a full and plain sense of the words is given.—*Lowth*.

Bp. Stock reads, 'In that day shall his strong cities be like the leaving of the ploughed field;' and adds, I adopt with pleasure the interpretation of this disputed passage proposed in the excellent *Lexicon* of Parkhurst, v. חרש, as being most natural, and in strict conformity with the Jewish law, Levit. xix. 9, 10; Deut. xxiv. 19—21, which commanded 'a leaving of the

ploughman, and of the branches of the vine and olive,' to be given up to the use of the poor in harvest. Avarice would be apt to make these leavings very scanty.

10. *Therefore shalt thou plant pleasant plants, &c.*—The pleasant plants, and strange slips, or shoots, from a foreign soil, are allegorical expressions for strange and idolatrous worship; vicious and abominable practices connected with it; reliance on human aid, and on alliances entered into with the neighbouring nations, especially Egypt. To all these things the Israelites were greatly addicted; but in their expectations from them, the prophet foretels, that they should be grievously disappointed.—*Bp. Lowth.*

12—14. *Woe to the multitude, &c.*—The three last verses of this chapter seem to have no relation to the foregoing prophecy, to which they are joined. It is a beautiful piece, standing singly and by itself; neither has it any connexion with what follows. Whether it stands in its right place, or not, I cannot say. It is a noble description of the formidable invasion, and of the sudden overthrow, of Sennacherib; which is intimated in the strongest terms, and under the most expressive images, exactly suitable to the event.—*Id.*

13. *A rolling thing.*—*Bp. Lowth* reads, 'a gossamer.' See the marginal reading.

CHAP. XVIII. VER. 1. *The land shadowing with wings.*—*Bp. Lowth* reads, 'The winged cymbal;' and says, I adopt this as the most probable of the many interpretations that have been given of these words, צלצל כנפים. It is *Bochart's*.—See *Phaleg*. iv. 2.

The Egyptian sistrum is expressed by a periphrasis; the Hebrews had no name for it in their language, not using the instrument itself. The cymbal they had, an instrument in its use and sound not much unlike the sistrum; and to distinguish the sistrum from it, they called it 'the cymbal with wings.' The cymbal was a hollow piece of metal, which being struck against another, gave a ringing sound: the sistrum was a round instrument, consisting of a broad rim of metal, through which, from side to side, ran several loose lamina, or small rods of metal, which, being shaken, gave a like sound; these, projecting on each side, had somewhat the appearance of wings, or might very properly be expressed by the same word which the Hebrews used for wings, or for the extremity, or a part of any thing projecting. The sistrum is given in a medal of *Adrian*, as the proper attribute of Egypt.—See *Addison* on Medals, Series iii. No. 4, where there is a figure of it.

In opposition to other interpretations of these words which

have prevailed, it may be briefly observed, that צלצל is never used to signify 'shadow,' nor is ננף applied to the sails of ships.

If therefore the words are rightly interpreted, 'The winged cymbal,' meaning the sistrum, Egypt must be the country to which the prophecy is addressed; and, upon this hypothesis, the version and explanation must proceed. I farther suppose, says Bp. Lowth, that the prophecy was delivered before Sennacherib's return from his Egyptian expedition, which took up three years; and that it was designed to give the Jews, and perhaps likewise the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy.

Rosenmüller, Hoher, and others, however, are of opinion, that the country of Ethiopia is here designated by the prophet; and that the allusion in the text is to its geographical situation, as lying between the tropics, and to the circumstance of the shadow falling in opposite directions at different seasons of the year.

Bp. Stock, following the ancient versions, thinks that the sails of the numerous vessels, which crowded the Nile, are here aptly represented by 'wings,' and observes, that the rest of the description relates to nautical affairs.—See, also, *Bp. Patrick, Grotius, and Houbigant.*

1. *Beyond.*]—Rather, 'on the banks of,' &c.

2. *Vessels of bulrushes.*]—These were small wherries formed of rushes, or the papyrus, daubed over with pitch and slime, in which the Egyptians carried light commodities, or guided the rafts that floated down the Nile. Something like these are the coracles used on the Towy, and other rivers in Wales, which are so light, that a man can carry one of them, together with his oars, on his shoulders. See *Exod. ii. 3.*

2. *Peeled.*]—This is supposed to allude to the practice of the Egyptian priests, who made their bodies perfectly smooth, by shaving off all the hair; or to the country's being made plain and level by the inundation of the Nile.

2. *Meted out.*]—Compare 2 Sam. viii. 2.

3. *When he lifteth up an ensign.*]—This is agreeable to the Hebrew idiom; but as there is no antecedent to the pronoun 'he,' we should read, 'When the ensign is lifted up on the mountains, and when the trumpet is sounded,' &c.

4. *A clear heat.*]—The resting of Jehovah, hovering over the enemy till they are ripe for destruction, is here beautifully compared to the condensed gloom before day-light, which is wont to usher in a hot summer's day; and to the sheet of dew that appears to hang over the ground in harvest-time, presently

after sun-set. *על* is used here for 'near the time of,' as we say 'against such a time:' *על-אור*, prope lucem, adventante luce.
—*Bp. Stock.*

5. *The harvest.*]—Rather, 'the vintage.'

6. *Shall summer, &c.*]—The branches, so lopt off, shall serve to make nests for the birds of prey in summer, and couches in winter for the wild beasts. To quit the metaphor, the flourishing leaders of a people, devoted by Jehovah to destruction, shall be cut off and trampled on. Rosenmüller loses his way in searching for other interpretations of this obvious figure. The people spoken of here are the Assyrians under Sennacherib.
—*Bp. Stock.*

7. *The present.*]—Rather, 'a gift.' He speaks of their future conversion by the preaching of the gospel; the accomplishment of which promise is recorded in the history of the church.—*Matt. Poole.*

CHAP. XIX. VER. 1. *The burden of Egypt.*]—*Bp. Newton* supposes this chapter to contain a prophecy of the conquest of Egypt by Cambyses and the Persians. The first attempt Cambyses made was on Pelusium, a strong town at the entrance of Egypt; and he succeeded by the stratagem of placing before his army a great number of dogs, sheep, cats, and other animals, which being held sacred by the Egyptians, not one of them, it is said, would throw a javelin, or shoot an arrow that way; and so the town was taken almost without resistance. Vol. i. p. 365.

1. *The Lord shall come into Egypt: and the idols of Egypt shall be moved at his presence.*]—Both *Eusebius*, (*Demonstrat. Evang. lib. vi. cap. 20.*) and *Athanasius*, (*de Incarnat. Verbi, vol. i. p. 89.*) have recorded the following fact: that, when Joseph and Mary arrived in Egypt, they took up their abode in Hermopolis, a city of the Thebais, in which was a superb temple of Serapis. Conducted by Providence, or induced by curiosity, to visit this temple with the infant Saviour, what were their wonder and consternation, on their very entrance, to find not only the great idol itself, but all the inferior deities of the temple, fall prostrate before them! The priests fled with horror, and the whole city was in the utmost alarm.

The spurious gospel of the *Evangelium Infantiae* also relates this story, which is not, on that account, the less likely to be true, since it is probable, that the spurious gospels may contain many relations of facts traditionally remembered, however dishonored by being mingled with the grossest forgeries and puerilities. It is not probable, that *Eusebius*, or *Athanasius*, derived their information from this source. In this relation,

we have a remarkable completion of the above-cited prophecy of Isaiah.—*Maurice's Hist. of Hindostan*, vol. ii. p. 288.

4. *A cruel lord.*—It should be 'cruel lords,' meaning, says Bp. Lowth, Nebuchadnezzar in the first place, and afterwards the whole succession of Persian kings, most of whom grievously oppressed the country.

5. *The waters shall fail from the sea, and the river shall be wasted and dried up.*—This was literally fulfilled under the government of the twelve petty tyrants, who ruled Egypt after Sethon. But, probably, the expression is metaphorical, and denotes the decay of the Egyptian strength by similitudes borrowed from the decrease of the river Nile; for, on the overflowing of that river, all the plenty and prosperity of Egypt depended. The Hebrews gave the name of 'sea' to any great lake, or river. Here, the Nile is so called.

6. *And they shall turn the rivers far away.*—The meaning is, 'The rivers shall become so offensive, as to cause the people to turn away from them.'—See Bp. Lowth.

6. *The reeds and flags shall wither.*—That is, they shall become useless. Of these, they used to make their light boats, or wherries. See note on ch. xviii. 2.

8. *The fishers.*—Pococke, Egmont, and other travellers, inform us, that the Nile, and the lakes of Egypt, abound with incredible quantities of fish of different kinds.

10. *And they shall be broken in the purposes thereof.*—Bp. Lowth, after Aquila, reads, 'And her stores shall be broken up.' By changing a single letter, Bp. Stock reads שֶׁתִּתִּים, which he interprets, with Parkhurst, 'weirs of basket-work, laid in the river, for catching and preserving fish till they were wanted.'

11. *Zoan.*—The ancient Tanis, and the modern Mansora.

13. *Noph.*—One of the names of Memphis. Compare Jer. ii. 16, and xlv. 1.

14. *A perverse spirit.*—Bp. Lowth follows the Vulgate, and reads, 'A spirit of giddiness.' So, also, Grotius, and Rosenmüller.

15. *Branch or rush.*—See note on chap. ix. 14.

18. *The city of destruction.*—Commentators entertain considerable doubts as to the true reading in the Hebrew text. The very trifling difference of substituting a ך for ך renders it 'the city of the sun.' See the marginal reading. Rosenmüller, after the Syriac, reads 'the city of deliverance.' I take the whole passage, says Bp. Lowth, from the 18th verse to the end of the chapter, to contain a general intimation of the future propagation of the knowledge of the true God, in Egypt and Syria,

under the successors of Alexander; and, in consequence of this propagation, of the early reception of the gospel in the same countries, when it should be published to the world. See farther on this subject, *Prideaux's Connect.* an. 149; *Dr. Owen's Inquiry* into the Present State of the Septuagint Version, p. 41; and *Bryant's Observations* on Ancient History, p. 124.

20. *He shall send them a saviour, &c.*]—Who could this be but Alexander, who is always distinguished by the name of 'Alexander the Great,' and whose first successor in Egypt was called the Great Ptolemy, and Ptolemy Soter, that is, 'Ptolemy, the Saviour?'—*Bp. Newton*, p. 372.

23. *Shall serve.*]—Rather, 'shall worship,' or 'serve God.'

CHAP. XX. VER. 1. *Tartan.*]—An Assyrian officer, mentioned 2 Kings xviii. 17. Sargon was probably the immediate successor of his father, Shalmaneser, and was succeeded on the throne by his younger brother, Sennacherib.—*Rosenmüller*.

Ashdod, called by the Greeks 'Azotus,' was a town of some celebrity in the tribe of Judah.

2. *He, did so.*]—The text seems here to want two words, שלש ימים, 'three days,' presignifying the 'three years,' to be mentioned presently. The conjecture of *Bp. Lowth* is strongly supported by the known prophetic usage of putting 'days' for 'years,' to which there is also an evident allusion in the following verse, שלש שנים אות, 'a sign of three years;' that is, a sign that, within three years, this prophecy should be fulfilled. *Rosenmüller* finds no difficulty in the prophet's being said to go naked and barefoot for three years, as the present text seems to make him do; because he understands the whole to have been, not a real transaction, but a 'vision.'—*Bp. Stock*.

6. *This isle.*]—Rather, 'this country,' or 'this region.' See the marginal reading. The sacred writers called any country an 'isle,' or 'island,' which bordered on the sea; or had a line of sea-coast.

CHAP. XXI. VER. 1. *The desert of the sea.*]—This plainly means Babylon, which is the subject of the prophecy. The country about Babylon, and especially below it, towards the sea, was an extensive morass, occasioned by the overflowings of the Euphrates and the Tigris.

1. *As whirlwinds in the south.*]—The most vehement storms to which Judea was subject, came from the great desert country to the south of it. 'Out of the south cometh the whirlwind,' Job xxxvii. 9. 'And there came a great wind from the wilderness, and smote the four corners of the house,' Ibid. i. 19. For the situation of Idumea, the country (as I suppose) of Job,

(see Lam. iv. 21, compared with Job i. 1.) was the same, in this respect, with that of Judea.

‘ And Jehovah shall appear over them,
And his arrow shall go forth as the lightning:
And the Lord Jehovah shall sound the trumpet;
And shall march in the whirlwinds of the south.’

Zech. ix. 14. Bp. Lowth.

2. *The treacherous dealer, &c.*]—Bp. Lowth renders it, ‘ The plunderer is plundered, and the destroyer is destroyed.’

2. *Elam.*]—Elam was part of Persia, and is here taken for Persia itself. See *Vitringa*.

5. *Prepare the table, &c.*]—Rather, ‘ The table is prepared, the watch is set; they eat, they drink.’

5. *Anoint the shield.*]—That is, ‘ oil the leather with which it was covered, and prepare for the combat.’—See *Rosenmüller*.

8. *And he cried, A lion.*]—Bp. Stock substitutes אֲרִיָּה for אֲרִיָּה, and reads, ‘ a caravan,’ meaning, that he saw a great number of persons on the road. Bp. Lowth says, The present reading, אֲרִיָּה, ‘ a lion,’ is so unintelligible, and the mistake so obvious, that he makes no doubt the true reading is אֲרִיָּה, as the Syriac translator manifestly found it in his copy, who renders it by רִיקָא, ‘ speculator,’ or ‘ watchman.’ See the marginal reading, which converts the observation into a simile, ‘ he cried as a lion.’

9. *Here cometh a chariot, &c.*]—Bp. Lowth follows the Syriac, and reads,

‘ And behold here cometh a man, one of the two riders:
And he answereth, and sayeth, Babylon is fallen, is fallen;
And all the graven idols of her gods are broken to the ground.’

11. *The burden of Dumah.*]—Instead of Dumah, which is supposed to be the same as Edom, or Idumea, Bp. Stock translates the Hebrew דּוּמָה by ‘ at midnight,’ and adds the following judicious note. The whole difficulty of the two following oracles appears to me to have been created by mistaking דּוּמָה and עֶרֶב for proper names, when in truth they signify times, or different stages in the twenty-four hours. After declaring what he had learned from the travelling company concerning Babylon, the watchman is represented as answering the anxious inquiry of people connected with that city, and trembling for their own destiny. In the dead of the night, דּוּמָה, they ask the sentinel, what news? ‘ It is yet dark,’ answereth he, ‘ though the dawn approaches: if ye are so eager to know, come again.’ And then follows v. 13. מִשָּׁא בְּעֶרֶב,

‘ the report of next evening’ from the same sentinel, who had now seen the children of Kedar put to the rout, scattered through the fields, and asking the charitable aid of the Temanites. Nothing can be more dramatic than this description of people in extreme fear.

11. *Out of Seir, &c.*]—An Edomite from mount Seir crieth out. I suspect, however, the true reading was מַשְׁעַר, ‘ from the gate,’ over which the watch-tower was placed.

12. *And also the night.*]—Rather, ‘ but as yet it is night.’

13. *The burden upon Arabia.*]—Here, also, Bp. Stock translates עֶרְבָא, and reads ‘ the oracle in the evening.’

13. *Ye travelling companies of Dedanim, &c.*]—This prophecy threatens one clan of the Arabians; those who were the posterity of Dedan, the grandson of Abraham, and tells them, they shall be driven from their tents, and forced to shelter themselves in the woods and thickets. The Arabians lived in tents, going with their cattle from place to place in search of pasture. The city of Dedan, from which the Dedanim, or Dedanites, take their name, was situated on the Persian gulph, and inhabited by the descendants of Abraham and Keturah, Gen. xxv. 3, who carried on a great trade with Tyre by caravans, which are here called ‘ companies of Dedanim.’ It is now called Daden, from which the surrounding country derives its name.—See *Bochart*, lib. iv. cap. 6; and *Dr. Wells*, vol. i. p. 97.

14. *Tema.*]—The son of Ishmael, who settled in Arabia Deserta. See Gen. xxv. 15.

14, 15. By changing the mood and the tense, Bp. Lowth renders these verses more intelligibly thus:

‘ To meet the thirsty, bring ye forth water,
O inhabitants of the southern country;
With bread prevent the fugitive.
For from the face of the sword they shall flee;
From the face of the drawn sword,
And from the face of the bended bow,
And from the face of the grievous war.’

CHAP. XXII. This prophecy, ending with the 14th verse of this chapter, is intitled, ‘ The oracle concerning the valley of vision,’ by which is meant Jerusalem, because, says Sal. B. Melech, it was the place of prophecy. Jerusalem, according to Josephus, was built upon two opposite hills, Sion and Acra, separated by a valley in the midst. He speaks of another broad valley between Acra and Moriah, Bell. Jud. v. 13; vi. 6. It was the seat of divine revelation, the place where chiefly prophetic vision was given, and where God manifested himself

visibly in the holy place. The prophecy foretels the invasion of Jerusalem by the Assyrians under Sennacherib; or by the Chaldeans under Nebuchadnezzar. Vitranga is of opinion, that the prophet has both in view; that of the Chaldeans in the first part, ver. 1—5, which he thinks relates to the flight of Zedekiah, (2 Kings xxv. 4, 5); and that of the Assyrians in the latter part, which agrees with the circumstances of that time, and particularly describes the preparations made by Hezekiah for the defence of the city, v. 8—11. Compare 2 Chron. xxxii. 2—5.—*Bp. Lowth.*

The titles of these several oracles, or prophecies, seem to have been affixed to them by the transcribers, from some remarkable phrase in a passage about the beginning of each prophecy; as here, for instance, from the name given to Jerusalem in ver. 5, 'the oracle of the valley of vision' takes its denomination.—*Rosenmüller.*

1. *The house-tops.*—To see what sudden alarm has happened in the streets. Nothing of what passes abroad can be discerned from an eastern house, except from the flat roof, or terrace, on the top of it. The windows all look inward to the courtyard.—*Bp. Stock.*

2. *Not slain with the sword.*—But have perished in a more miserable manner, either in their flight, or with famine.

3. *All thy rulers, &c.*—All thy leaders are either fled, or are taken prisoners by the archers.—*Rosenmüller.*

3. *Which have fled from far.*—'Or else are fled far away.'

6. *With chariots of men.*—Houbigant's correction of ארם 'the Syrian,' or 'Syria,' for אדם, 'of men,' is so very probable, as it aptly places a proper name between two others of the same kind, Elam and Kir, that I have followed *Bp. Lowth* in adopting it, though against the judgment of *Rosenmüller*; and read, 'With chariots and horsemen cometh Syria.' Eight MSS. to פרשים prefix the conjunction ו. Kir, mentioned 2 Kings xvi. 9; and Amos i. 5, was a part of Upper Media, to which Tiglath-Pileser removed his captives of Damascus.—*Bp. Stock.*

8. *And he discovered the covering of Judah.*—'And the barrier of Judah shall be laid open.'—*Bp. Lowth.*

Rosenmüller follows our translation, only giving it the passive form. *Schultens* informs us, that 'to uncover the veil,' is an eastern phrase, denoting the plunging of a person into disgrace and misery.

8. *And thou didst look.*—It should be, 'and thou shalt look.'

8. *The armour.*—Rather, 'the armoury,' or 'arsenal.' For 'the house of the forest, which was built with the cedars of Lebanon,' see 1 Kings vii. 2; x. 17.

9. *Ye have seen.*]—It should be in the future tense, ‘ye shall see.’ So likewise in the latter clause, ‘ye shall gather.’

13. *And behold.*]—‘But behold.’

16. *A sepulchre on high.*]—There are some monuments still remaining in Persia of great antiquity, called Naksi Rustam, which give a clear idea of Shebna’s pompous design for his sepulchre. They consist of several sepulchres, each of them hewn in a high rock near the top. The front of the rock to the valley below is adorned with carved work in relievo, being the outside of the sepulchre. Some of these sepulchres are about thirty feet in the perpendicular from the valley; which is itself raised perhaps about half as much by the accumulation of the earth since they were made. See the description of them in Chardin, Pietro della Valle, Thevenot, and Kempfer. Diodorus Siculus, lib. xvii., mentions these ancient monuments, and calls them the sepulchres of the kings of Persia.—*Bp. Lowth.*

17. *And will surely cover thee.*]—An allusion to the ancient custom of covering the heads of criminals. See note on Est. viii. 8.

18. *There shalt thou die.*]—He did not die, as Grotius observes; but was cured of his leprosy, and returned to the city: though he appears to have lost his former dignity and station, as was foretold. Compare 2 Kings xviii. 18, 26, 37. This is another striking instance, that the Hebrew word, מוּת, does not always mean ‘to die.’ See note on Prov. xv. 10.

19. *Shall he pull thee down.*]—Or, ‘shalt thou be pulled down?’

22. *The key of the house of David.*]—As the robe and the baldric, or girdle, mentioned in the preceding verse, were the ensigns of power and authority, so likewise ‘the key’ was the mark of office, either sacred, or civil. The priestess of Juno is said to be ‘the key-bearer’ of the goddess, κλειδοχος Ηρας. *Æschyl. Suppl.* 299. A female high in office, under a great queen, has the same title:

Καλλιθοη κλειδοχος Ολυμπιαδος Βασιλειης.

Auctor Phoronidis, ap. Clem. Alex. p. 349.

This mark of office was likewise among the Greeks, as here in Isaiah, borne on the shoulder: the priestess of Ceres, κατωμαδιαν εχε κλαιδα.—*Callim. Ceres, ver. 45.*

To comprehend how ‘the key’ could be borne on the shoulder, it will be necessary to say somewhat of the form of it: but without entering into a long disquisition, and a great deal of obscure learning, concerning the locks and keys of the an-

cients, it will be sufficient to observe, that one sort of keys, and that probably the most ancient, was of considerable magnitude; and, as to the shape, very much bent and crooked. Aratus, to give his reader an idea of the form of the constellation, Cassiopeia, compares it to a key. It must be owned, that the passage is very obscure; but the learned Huetius has bestowed a great deal of pains in explaining it, (*Animadvers. in Manil. lib. i. 355,*) and I think has succeeded very well. Homer, *Odyss. xxi. 6*, describes the key of Ulysses's store-house, *ευκαμτης*, 'of a large curvature,' which Eustathius explains by saying it was *δρεπανοειδης*, 'in shape like a reap-hook.' Huetius says, that the constellation Cassiopeia answers to this description; the stars to the north making the curved part, that is, the principal part of the key; the southern stars, the handle. The curved part was introduced into the key-hole; and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect, from this account, that such a key would lie very well on the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. Ulysses's key was of brass, and the handle of ivory; but this was a royal key: the more common ones were probably of wood. In Egypt, they have no other than wooden locks and keys to this day; even the gates of Cairo have no better.—*Baumgarten, Peregr. i. 18; Thevenot, p. ii. ch. 10.*

In allusion to the image of the ensign of power, the unlimited extent of that power is expressed, with great clearness as well as force, by the sole and exclusive authority, to open and shut. Our Saviour therefore has, on a similar occasion, made use of a like manner of expression, *Matt. xvi. 19*; and in *Rev. iii. 7*, has applied to himself the very words of the prophet.—*Bp. Lowth.*

23. *I will fasten him as a nail.*—What is translated 'nail' signifies here 'a pole,' or 'post,' fixed in the earth firmly in the middle of a tent. According to the largeness of the tent, there might be two or three of these poles, which served not only to support the top of the tent, but also, being full of hooks, to hang up garments, vessels, arms, &c.—*Dr. Shaw.*

Bp. Lowth, and others, are of opinion, that nothing more is meant, than the large square-headed nails, or pins, which are worked in the walls of the eastern houses to hang clothes and different utensils on.

CHAP. XXIII. VER. 1. *Howl, ye ships of Tarshish.*—This prophecy denounces the destruction of Tyre by Nebuchadnezzar. It opens with an address to the Tyrian merchants and

sailors at Tarshish, (the Tartessus of Spain) a place, which, in the course of their trade, they greatly frequented. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean: 'For the Tyrians,' (says Jerome on ver. 6) 'when they saw that they had no other means of escaping, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Egean sea.' The siege of Tyre is said to have lasted thirteen years.—*Josephus*, Antiq. lib. x. cap. 11. See note on 1 Kings xxii. 48.

3. *The seed of Sihor.*—That is, 'the seed of the Nile;' here called 'Sihor,' from the blackness of its water. It is for a similar reason called, in Greek, 'Melas.' The produce of Egypt, which is conveyed to Tyre on the Nile, and exported from thence to other nations, is metaphorically called 'the seed and harvest of the river.'

4. *Be thou ashamed, O Zidon.*—Tyre is called, ver. 12, the daughter of Zidon. 'The Sidonians,' (says Justin. xviii. 3.) 'when their city was taken by the king of Ascalon, betook themselves to their ships, and landed, and built Tyre.' Sidon, as the mother-city, is supposed to be deeply affected with the calamity of her daughter. Rosenmüller thinks, that by 'The daughter of Tarshish,' (ver. 10.) we are only to understand Tarshish; as the 'daughter of Zion,' means Zion itself.

4. *The sea hath spoken, even the strength of the sea.*—Tyre is here called 'the sea,' because the inhabitants looked upon the sea as their proper element; and 'the strength of the sea,' because it was powerful by sea, both with regard to its situation and the strength of its naval forces. The city is here introduced as bemoaning her desolate condition.—*Bp. Lowth*.

4. *I travail not, &c.*—This should have been rendered, 'I am as if I had not travailed, nor brought forth children; as if I had not brought up youths, nor reared virgins.'

6. *The isle.*—Tyre was at this time situated on an island. After Alexander's conquest, it was rebuilt on the continent.

7. *Her own feet.*—As the Tyrians were a mercantile people, and moved from one place to another by sea, the ships of this ancient city are here called, by a bold, poetical figure, 'Her own feet.'

10. *Pass through thy land.*—'Migrate to another country, as freely as a river: there is nothing to hinder thee.' This seems to be the sense, whether with *Bp. Lowth* we take מִן for 'a girdle,' and thence figuratively for a 'mound,' or 'bank,' which confines a river; or, with the Syrian interpreter, suppose

it to be a participle from *נָס*, or *נָסָה*, to repel; 'there is no one to drive thee back.'—*Bp. Stock.*

10. *Daughter of Tarshish.*—In 1 Kings x. 22, mention is made of Tarshish, 'a city on the sea,' whence a ship of Solomon's brought gold and silver, ivory, apes, and peacocks, i. e. the commodities of India, once in three years; a longer voyage than was requisite to go and come from Tarsus in Cilicia, or Tartessus in Spain. It probably was seated on the Persian gulph, and may have been the mother-city of the Sidonians. If so, the reason will be seen why Tyre, the daughter of Sidon, is called also 'the daughter of Tarshish.'—*Id.*

13. *Behold, &c.*—'Observe by what instruments Tyre, that celebrated emporium, has been laid in ruins by the Chaldeans; a people not worthy to be so called, lately drawn together by the Assyrian from an erratic life, in the desert, and indebted to the Assyrian for all their places of strength and ornament: yet these have been able to ruin Tyre.'

15. *One king.*—That is, 'of one kingdom.' See Dan. vii. 17; viii. 20. Its duration, (the days allotted to it) from the beginning of Nebuchadnezzar's reign to the taking of Babylon, was seventy years. 'All these nations,' says Jeremiah, xxv. 11, 'shall serve the king of Babylon seventy years.' Some of them were conquered sooner, some later, and Tyre, in particular; towards the middle of that period; but the end of it was the common term for the deliverance of them all.—*Bp. Lowth.*

15. *Shall Tyre sing as an harlot.*—The harlots, or the courtesans, of ancient times were distinguished for their exterior accomplishments, and particularly excelled in music. The sense of the passage, therefore, seems to be, that the Tyrians, on recovering their liberty, would express such a degree of joy and pleasure, as would equal the song of one of these women. Or it may mean, that the address of the Tyrians, in re-establishing their commerce, and in persuading nations to trade with them, would be equally seductive and alluring as the harlot's song. See ver. 17.

17. *Shall commit fornication.*—That is, 'Shall have an intercourse with,' &c. A commercial country seems to be characterised in these highly metaphorical terms, because it has connexions with all sorts of people, in different parts of the world.

CHAP. XXIV. Concerning the particular subject of this chapter, interpreters are not agreed. Some refer it to the desolation caused by the invasion of Shalmaneser; some to the invasion of Nebuchadnezzar; and others to the destruction of the

city and nation by the Romans. Vitranga is singular in his opinion, who applies it to the persecution of Antiochus Epiphanes. Perhaps, it may have a view to all the three great desolations of the country, by Shalmaneser, by Nebuchadnezzar, and by the Romans; especially the last, to which some parts of it seem more peculiarly applicable.

4. *The world languisheth.*]—The world, the earth, and the lands, mean the same; namely, the kingdoms of Judah and Israel, or the land of Canaan. Compare chap. xiii. 11; and Luke ii. 1.

6. *The curse.*]—This is taken metaphorically for divine judgments.—*Doederlein.*

6. *Are burned.*]—Rather, ‘dried up, or destroyed.’

7—9. *The new wine mourneth, &c.*]—In this fifth gradation, we have a pathetic description of a once flourishing land, entirely ruined and desolated by a destructive enemy. There is no difficulty in the words, nor in the fact, which is most notorious from history; for at this period, says the author of the book of Maccabees, ‘there was great mourning in Israel, so that the princes and elders mourned. Every bridegroom took up lamentation, and she that sat in the marriage-chamber was in heaviness: joy was taken from Jacob, and the pipe with the harp ceased.’ 1 Mac. i. 25, 27; iii. 45.—*Dr. Dodd.*

9. *Strong drink.*]—This was probably palm, or date wine.

10. *The city of confusion is broken down.*]—‘The city is broken down, it is desolate.’—*Bp. Lowth.*

14. *They shall cry aloud from the sea.*]—That is, they who escaped out of these calamities. The great distresses brought upon Israel and Judah drove the people away, and dispersed them all over the neighbouring countries. They fled to Egypt, to Asia Minor, to the islands and the coasts of Greece. They were to be found in great numbers in most of the principal cities of those countries. Alexandria was in a great measure peopled by them. They had synagogues for their worship in many places; and were greatly instrumental in propagating the knowledge of the true God among those heathen nations, and preparing them for the reception of christianity. This is what the prophet seems to mean (ver. 15, 16.) by the celebration of the name of Jehovah in the waters, in the distant coasts, and in the uttermost parts of the land.—*Bp. Lowth.*

15. *In the fires.*]—By a slight alteration in the Hebrew text, on the authority of the two MSS. *Bp. Lowth* reads, ‘On the distant coasts of the sea.’

16. *Songs.*]—‘Of triumph,’ understood, whose burthen was, ‘Glory to the righteous!’ By ‘the righteous,’ is probably meant

one person, the Messiah, (see Acts vii. 52, xxii. 14) whose kingdom the prophet beholds in vision, and joins in the chorus of joy at its approach; a joy, however, which is presently interrupted by a reflection on the wickedness of the greater part of his countrymen at that time, who should reject 'the Lord, that bought them.' Therefore he sayeth, 'Woe is me! destruction shall overtake the inhabitants of the land.'—*Bp. Stock.*

17. *Fear, and the pit, and the snare, &c.*—*Pachad, pachath, pach.* This jingle of words appears, from its recurring in Jer. xlviii. 43, to have been a common proverbial form, expressing a succession of mischiefs, like the Latin 'Incidit in Scyllam,' &c. It alludes to three different methods of hunting and taking wild beasts, which were anciently in use. The terror (fear), or scare-crow, was a line strung with feathers of all colors, which fluttering in the air, scared and drove the wild beasts into toils, or a pit prepared for them. Seneca, de Ira, 11, 12, describes it as 'linea pennis distincta, ab ipso effectu dicta *formido*.' The pit, (fovea) was dug deep in the ground, and covered with green boughs, that the game might fall into it unawares. The snare, or toils, (indago) was a series of nets, inclosing at first a great space of ground, in which the wild beasts were known to be, and then by degrees drawn into a narrower compass, till they were finally entangled in them.—*Bp. Lowth.* See note on Ps. lxxxviii. 4.

20. *Like a drunkard.*—Rather, 'Like a hammock.' Rosenmüller, from Niebuhr's Travels, Buxtorf, and Golius, shews, that the Arabs, employed in watching vineyards and gardens, sleep in hammocks, suspended by ropes from tree to tree, for fear of wild beasts. To the agitation of such a bed (מלוכה), by the wind, is the state of Judea compared.—*Bp. Stock.*

20. *And shall be removed like a cottage.*—The latter part conveys no idea of the original, which is, 'And shall totter, like a lodge for the night;' a temporary shed, such as was erected in harvest-time. See the same word *malunè*, in chap. i. 8. The Persian term for the shed of those who watch sown fields, is *Serai sepenj*, 'a temporary lodge.'—*Weston.*

21—23. *The high ones—upon the earth, &c.*—That is, the ecclesiastical and civil polity of the Jews; which shall be destroyed. The nation shall continue in a state of depression and dereliction for a long time. The image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them; but let them lie a long time in that miserable condition, wholly disregarded, and destitute of relief. God shall at length revisit and

restore his people in the last age; and then the kingdom of God shall be established in such perfection, as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting.

The figurative language of the prophets is taken from the analogy between the world natural, and an empire, or kingdom, considered as a world politic. Accordingly, the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in prophecy; and the things in that world signify the analogous things in this. For the heavens, and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; the lowest parts of the earth, called Hades, or hell, indicate the lowest, or most miserable portion of the human species. Great earthquakes, and the shaking of heaven and earth, are put for the shaking of kingdoms, so as to distract and overthrow them; the creating of a new heaven and earth, and the passing away of an old one, or the beginning and end of a world, for the rise and ruin of a body politic signified thereby; the sun, for the whole species and race of kings, in the kingdoms of the world politic; the moon, for the body of the common people, considered as the king's wife; the stars, for the subordinate princes and great men; or for bishops and rulers of the people of God, when the sun is Christ; the setting of the sun, moon, and stars, darkening the sun, turning the moon into blood, and falling of the stars, for the ceasing of a kingdom.—See *Sir Is. Newton's Observations on the Prophecies*, part i. chap. 2.

23. *The moon shall be confounded, and the sun ashamed.*—Grotius thinks, that we are here to understand ‘the images of the sun and moon;’ which are metaphorically said to blush, or to be confounded, because they were not able to save their idolatrous worshippers.

23. *His ancients.*—Meaning the elders of Israel. *W. Lowth.*

CHAP. XXV. VER. 2. *A city.*—Vitranga supposes, that Babylon is here meant.

2. *A palace of strangers.*—Instead of זרים, ‘strangers,’ Houbigant and Bp. Lowth propose to read, on the authority of the Septuagint and some MSS., זדים, ‘the proud.’ One MS. copy has צרים, ‘adversaries.’

4. *A storm against the wall.*—As a winter storm. Bp. Lowth translates, with Arias Montanus, ‘As an inundation against a wall.’ Compare Is. i. 7. The walls of Babylon were thrown

down by torrents of rain from time to time, washing them away, like the walls of the houses of Damascus, where, on any violent rain, the whole city becomes a quagmire.—See *Maundrell*, p. 125, edit. 1732.

Thus, in Persia, the walls of Ispahan are all of clay and straw, or of sun-dried bricks, and therefore easily dissolved by the rain.—See *Thevenot*, and *Sir John Chardin*.

Perhaps the greatest inundation against a wall, in the known world, was the inundation of Saba (the ancient Sheba). In the mountainous part of the region of Schaher was the ancient town of Saba, afterwards called Marib; near this place a torrent broke down the walls of the dyke built by Belkis, the queen of Saba, who visited Solomon. The dyke was an immense wall, or rather a mountain raised above the town to confine the waters of a lake that had three sluices, and by means of pipes and canals supplied the whole country below with water, and made it a perfect paradise. At length the dyke broke, and the whole country became a morass, and the garden a desert. The depth of the water in the reservoir was twenty fathoms, or 120 French feet.—See *Le Memoire de l'Academie Royale des Inscriptions*, article second; and *Ruptura Catarractæ Maribensis de Arabum epocha Vetustissima*, by Reiske, a Leipzig en 1748. *Weston*.

5. *Thou shalt bring down the noise of strangers, as the heat in a dry place.*—This is totally unintelligible. Bp. Lowth has not understood it, except in reading ‘proud’ for ‘strangers,’ in which he is perfectly right. Translate, ‘Thou shalt humble the noise and tumult of the proud, as heat in drought.’ The hottest part of the day is always the quietest. The mid-day silence of a hot country is proverbial:

Μεσαμερία δ' εἶχ' ὄρος ἡσυχία.

‘And o’er the hills the mid-day silence reigned.’

The heat makes men languid, and spiritless and quiet. By the heat of a burning cloud the proud shall be humbled. The rays of the sun are sometimes intolerably hot under a thin cloud, and burn as if they came through a lens.—*Id.*

6. *Of wines on the lees.*—The word used to express ‘the lees,’ in the original, signifies ‘the preservers;’ because they preserve the strength and flavor of the wine. All recent wines, after the fermentation has ceased, ought to be kept on the lees for a certain time; which greatly contributes to increase their strength and flavor. Whenever this fermentation has been deficient, they will retain a richer and sweeter taste than is natural to them in a recent, truly vinous taste; and, unless further fermentation be promoted by their lying longer on their own lees,

they will never attain their genuine strength and flavor, but run into repeated and ineffectual fermentations, and soon degenerate into liquor of an acetous kind. All wines of a light and austere kind, by a fermentation too great, or too long continued, certainly degenerate into a weak sort of vinegar; while the stronger not only require, but will safely bear, a stronger and often repeated fermentation; and are more apt to degenerate, rather from a defect, than excess of fermentation, into a vapid, ropy, and at length into a putrescent state.—*Sir Edward Barry's Observations on the Wine of the Ancients*, p. 9, 10.

Thevenot observes, particularly of the Schiras wine, that, after it is refined from the lees, it is apt to turn sour. Compare Jer. xlviii. 11.

7. *The veil.*]—God shall take away from all nations the ensigns of mourning and death. The Hebrews were accustomed, in deep mourning for their friends, to cover their faces with a veil.—*Rosenmüller*.

10. *As straw is trodden down for the dunghill.*]—Bp. Stock reads, 'As the threshing-floor is trodden by the roller;' and adds the following note. **מתבן** cannot be straw, which is expressed by the word **תבן**; but it is the place in which the straw is chopped for the use of cattle, in countries where hay is scarce, as in the east. Accordingly, the Septuagint properly renders it **ἀλωνα**. Neither have our translators been more successful in taking **מדמנה** for 'dung,' or 'a dunghill;' for straw in those countries is too valuable to be converted into dung. The word is probably derived from **דמה**, 'to make even, or level,' and was an apposite term for the roller with teeth, which was used in chopping straw to make fodder.—*Parkhurst*.

Perhaps, from the cylindrical form of this machine, **מדמנה**, 'medimna,' the Greeks borrowed their measure of capacity, **μεδιμνος**. Madmannah, or Madmen, a city of Judah, mentioned Josh. xv. 31, and Jerem. xlviii. 2, more probably took its appellation from this instrument, than from a dung-hill. Rosenmüller's interpretation is: 'Moab shall be trodden down, as straw, or brick-clay, is trodden in the waters;' for he adheres to **במי**, against the Masorah. See, also, the marginal reading.

CHAP. XXVI. VER. 1. *We have a strong city.*]—The prophet had been speaking of Moab; he now turns to his own country.

3. 'The firm purpose thou wilt keep in perfect peace, because in thee is firm trust.'—*Bp. Stock*.

7. *The way of the just is uprightness.*]—Rather, 'The way of the just is the straight, or direct, road to happiness, the object of all human pursuit.' 'Rightly,' or with reason, 'the

path of the just dost thou make even,' i. e. smooth; it always lies right before him, till he reaches his journey's end. The straight road is the short one, says the divine, as well as the geometrician.

'To weigh,' is to make even, or straight; from the exact counterpoise of the opposite weights, and the straight, or horizontal, position of the beam.

8. *In the way of thy judgments, &c.*]—'As we thy people have loved and served thee, when thou madest our way plain and easy, so we have not forsaken thee, but waited upon thee, when thou hast made it rugged and grievous by thy judgments.'—*Matt. Poole.*

15. *Thou hadst removed it far unto all the ends of the earth.*]—Rather, 'Thou hast extended far all the borders of the land.'

19. *Thy dead men shall live.*]—That is, those who have been exposed to the greatest dangers, and have suffered the severest afflictions, shall be restored to prosperity and happiness. See note on Prov. xv. 10; and compare Ezek. xxxvii. 3—14.

19. *For thy dew is as the dew of herbs, &c.*]—Bp. Lowth reads, 'For thy dew is as the dew of the dawn; but the earth shall cast forth, as an abortion, the deceased tyrants.' The Hebrew is literally 'a dew of rays;' that is, perhaps, such as would continue long after the rising of the sun. The comparison of the prophet obviously means, that the refreshment and consolation of Israel should not be transient, but lasting.

20. *Come, my people.*]—An exhortation to patience and resignation under oppression, with a confident expectation of deliverance, by the power of God, manifestly to be exerted in the destruction of the oppressor. It seems to be an allusion to the command of Moses to the Israelites, when the destroying angel was to go through the land of Egypt, 'not to go out at the door of their houses until the morning,' Exod. xii. 22. And before the passage of the Red Sea: 'Fear ye not; stand still, and see the salvation of Jehovah: Jehovah shall fight for you, and ye shall hold your peace.' Exod. xiv. 13, 14. *Bp. Lowth.*

CHAP. XXVII. VER. 1. *Leviathan.*]—The description of this aquatic monster answers exactly to that of the crocodile. His name, לויתן, the 'coupling,' or 'clasping serpent,' is derived from his manner of seizing his prey, buckling it to himself by the strong grasp of his fore feet, and carrying it with him to the bottom of the river before he devours it. He is called ברח, 'cross-barred,' (see the marginal reading) both here and in Job xxvi. 13, because his coat of mail is formed of scaly bands, parallel one to another, like the bars of a gate, and cut

at right angles by the back-bone; which last is furnished with an uncommon number of joints, or vertebræ, enabling him to turn as readily as any other of the lizard tribe, (for the popular story of the difficulty with which the crocodile turns is a fable), and for this reason entitling him to the present epithet in the text, 'the crooked,' or 'tortuous serpent,' עקלתון. Whatever present adversary of God's people is designed here by the name of 'Leviathan,' whether the king of Egypt, or Babylon, it seems highly probable, that a future spiritual enemy is in contemplation, even the old serpent, ὁ ὄφις αρχαῖος, whose final destiny is related, Rev. xx. 10.—*Bp. Stock.*

The animals here mentioned, says Bp. Lowth, are, without doubt, used allegorically, for great potentates, enemies and persecutors of the people of God: but to specify the particular persons, or states, designed by the prophet under these images, is a matter of great difficulty.

2. On the authority of many manuscripts, the Septuagint, and Chaldee, Bp. Lowth reads, 'To the beloved vineyard, sing ye a responsive song.' The land of Canaan, and the Jewish nation, are often represented in Scripture under the image of a vineyard, and a vine.

4. *Fury is not in me.*]—Interpreters have puzzled themselves and the reader, says Bp. Stock, in this passage, by imagining a dialogue between God and his vineyard, of which I can see no traces. After expressing his watchful care over his vineyard, Jehovah proceeds to say, 'Settled anger is not my attribute. Why should I set my strength against briers and thorns,' the puny hedge, which my vineyard could oppose to me, 'and which I could pass through and consume at once?' Rather than trust to such protection, let Israel take hold of me for a fortress: let him make peace with me,' &c.

5. *Or let.*]—Rather, 'let him take hold,' &c.

7. *Hath he smitten him, as he smote, &c.*]—'Hath Jehovah smitten Israel with such a stroke as he inflicted on Israel's oppressors? and with as heavy a slaughter, as hath fallen upon his destroyers, is Israel destroyed?' In this verse, the singular pronoun of the third person twice refers to Jehovah, and four times to Israel. Intent on this subject, and supposing that what is present to his own mind is present also to his hearers, the prophet neglects the laws of grammar. So, in the next verse, Jehovah is mentioned both in the second person and the third, in one line.

8. *In measure, when it shooteth forth, &c.*]—'In just measure, when thou inflicttest the stroke, thou wilt debate with her with

due deliberation, even in the rough tempest, in the day of the east wind.'—*Bp. Lowth.*

Commentators are by no means agreed respecting the interpretation of this verse. Rosenmüller has a long note of nearly five pages on it, without suggesting any thing satisfactory. *Bp. Stock* thinks, with great probability, that the image in verse 6, is here resumed: he therefore renders it, 'In exact measure, when she sprouteth forth, wilt thou debate with her, doubting to let go thy rough blast, in the day of the east wind.' His paraphrase on these words is, 'Nay, but in exact measure, when she again blossometh, wilt thou deal judicially with her, pondering before thou sendest upon her thy severe blast in the day of the east wind;' i. e. in the blighting season.

9. *The groves and images shall not stand up.*]—It should be, 'And when the groves and images shall rise no more.'

11. *The boughs thereof.*]—That is, the boughs of the vineyard. The allegory at the beginning of the chapter, verse 2, is here resumed. Compare John xv. 6.

12. *The Lord shall beat off, &c.*]—Rather, 'Jehovah shall make a gathering of his fruit from the flood of the river to the stream of Egypt; and ye shall be picked up one by one, O ye sons of Israel.' It is still customary to beat down fruit from the trees with poles, or long sticks, and then to gather it together from the ground. See Deut. xxiv. 20. By 'the flood,' or 'channel of the river,' is meant the Euphrates. 'The stream of Egypt,' is evidently the Nile.

CHAP. XXVIII. VER. 1. *The crown of pride.*]—'Sebaste, the ancient Samaria, is situated on a long mount of an oval figure; having first a fruitful valley, and then a ring of hills running round about it.'—*Maundrell.*

The city being beautifully situated on the top of a hill, surrounded immediately with a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet, or wreath of flowers, worn upon their heads on occasions of festivity; expressed by 'the proud crown,' or 'crown of pride;' and the 'fading flower of the drunkards.' That this custom of wearing chaplets at their banquets prevailed among the Jews, as well as among the Greeks and Romans, appears from the following passage of the book of Wisdom, ii. 7, 8.

'Let us fill ourselves with costly wine and ointments,
And let no flower of the spring pass by us:
Let us crown ourselves with rose-buds, before they are
withered.'

See, also, *Anacreon*, od. iv, v, vi; and *Horace*, lib. i. od. xxvi. 7, 8; lib. iii. xxix. 3, 4.

2. *A mighty and strong one.*]—This is supposed to refer to Shalmaneser. See 2 Kings xviii. 9.

4. *The hasty fruit before the summer.*]—This probably means the boccôre, or early fig, the tree of which produces a third crop in the autumn; and if the winter be mild, some of the fruit is said to last till the spring, and then it is considered as a great delicacy.—*Dr. Shaw*, p. 370.

4. *He that looketh upon it seeth.*]—By transposing a single letter, reading יֵאָרֶה instead of יֵרָאֶה, Houbigant renders this passage, 'Which, whoever seeth, he plucketh it immediately.' The image, says Bp. Lowth, expresses in the strongest manner the ease with which the Assyrians would take the city and the whole kingdom, and the avidity with which they would seize their prey without resistance.

6. *To the gate.*]—That is, 'of the invading enemy,' understood. Compare 2 Sam. xi. 23; and 1 Sam. xvii. 52.

7. *They err in vision, they stumble in judgment.*]—The first charge is against the prophet, the other is against the priest: but the word here translated 'judgment,' more properly signifies 'resolving cases of conscience.'—*Peters*.

9. *Whom shall he teach knowledge?*]—The scoffers mentioned below, ver. 14, are here introduced uttering their sententious speeches; they treat God's method of dealing with them, and warning them by his prophets, with contempt and derision. What! say they, doth he treat us as mere infants, just weaned? doth he teach us like little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge; precept after precept, line after line, here and there, by little and little? imitating at the same time, and ridiculing, in ver. 10, the concise, prophetic manner. God, by his prophet, retorts on them, with great severity, their own contemptuous mockery; turning it to a sense quite different from what they intended. 'Yes,' saith he, 'it shall be in fact as you say: ye shall be taught by a strange tongue, and a stammering lip, in a strange country; ye shall be carried into captivity by a people, whose language shall be unintelligible to you, and which ye shall be forced to learn like children; and my dealing with you shall be according to your own words. It shall be command upon command for your punishment; it shall be line upon line, stretched over you to mark your destruction; (compare 2 Kings xxi. 13) it shall come upon you at different times, and by different degrees; till the judgments with which, from time to time, I have threatened you, shall have their full accomplishment.'—*Bp. Lowth*.

Rosenmüller, following Aurivillius and Koppe, thinks that the prophet in the 10th verse imitates the broken sentences, the imperfect accents, and silly repetitions, of drunken men.

13. *That they might go, &c.*—To the end that their blindness, if they still refused to open their eyes, might appear to all the world to be a judicial affliction on them; and their fall should proceed from themselves, like that of wild beasts lured into a pit.—*Bp. Stock.*

15. *We have made a covenant with death.*—To be in covenant with any thing, seems to have been a sort of proverbial expression, denoting perfect security from any evil and mischief of which it usually was the cause. Compare Job v. 23.

Lucan, speaking of the Psylli, who are said not to be injured by the bite of serpents, with which their country abounded, approaches very nearly the expression of Isaiah:

Gens unica terras

Incolit, a sævo serpentum innoxia morsu,
Marmaridæ Psylli.—

Pax illis cum morte data est.—*Pharsal.* ix. 894.

‘Of all who scorching Afric’s sun endure,
None like the swarthy Psyllians are secure:
With healing gifts and privileges grac’d,
Well in the land of serpents were they plac’d;
Truce with the dreadful tyrant Death they have,
And border safely on his realm, the grave.’—*Rowe.*

15. *The overflowing scourge.*—Rather, ‘the overflowing plague.’ Thus, the incongruity of the metaphor is avoided.

16. *Behold, I lay in Zion, &c.*—The prophet seemed immediately about to declare the temporal punishment determined for the Jewish elders; and indeed he does so, but in such a manner as to declare the counsel of God concerning the manner of executing this judgment, and the whole reason and order of its execution. In order, therefore, to refute the boasting of the wicked concerning the false foundation of their confidence, he teaches, in the first place, that God was now prepared to lay a better and more certain foundation of confidence for the true believers, which should sustain the great edifice of his church; a foundation with every property necessary to support the church; and that he would at length produce that foundation-stone, on which the believers of all times had fixed their eyes; in which foundation whoever should place his confidence, he should never fail; and this foundation, for the consolation of the pious, the prophet contradistinguishes, and opposes to the false

foundation in which the wicked placed their trust. The connection is this; 'Therefore, because you so impiously suppose that there is no foundation for the church, no support but such as carnal wisdom may supply; behold, I, the powerful and faithful God, will at this time fulfil my promises, and lay in Zion that stone of the Great Redeemer, in whom whosoever believeth, shall never be confounded.' See Amos ix. 11. There is no doubt of the reference of this passage to the Messiah; who was a 'tried stone,' intimately known and explored by his Father; and who is also 'a trying-stone,' the touch-stone of the faith and truth of his people: 'A corner-stone;' one in whom all the parts of the spiritual building are united, Jews and Gentiles being made one in him. See Ephes. ii. 16. 'A precious and a sure foundation,' in whom are found all the treasures of grace; who is that only foundation, that rock, whereon his church is firmly built, and against which the gates of hell shall never prevail. See 1 Cor. iii. 11; Matt. xvi. 18. It is added, 'He that believeth shall make haste;' which the Septuagint renders, 'shall not be ashamed.' St. Peter and St. Paul have both followed this rendering; and Vitringa thinks that the idea of 'being ashamed,' is comprised in the Hebrew word which we render 'shall make haste;' i. e. he shall not be in that perturbed, unsettled state of mind, which arises from doubt and uncertainty: 'He shall possess his soul in patience, (according to a similar expression in Scripture, Luke xxi. 19, compared with Rom. viii. 25.) and have none of those uneasy fears and sensations of shame and chagrin, arising from the apprehension of disappointment.'—See *Dr. Dodd*.

20. *For the bed is shorter, &c.*—Figurative expressions taken from persons who sleep in the uncomfortable state here described, and denoting uneasiness and distress.

23. *Give ye ear, and hear my voice.*—The prophet concludes the preceding discourse, consisting of severe reproofs, and threatenings of dreadful judgments impending on the Jews for their vices, and their profane contempt of God's warnings by his messengers, with an explanation and defence of God's method of dealing with his people, in an elegant parable, or allegory; in which he employs a variety of images, all taken from the science of agriculture. As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seeds to be sown, with a due observation of times and seasons; and when he has gathered in his harvest, employs methods as various in separating the corn from the straw and chaff by different instruments, according to the nature of the different sorts of grain, so God, with unerring wisdom, and with strict justice,

instructs, admonishes, and corrects his people; he chastises and punishes them in various ways, as the exigence of the case requires; now more moderately, now more severely; always tempering justice with mercy, in order to reclaim the wicked, to improve the good, and, finally, to separate the one from the other.—*Bp. Lowth.*

25. *Fitches—cummin, &c.*—Dr. Russell informs us, that, beside Turkey-wheat, barley, and cotton, they sow at present in their fields, cicers, or tares, lentils, beans, chicklings, small vetches, sesamum, bastard saffron, and Turkey-millet. See Nat. Hist. of Aleppo, vol. i. p. 73. ‘Fitches’ is a corruption for ‘vetches.’

27, 28. Four methods of threshing are here mentioned, by different instruments; the flail, the drag, the wain, and the treading of the cattle. The staff, or flail, was used for the infirmiora semina, says Jerome, i. e. grain that was too tender to be treated in the other methods. The drag consisted of strong planks, made rough at the bottom with hard stones, or iron. This machine was drawn by horses, or oxen, over the corn-sheaves spread on the floor, the driver sitting upon it. Kempfer has given a print representing the manner of using it, in Amoen. Exot. p. 682, fig. 3. The wain was much like the former, but it had wheels with iron teeth, or edges like a saw, by which it should seem, that the axle was armed with iron teeth, or serrated wheels, throughout. See a description and print of such a machine used at present in Egypt, for the same purpose, in Niebuhr’s Voyage en Arabie, Tab. xvii. p. 123. It moves on three rollers armed with iron teeth, or wheels, to cut the straw. In Syria they make use of the drag, constructed in the very same manner as described above.—See *Bp. Lowth.*

This not only forced out the grain, but cut the straw in pieces for fodder for the cattle: for in the eastern countries they have no hay. This last method is well known from the law of Moses, which ‘forbids the ox to be muzzled when he treadeth out the corn.’ Deut. xxv. 4.

28. *Nor bruise it with his horsemen.*—‘Neither do his riders bruise it to dust.’—*Bp. Stock.*

The riders are supposed to be the persons, who sat on the cattle, employed in trampling out the corn. The Syriac, Symmachus, Theodotion, and the Vulgate, by substituting a Δ for a Ψ , read ‘hoofs,’ instead of ‘horsemen,’ or ‘riders.’

CHAP. XXIX. VER. 1. *Ariel.*—By this name, as appears from the context, the prophet designs Jerusalem; but for what reason, is not certain. The most probable conjecture is, that this city is surnamed Ariel, or ‘the lion of God,’ (see the mar-

ginal reading), because it was the metropolis of the tribe of Judah, whose ensign was 'a lion,' from the time of Jacob's prophecy, Gen. xlix. 9.—*Bp. Stock.*

1. *Add ye year to year.*—*Bp. Lowth* thinks the prophet utters this ironically: 'Go on year after year, keeping your solemn feasts; yet know that God will punish you for your hypocritical worship, consisting of mere forms, and destitute of true piety.'

This was probably delivered at the time of some great feast, when they were thus employed. *Rosenmüller* thinks the meaning is, 'Let another year pass on, or another return of your festivals take place, and I will distress Jerusalem by a siege.'

2. *It shall be unto me as Ariel.*—This seems to be an allusion to the name of the altar, on which the sacrifices were consumed; when the city is surrounded by a host of the enemy, it shall resemble the altar of burnt-offerings, says *Bp. Lowth*, not of beasts, but of men.

4. *As of one that hath a familiar spirit.*—The Hebrew is כַּאֲרוֹ, and the Greek of the Septuagint is, ὡς οἱ φωνεῖτες ἐκ τῆς γῆς, 'like those who speak from under the ground,' meaning evidently the practice of ventriloquism. See the texts referred to in the next note.

4. *Thy speech shall whisper out of the dust.*—That the souls of the dead uttered a feeble, stridulous sound, very different from the natural human voice, was a popular notion among the Heathens, as well as among the Jews. This appears from several passages of the poets; such as *Homer*, *Virgil*, and *Horace*. The pretenders to necromancy, who were chiefly women, had the art of speaking with a feigned voice; so as to deceive those who applied to them, by making them believe that it was the voice of the ghost. They had a way of uttering sounds, as if they were formed, not by the organs of speech, but deep in the chest, or in the belly, and were thence called ἐγγαστριμυθοί, 'ventriloquists:': they could make the noise seem to come from beneath the ground, from a distant part, in another direction, and not from themselves, the better to impose upon those who consulted them. Ἐξεπιτηδες το γένος τουτο τον αμυδρον ηχον επιτηδευονται, ινα δια την ασαφειαν της φωνης του του ψευδους αποδιδρασκωσιν ελεγχον.—*Psellus*, de Dæmonibus, ap. *Bochart*, vol. i. col. 732.

'These people studiously acquire, and purposely affect this sort of obscure sound, that, by the uncertainty of the voice, they may the better escape being detected in the cheat.' From these arts of the necromancers, the popular notion seems to have arisen, that the ghost's voice was a weak, stridulous, and

almost inarticulate sort of sound, very different from the speech of the living.—*Bp. Lowth.*

See notes on Levit. xix. 31; Deut. xviii. 11; and 1 Sam. xxviii. 8, 14.

5. *Thy strangers.*]—For זָרִיךְ, read, with the Septuagint, זָרִיךְ, 'the proud.'—*Bp. Lowth.*

There is no necessity for this change; for by 'strangers' are meant foreign enemies.

5—7. These verses contain an admirable description of the destruction of Sennacherib's army, with a beautiful variety of the most expressive images; more adapted perhaps to shew the greatness, the suddenness, and horror, of the event, than the means and manner by which it was effected. Compare chap. xxx. 30—33.—*Bp. Stock.*

5. *At an instant suddenly.*]—They shall be destroyed by the pestilential blast, Simoom, whose effects are instantaneous. Thevenot and Niebuhr describe this wind with all the circumstances here enumerated, with thunder and lightning, insufferable heat, and a whirlwind of sand. By such 'an angel of the Lord,' as it is called below, xxxvii. 36, was the host of Assyria destroyed. See note on 2 Kings xix. 35.

7. *As a dream.*]—This is the beginning of the comparison, which is pursued and applied in the next verse. Sennacherib and his mighty army are not compared to a dream, because of their sudden disappearance; but the disappointment of their eager hopes is compared to what happens to a hungry and thirsty man, when he awakes from a dream, in which fancy has presented to him meat and drink in abundance, and he finds it nothing but a vain illusion. The comparison is elegant and beautiful in the highest degree, well wrought up, and perfectly suited to the end proposed. The image is extremely natural, but not obvious; it appeals to our inward feelings, not to our outward senses; and is applied to an event in its concomitant circumstances exactly similar, but in its nature perfectly different.—*Bp. Lowth.* See note on the next verse.

8. *Or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite.*]—A short extract from Park's Travels in Africa, p. 145, will illustrate this simile of the prophet. 'This great scarcity of water was felt by all the people of the camp; and by none more than myself. I begged water from the negro slaves that attended the camp, but with very indifferent success: for though I let no opportunity slip, and was very urgent in my solicitations both to the Moors and to the negroes, I was but ill supplied, and frequently passed the night in the situation of

Tantalus. No sooner had I shut my eyes, than fancy would convey me to the streams and rivers of my native land. There, as I wandered along the verdant bank, I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but, alas! disappointment awakened me, and I found myself a lonely captive, perishing of thirst amidst the wilds of Africa.

16. *Surely your turning of things, &c.]—*‘Perverse as ye are, shall the potter be esteemed as the clay?’—*Bp. Lowth.*

Rosenmüller, after Kimchi, renders it; ‘But your lot shall be changed, like clay in the hand of a potter.’

17. *Lebanon shall be turned into a fruitful field, &c.]—*That which is now desert, or encumbered with trees, shall become a fruitful field; and the reverse. Or, to quit the figure, the poor and illiterate shall change conditions with the great ones and the wise of this world, with respect to happiness, when the gospel shall be promulged.—*Bp. Stock.*

CHAP. XXX. The principal subject of this, and the four following chapters, is the invasion of Judea by Sennacherib.

1. *That cover with a covering.]—*The Hebrew is, ‘Who pour out a libation.’ Sacrifice and libation were ceremonies constantly used in ancient times, by most nations, in the ratifying of covenants: a libation therefore is used for a covenant, as in Greek the word *σπονδή*, for the same reason, stands for both. This seems to be the most easy explication of the Hebrew phrase; and it has the authority of the Septuagint.—*Bp. Lowth.*

4. *At Zoan.]—*Supposed to be Tanis, a city of Lower Egypt, mentioned before, chap. xix. 11, 13, and so called in the Septuagint.—See *Dr. Wells*, vol. i. p. 143.

‘Hanes’ is probably the same that is called ‘Tahapanes,’ and ‘Tahpanhes,’ Jer. ii. 16; xliii. 8.

6. *The burden of the beasts, &c.]—*I see no reason, says Bp. Stock, why this should not be taken, as in so many other places, for the inscription of an oracle, or prophecy of Isaiah, concerning the ill-judged measure of asking aid of the Egyptians, whose country is here called ‘the south,’ relatively to Judea. Vitranga supposes נשׂא to be meant in its primitive sense of a burden, because beasts of burden are presently spoken of; an argument, in my opinion, of no moment. Perhaps, בְּהִמּוֹת is an epithet of contempt for the persons sent on a foolish errand. See Ps. lxxiii. 22.

7. *Therefore have I cried, &c.]—*By joining the last two words into one, Doederlein, and after him Bp. Lowth, read, ‘Wherefore I have called her Rahab the inactive.’

17. *At the rebuke of five shall ye flee.]—*Bp. Lowth thinks

that a word has been omitted here, and reads, 'At the rebuke of five, ten thousand of you shall flee.' Compare Deut. xxxii. 30; and Levit. xxvi. 8.

18. *Therefore will he be exalted.*]—By substituting a 7 for a 7 in the Hebrew, we may read, with Houbigant, and Bp. Lowth, 'For this, shall he expect in silence.'

18. *Blessed are all they that wait for him.*]—'Blessed are all they that trust in him.'—Bp. Lowth.

22. *Ye shall defile, &c.*]—Compare Deut. vii. 25.

23. *Of thy seed.*]—It should be, 'For thy seed.'

24. *Clean provender.*]—Bp. Stock renders it, 'well fermented maslin.' This consisted of barley mixed with chopped straw, and kept till it fermented, which the Arabs find to be a more palatable and wholesome provender for their cattle.—See *Bochart*, and the marginal reading.

25. *Rivers and streams of waters.*]—These are symbols, in the language of prophecy, denoting the graces and consolations of the holy spirit. See *Sir Is. Newton*.

25. *In the day of the great slaughter, when the towers fall.*]—When that terrible destruction shall be made of God's enemies mentioned Rev. xvi. 20; xix. 21, when the great men of the earth, called here 'the towers,' shall fall.—W. Lowth.

26. *The light of the moon, &c.*]—Light is an emblem of knowledge and happiness; and the words seem to describe that glorious state of the church, when there shall be no night, nor any resemblance of it; no degree either of sorrow, or ignorance.—*Fawkes*.

Grotius considers this as a metaphorical expression, denoting joy, and, perhaps, a permanent state of happiness.

26. *As the light of seven days.*]—As if the light of a whole week were concentrated in one day.

28. *To sift the nations.*]—Literally, 'To toss the nations with the sieve of vanity;' that is, 'emptiness,' so that after winnowing nothing shall remain. The van, or fan of the ancients, was a shovel with a long handle, with which the corn mixed with chaff was tossed into the air for separation. See *Hammond*, on Matt. iii. 12, and consult *Homer* Il. xiii. v. 588, where the peas and the beans are said to leap from the broad shovelled fan.

'The sieve of vanity,' probably, means such a sieve, as, when the operation of sifting what it contains is performed, becomes light and comparatively empty. Many of the grains being broken and defective, or not sufficiently plump and large, pass through it, while the chaff, husks, and other light substances, are collected together on the surface, by the rotatory action communicated by the sifter, and taken off and thrown away as useless. See note on Amos ix. 9.

29. *Ye shall have a song, as in the night, &c.*]—The feast of the passover is chiefly alluded to here, which was always kept in the evening, and the supper concluded with hymns.

31. *Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.*]—The commentators are all puzzled at this passage, and the versions are all wrong. Translate, ‘beaten down, with a dart shall God smite him;’ that is, with a dart from heaven, or with lightning. See 2 Sam. xviii. 14, ‘And he took three darts,’ where the same word is used.—*Weston*.

32. *The grounded staff.*]—Two MSS. read, ‘The rod of correction,’ which Bp. Lowth adopts.

33. *Tophet.*]—Otherwise called the valley of Hinnom, where the Canaanites burnt their children to Moloch. This is by a metonymy given to the name of a place, where the Assyrian army was destroyed. See note on 2 Kings xxiii. 10; and on Is. lxvi. 24.

CHAP. XXXI. VER. 4. *Like as the lion.*]—This simile very much resembles that in Homer, Il. xii. 299.

————— ‘As the lion mountain-bred,
After long fast, and by the impulse urged
Of his undaunted heart, invades the flock
Ev’n in the shelter of their guarded home;
He finds, perchance, the shepherds arm’d with spears;
Resigns his hope, but either leaps the fence,
And entering tears the prey, or in th’ attempt,
Pierced by some dextrous peasant, bleeds himself.’

Cowper.

5. *As birds flying, &c.*]—

‘As the mother-birds hovering over their young;
So shall Jehovah God of Hosts protect Jerusalem:
Protecting, and delivering; leaping forward, and rescuing
her.’

Here are manifestly two distinct agents: the destroying angel passing through to smite every house; and Jehovah, the protector, keeping pace with him; and who, seeing the door of the Israelite marked with blood, the token prescribed, leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel, and covers and protects that house against the destroying angel, nor suffers him to smite it. In this way of considering the action, the beautiful similitude of the bird protecting her young, answers exactly to the application, by the allusion to the deliverance in Egypt. As the mother

bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them; so shall Jehovah protect, as with a shield, Jerusalem, from the enemy, protecting and delivering, springing forward and rescuing her.—*Bp. Lowth.*

9. *His furnace.*]—Alluding to the altars in Jerusalem, on which sacrifices were continually burning.

CHAP. XXXII. VER. 2. *And a man shall be, &c.*]—Rather, ‘And each man shall be,’ referring to the magistrates and other officers employed by the good king Hezekiah in his government.

3. *And the eyes of them that see shall not be dim.*]—The negative *la*, should be *lu*, according to Le Clerc’s acute remark, of which mistake there is a cloud of examples. This will alter the sense, and explain the passage: ‘The eyes of them that see shall look to him, and the ears,’ &c.—*Weston.*

7. *To destroy the poor with lying words, even when the needy speaketh right.*]—In the Greek it is, after ‘lying words,’ *And to dissipate the words of the lowly in judgment.* ‘To dissipate’ is lost out of the Hebrew, but was once evidently there, by its being preserved in the Septuagint. There is a beauty in the original, in the words, ‘the instruments of the churl, or the niggard,’ which no translation can reach, such as *ve cali caliu.*—See *Weston*, who, from some inadvertence, has quoted the Septuagint incorrectly.

9. *Women.*]—By ‘women,’ the Targum here conceives that provinces are meant, and by ‘daughters,’ cities of Judea. See *Ezek. xvi. 41.*

12. *For the teats.*]—By a slight change, *Bp. Stock* reads, ‘For the lamented fields.’ *Bp. Lowth* connects the last clause in ver. 11 with the beginning of ver. 12, and reads, ‘And gird ye sackcloth upon your loins, upon your breasts.’ *Grotius* thinks there is a reference to the custom of women tearing and disfiguring their bosoms in a state of frantic grief. No change is necessary; for the prophet by שדים, ‘teats,’ may mean the dugs of cows and goats; among other deprivations, therefore, he threatens the want of milk, and all the luxuries which it supplies.

19. *When it shall hail, &c.*]—‘But the hail shall fall and the forest be brought down; and the city shall be laid level with the plain.’ ‘The city’ referred to is probably Nineveh, or Babylon, and the ‘forest’ is a metonymy for the Assyrian empire.

20. *That sow beside all waters.*]—*Sir John Chardin’s* note on this place is: ‘This exactly answers the manner of cultivating rice; for they sow it upon the water: and, before sowing, while

the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way for preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water.'—*Harmer*. See note on Eccles. xi. 1.

Rice, says Dr. Arbuthnot, is the food of two-thirds of mankind. It is cultivated in most of the eastern countries.

CHAP. XXXIII. The plan of the prophecy, continued in this chapter, and which is manifestly distinct from the foregoing, is peculiarly elegant. To set it in a proper light, it will be necessary to mark the transitions from one part of it to another.

In ver. 1, The prophet addresses himself to Sennacherib, briefly, but strongly and elegantly, expressing the injustice of his ambitious designs, and the sudden disappointment of them.

Ver. 2, The Jews are introduced offering up their earnest supplications to God in their present distressful condition: with expressions of their trust and confidence in his protection, ver. 3 and 4. The prophet, in the name of God, speaks, or rather God himself is introduced addressing himself to Sennacherib, and threatening him, that notwithstanding the terror which he had occasioned in the invaded countries, yet he should fall, and become an easy prey to those whom he had intended to subdue.

Ver. 5 and 6, A chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them; extolling it with direct opposition to the boasted power of their enemies; and celebrating the wisdom and piety of their king, Hezekiah, who had placed his confidence in the favor of God.

Then follows, ver. 7—9, a description of the distress and despair of the Jews, on the king of Assyria's marching against Jerusalem, and sending his summons to them to surrender, after the treaty he had made with Hezekiah, on the conditions of his paying, as he actually did pay him, three hundred talents of silver, and thirty talents of gold, 2 Kings xviii. 14—16.

Ver. 10, God himself is again introduced, declaring that he will again interpose in this critical situation of affairs, and disappoint the vain designs of the enemies of his people, by comforting and utterly consuming them.

Then follows, ver. 11—22, still in the person of God, (which however falls at last into that of the prophet) a description of the dreadful apprehensions of the wicked in those times of distress and imminent danger, finely contrasted with the con-

fidence and security of the righteous, and their trust in the promises of God, that he will be their never-failing strength and protector.

The whole concludes, in the person of the prophet, with a description of the security of the Jews under the protection of God, and of the wretched state of Sennacherib and his army, wholly discomfited, and exposed to be plundered even by the weakest of the enemy.—*Bp. Lowth.*

2. *Be thou their arm.*—We should read, on the authority of the Syriac, the Chaldee, and Vulgate, ‘Be thou our arm, or strength.’

6. *His treasure.*—Here Judah is spoken of in the third person, though mentioned in the second, ver. 4.

7. *Behold, their valiant ones shall cry without.*—Behold, the mighty lions are roaring without, meaning Rabshakeh and Sennacherib’s other captains, who stood without the walls, announcing the menaces of their master.—*Bp. Stock.*

12. *The people.*—Meaning the host of the Assyrians.

17. *They shall behold the land that is very far off.*—That is, ‘They shall no longer be confined to the walls of a besieged city, but enjoy their liberty.’

18. *Where is he that counteth the towers?*—Where is the commander of the enemy’s forces, who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers, that he might know where to make the assault with the greatest advantage? So Capaneus before Thebes is represented in a passage of the Phœnissæ of Euripides, ver. 187, which Grotius has applied as an illustration of this place.—*Bp. Lowth.*

19. *Of deeper speech.*—The Hebrew epithet expresses the difficulty of understanding a foreign language. The same words are rendered ‘strange speech,’ Ezek. iii. 5, 6.

21. *A place of broad rivers and streams.*—That is, a place of the greatest security. The metaphor is taken from the wide and deep fosses that surround fortified towns.

23. *Thy tacklings, &c.*—Thy condition, O Assyrian, resembles that of a shattered and dismantled vessel.

23. *The lame take the prey.*—Rather, ‘The lame have a share of the plunder.’ The meaning is, that the Assyrian camp would afford such abundance of plunder, that even the lame, and those who came last, would find sufficient.

24. *The people that dwell therein shall be forgiven their iniquity.*—The last part of the verse is parallel to the first, and expresses the same sense in other words. Sickness being con-

sidered as a visitation from God, and a punishment of sin, the forgiveness of sin is equivalent to the removal of a disease. Thus, the Psalmist:

‘ Who forgiveth all thy sin;
And healeth all thine infirmities.’ Psal. ciii. 3.

where the latter line only varies the expression of the former. Our blessed Saviour reasons with the Jews on the same principle: ‘ Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?’ Mark ii. 9. See, also, Matt. viii. 17; Isa. liii. 4. — *Bp. Lowth.*

CHAP. XXXIV. XXXV. These two chapters make one distinct prophecy; an intire, regular, and beautiful poem, consisting of two parts. The first contains a denunciation of Divine vengeance against the enemies of the people, or church of God; the second describes the flourishing state of the church of God, consequent upon the execution of those judgments. The event foretold is represented as of the highest importance, and of universal concern. All nations are called on to attend to the declaration of it; and the wrath of God is denounced against all nations: that is, all those that had provoked to anger the defender of the cause of Sion. Among these Edom is particularly specified. The principal provocation of Edom was, insulting the Jews in their distress, and joining against them with their enemies, the Chaldeans. See Amos i. 11; Ezek. xxv. 12; xxxv. 15; Psal. cxxxvii. 7. Accordingly, the Edomites were, together with the rest of the neighbouring nations, ravaged and laid waste by Nebuchadnezzar. See Jer. xxv. 15—26; Mal. i. 3, 4.

3. *The mountains shall be melted with their blood.*]—Rather, ‘The mountains shall melt down with their blood;’ that is, the mountains shall flow with their blood, as the liquid gradually flows from any substance in a state of solution. It is a highly poetical and hyperbolical expression. The Septuagint has, *Βραχνησεται τα ορη απο τς αιματος αυτων*, ‘The mountains shall be moistened with their blood.’

4. *All the host of heaven.*]—See note on chap. xxiv. 21.

5. *Bathed.*]—*Bp. Lowth*, following the Chaldee, reads, ‘Is made bare;’ and *Bp. Stock*, ‘Is tempered;’ but *Rosenmüller* renders the text, ‘For my sword is drunk in the heavens;’ and observes, that nothing is more common with the Oriental poets, when they mean to designate a great slaughter, than to represent the sword as ‘drunk with blood.’ Compare Deut. xxxii. 42.

5. *Upon the people of my curse, to judgment.*—‘On the people justly devoted by me to destruction.’

6. *The Lord hath a sacrifice in Bozrah.*—Ezekiel has manifestly imitated this place of Isaiah. He sets forth the great leaders and princes of the adverse powers under the same emblems of goats, bulls, rams, fatlings, &c. and has added to the boldness of the imagery, by introducing God as summoning all the fowls of the air, and all the beasts of the field, and bidding them to the feast, which he has prepared for them, by the slaughter of the enemies of his people, chap. xxxix. 17 to 19.

Bozrah appears to have been one of the principal cities of Idumea. It signifies ‘a vintage.’

7. *The unicorns, &c.*—Instead of ‘unicorns,’ some read ‘wild goats,’ some ‘buffaloes,’ and others think, that by this animal is meant ‘the rheem,’ or ‘rhinoceros.’ See the marginal reading. It is in all probability a fabulous animal, and used by the holy prophet merely as the symbol of power, in a sense which was at that time very popular, and generally understood.

9. *And the streams thereof, &c.*—The utter desolation of the kingdoms of Idumea is here denounced, and represented under the awful images, which accompanied the destruction of Sodom and Gomorrah.

11. *The bittern.*—Dr. Waterland and others read ‘the hedgehog,’ or ‘porcupine.’ Subjects of natural history and botany, in the Holy Scriptures, are attended with extreme difficulty and uncertainty.

11. *The line of confusion, &c.*—Dr. Waterland reads, ‘The line of emptiness, and the plummet of confusion.’

13. *Of dragons.*—The Septuagint has *σειληνων*, ‘of Sirens,’ or ‘mermaids.’ The Syriac version renders it ‘wild dogs;’ and probably this is the prophet’s meaning; for the radical word signifies ‘to howl.’ See *Parkhurst* on *תנה*.

16. *For my mouth, &c.*—On the authority of five MSS. and the Septuagint, Bp. Lowth reads, ‘For the mouth of Jehovah hath given the command, and his spirit itself hath gathered them.’

CHAP. XXXV. VER. 1. *Shall be glad for them.*—The *ם*, ‘for them,’ seems to have been added to the verb *ישש*, ‘shall be glad,’ from a curious custom of the ancient copyists, who used to add to the concluding word of a line, the letter which began the next line, where there was space left for it; and yet they wrote the following word entire.—See *Dr. Kennicott*, and *Rosenmüller*.

Bp. Lowth therefore omits ‘for them’ in this verse.

2. *It shall blossom.*]—Spiritual blessings are often displayed under the emblems of fruitfulness and plenty.

‘ See, Nature hastes her earliest wreaths to bring,
With all the incense of the breathing spring:
See lofty Lebanon his head advance,
See nodding forests on the mountains dance:
See spicy clouds from lowly Sharon rise,
And Carmel’s flow’ry top perfumes the skies!’—

Pope’s Messiah.

5. *Then the eyes of the blind, &c.*]—Here the miraculous works performed by our blessed Lord are so clearly specified, that we cannot avoid making the application; and our Saviour has moreover plainly referred to this very passage, as speaking of himself and his works, Matt. xi. 4, 5. He bids the disciples of John go and report to their master the things which they heard and saw; that the blind received their sight, the lame walked, and the deaf heard; and leaves it to him to draw the conclusion in answer to his inquiry, whether he who performed the very works, which the prophets foretold should be performed by the Messiah, was not indeed the Messiah himself. And where are these works so distinctly marked by any of the prophets as in this place? and how could they be marked more distinctly? To these the strictly literal interpretation of the prophet’s words directs us.—*Bp. Lowth.*

6, 7. *In the wilderness, &c.*]—This implies the plentiful infusion of God’s grace in the happy times of the gospel.

‘ The swain in barren deserts, with surprise,
Sees lilies spring, and sudden verdure rise,
And starts, amidst the thirsty wilds, to hear
New falls of water murmuring in his ear:
On rifted rocks, the dragon’s late abodes,
The green reed trembles, and the bulrush nods.’

Pope’s Messiah.

7. *The parched ground.*]—It is in Hebrew שָׂרָב; this word is Arabic as well as Hebrew, expressing in both languages the same thing; the glowing, sandy plain, which in hot countries has at a distance the appearance of water. It occurs in the Koran, chap. xxiv. ‘ But as to the unbelievers, their works are like a vapor in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing.’ Mr. Sale’s note on this place is, ‘ The Arabic word, שָׂרָב, signifies that false appearance, which in the eastern countries is often seen in sandy plains about noon, resembling a

large lake of water in motion, and is occasioned by the reverberation of the sun-beams; or by the quivering, undulating motion of that quick succession of vapors and exhalations, which are extracted by the powerful influence of the sun.' See *Dr. Shaw, Trav.* p. 378.

It sometimes tempts thirsty travellers out of their way, but deceives them, when they come near, either going forward, (for it always appears at the same distance) or quite vanishing. Q. Curtius mentions the same phænomenon, lib. vii. cap. 5.

8. *And an highway, &c.*]—According to Vitranga, the meaning of this verse is, that the rule of faith and morals, according to which 'the Israel of God' must walk, shall be so clearly and fully shewn, at this time, from the word of God, that men of the most simple and uncultivated understanding, lovers of the truth, and desirous of the communion of the church, shall not be able to stray from it; and he thinks the meaning of the clause, 'But it shall be for those,' is, 'It shall be for those holy persons before-mentioned,' and for those 'ransomed of the Lord,' ver. 10, 'The unclean shall not pass over it, but it shall be the way of the clean, or holy.' Bp. Lowth, however, is of opinion, that our translators were misled by the authority of the Jews, who have improperly divided the sentence. He would read it thus:

'The unclean shall not pass over it;
But He shall be with them, walking in the way,
And the simple shall not err therein.'

'He;' that is, our God, mentioned ver. 4, 'He who dwelt among us, for whom a way was prepared in the desert; who came in and went out before us.' The ancient Jews themselves understood these passages of the Messiah. Bp. Chandler observes, that if you take 'wilderness' in the prophet literally, for the place of the 'converse' of Jesus, or figuratively for 'the poor and illiterate,' with whom he was to converse, Jesus fully answered the prophet's description, by doing his wonderful cures both in the desert and on the diseased poor; manifesting himself in a remarkable manner, by the specific nature of his miracles, and by the scene, or theatre, on which they were performed.

8. *Shall not err.*]—That is, 'shall not stray, or wander.'

9. *No lion shall be there.*]—That is, no tyrant, or oppressor.

CHAP. XXXVI. See the narrative contained in this and the three following chapters, recorded 2 Kings, chap. xviii, xix, xx. The reader will refer, therefore, for explanation to the notes which are there given.

CHAP. XXXVII. VER. 7. *A blast.*]—This was the de-

structive wind called the Samiel, or Simoom, by which the Assyrian army that besieged Jerusalem was destroyed. See note on 2 Kings xix. 35.

36. *And when they arose—behold, they were all dead corpses.*]—This is an inaccurate version, and has furnished some pretext for the scoffer to laugh, merely from his own ignorance. In the Hebrew, it is, ‘And when it was arisen;’ or ‘At a time when men arose,’ behold they, the Assyrians, were all dead bodies. This impersonal form of expression is common in Hebrew, and occurs, it is well known, in many places in the New Testament. As, ‘that they may receive me into their houses;’ that is, ‘that I may be received,’ Luke xvi. 4. See *Weston*.

So, also, Matt. i. 23. ‘And they shall call his name,’ i. e. ‘And his name shall be called.’ See, also, Ezra vi. 3. ‘Where they offered sacrifices,’ i. e. ‘Where sacrifices were offered.’ The French express the same nearly by *on*, with the verb annexed in the singular number; as, *on dit*, ‘they say;’ or ‘it is said.’ See note on Jer. ix. 19.

CHAP. XXXVIII. VER. 8. *The sun-dial of Ahaz.*]—In addition to the notes already given on 2 Kings xx. 9, 10, 11, the following information from Bp. Stock deserves attention. The Hebrew may be rendered, ‘The steps of Ahaz.’ The researches of curious travellers in Hindostan have lately discovered in that country three observatories of similar form, the most remarkable of which is to be seen within four miles of Delhi, the ancient capital of the Mogul empire. A rectangled triangle, whose hypotenuse is a staircase, (apparently parallel to the axis of the earth) bisects a zone, or coping of a wall, which wall connects the two terminating towers at right and left. The coping itself is of a circular form, and accurately graduated, to mark, by the shadow of the gnomon above, the sun’s progress before and after noon; for when the sun is in the zenith, he shines directly on the staircase, and the shadow falls beyond the coping. A flat surface on the top of the triangle, and a gnomon, fitted the building for the purposes of an observatory.

According to the known law of refraction, a cloud, or body of air, of different density from the common atmosphere, interposed between the gnomon and the coping, or dial-plate below, in the manner supposed in the next note, would, if the cloud were denser than the atmosphere, cause the shadow to recede from the perpendicular height of the staircase, and of course to re-ascend the steps on the coping by which it had before noon gone down; and if the cloud were rarer, a contrary event would take place. This suggests the manner in which the

shadow might be made to go either back, or forward, agreeably to the option proposed by Isaiah to Hezekiah, 2 Kings xx. 9.

That the miracle did not consist in a reversing of the earth's diurnal rotation, but was restrained לְאֶרֶץ, 'to the land' of Judea merely, is plain from 2 Chron. xxxii. 31. Neither is the importance of the sign itself, as an evidence of the divine power and veracity, in any degree diminished by the suggestion, that the effect might in part be produced by natural means; for the wonder still remains, that a cloud of a particular nature should be brought forward at a place and time previously announced.

8. *Backward.*]—Effected probably by the refraction of a cloud miraculously interposed. A similar event is recorded to have happened at Metz in Alsace, in the beginning of the 18th century; where, by the refraction of a cloud, the shadow of the gnomon of a dial was turned back to the hour-and-half preceding.—*Rosenmüller*.

12. *I have cut off like a weaver my life, &c.*]—Bp. Lowth reads, 'My life is cut off as by the weaver; he will sever me from the loom; in the course of the day thou wilt finish my web.' But Bp. Stock follows the German commentator, Scheidius, and reads, 'I have rolled up my life as doth a weaver his web; from the border he will cut me off.' The border is what is technically called the fag-end, which is left by the weaver for cutting off a certain measure of his cloth. See the marginal reading. Under emblems somewhat similar, the Greek and Roman poets represent the Fates as spinning the threads of human life, and cutting them off. See *Rosenmüller*.

13. *I reckoned, &c.*]—Bp. Lowth, correcting the text from the Chaldee, reads, 'I roared until the morning like the lion.'

14. *Like a crane or a swallow.*]—Scheidius, deriving the Hebrew word from the Arabic, which expresses the wheeling flight of the swallow, would read, 'Like the circling swallow;' but Weston says, translate 'like a young crane, or the young of a crane, so did I make a mournful cry.' *Sus agur* is pullus gruis, there is no *or* in the Hebrew. *Sus*, in Hebrew, is probably put here for *pullus*, as it signifies *equus*, and has the same signification as 'pullus' in Latin, which is the young of every thing, of an eagle, a raven, a swallow, a dove, a goose, bees, a mare, a wild ass. The foal of a mare is 'pullus,' and *sus*, in Hebrew, is 'pullus.' The twittering of a swallow is not mournful; but the cry of a crane is melancholy in the extreme. Hezekiah adds, 'I mourned as a dove.'

14. *Undertake for me.*]—That is, 'Be thou my surety.' The word 'undertaking' is still used in this legal sense.

15. *He hath spoken unto me.*]—Rather, ‘He promised.’

15. *I shall go, &c.*]—It should be, ‘After this bitterness of my soul, I shall now go softly’ (that is, live happily) ‘all my years.’

16. *By these things men live, &c.*]—‘By troubles like these do men live; do men acquire the true life and light of the soul.’—See note on Prov. xv. 10.—*Bp. Stock.*

21, 22. These two verses seem to have been added by Isaiah, as an after-explanation of the preceding story. Considered as necessary to complete the narrative, they were inserted in their natural place by the historian of the Kings, who copied from the prophet.—*Id.*

CHAP. XL. The course of prophecies, which follow from hence to the end of the book, and which, taken together, constitute the most elegant part of the sacred writings of the Old Testament, interspersed also with many passages of the highest sublimity, was probably delivered in the latter part of the reign of Hezekiah. The prophet, in the foregoing chapter, had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favor. But the views of the prophet are not confined to this event: as the restoration of the royal family, and of the tribe of Judah, which would otherwise have soon become distinguished, and have been irrecoverably lost, was necessary, in the design and order of Providence, for the fulfilling of God’s promises of establishing a more glorious and an everlasting kingdom under the Messiah, to be born of the tribe of Judah, and of the family of David. The prophet connects these two events together, and scarcely ever treats of the former without throwing in some intimation of the latter; he is sometimes so fully possessed with the glories of the future, more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question.—*Bp. Lowth.*

1. *Comfort ye, &c.*]—The Jewish nation having suffered the punishments which their crimes deserved, the Almighty is here introduced as addressing himself to his prophets and ministers, and directing them to pronounce the consolations of futurity on his afflicted people. In this sublime chapter, the approach of the Messiah’s kingdom is clearly announced, and it is so understood by the Jews themselves, and by all commentators.

But what is of much higher authority with the Christian reader, it is expressly recognised as such by the writers in the New Testament. See the parallel texts. Agreeably to the exhortation with which this chapter opens, the coming of the Messiah is called by St. Luke, chap. ii. 25, 'The consolation of Israel.'

2. *Her warfare.*—All the trials, hardships, and sufferings of humanity, are in Scripture language comprehended under the general term, 'warfare.'

2. *Her iniquity is pardoned.*—Rather, 'Has been expiated.'

2. *For she hath received of the Lord's hand double for all her sins.*—Bp. Lowth reads, 'That she shall receive at the hand of Jehovah blessings double to the punishment of all her sins;' and observes, it does not seem reconcileable to our notions of the divine justice, which always punishes less than our iniquities deserve, to suppose that God had punished the sins of the Jews in double proportion: and it is more agreeable to the tenor of this consolatory message, to understand it as a promise of ample recompense for the effects of past displeasure, on the reconciliation of God to his returning people. To express this sense of the passage, which the words of the original will very well bear, it was necessary to add a word or two in the version, to supply the elliptical expression of the Hebrew.

3. *In the wilderness.*—The prophet calls the way by which the Jews were to return from captivity, by the name of 'the wilderness;' alluding to their passage through the desert, in their way from Egypt to Canaan.—*W. Lowth.*

3. *Prepare ye the way of the Lord, &c.*—This expression alludes to the custom of princes, who, when they were going on an expedition, sent harbingers before them, to make the roads easy and commodious for their passage. And it must be added, that the very words exactly describe the office of John the Baptist, who prepared the way of the great Redeemer of mankind, by preaching in the wilderness. The Romans called these officers 'stratores,' that is, levellers. Diodorus's account of Semiramis's marches into Media and Persia, will give a clear notion of the preparation of the way for a royal expedition. 'In her march to Ecbatane, she came to the Zarcean mountain, which extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a long, circuitous route. Being therefore desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be levelled, and the hollows to be filled up; and, at a great expense, made a shorter and more expeditious road, which to this day is called from her,

‘The road of Semiramis.’ Afterward, she went into Persia, and all the other countries of Asia subject to her dominion; and wherever she went, she ordered the mountains and precipices to be lowered, raised causeys in the plain country, and, at a great expense, made the ways passable.—*Diod. Sic. lib. ii.* See note on ch. lxii. 10.

5. *And all flesh shall see it together.*—Bp. Lowth supplies the ellipsis, and instead of *it*, reads, ‘And all flesh shall see together the salvation of our God.’ This addition is made on the authority of the Septuagint, on the parallel place, chap. lii. 10; and on Luke iii. 6.

6. *And he said.*—The construction evidently requires, that we should read, with Bp. Lowth, ‘And I said.’ So, also, the Septuagint, and Arabic versions.

7. *The spirit of the Lord.*—This, as Bp. Lowth justly observes, is a Hebraism, meaning no more than ‘a strong wind,’ which, in the east, often destroys every green vegetable. See Ps. ciii. 16, and *Buxtorf*, *Thes. Gram. lib. ii. chap. iii. p. 361.* Two MSS. omit the word יהוה, ‘Jehovah,’ or ‘the Lord.’

9. *O Zion, that bringest good tidings, &c.*—Bp. Lowth reads, ‘Get thee up on a high mountain, O daughter, that bringest glad tidings to Sion.’ It was usual for those who published any proclamation, to get up on the house-tops, or to ascend some eminence, that they might be heard at a greater distance. See the marginal reading.

10. *His reward is with him, and his work before him.*—‘His reward is with him, and the recompense of his work is before him.’ That is, the reward and the recompense which he bestows, and which he will pay his faithful servants: this he has ready at hand, and holds it out before him, to encourage those who trust in him, and wait for him. ‘Work’ is here understood for ‘payment of work,’ as *Levit. xix. 13.*—*Rosenmüller.* See also the marginal reading.

10. *Before him.*—The eastern purse is carried in front, fastened to the girdle.

11. *He shall carry the lambs with his arm.*—A beautiful image, expressing, with the utmost propriety, as well as elegance, the tender attention of the shepherd to his flock. That the greatest care in driving the cattle with respect to their dams and their young was necessary, appears clearly from Jacob’s apology to his brother, Esau, *Gen. xxxiii. 13.* ‘The flocks and the herds giving suck to their young are with me; and if they should be overdriven, all the flock will die.’ This is set in a still stronger light by the following remark of Sir John Chardin: ‘Their flocks,’ says he, (speaking of those who now live in

the east after the patriarchal manner) 'feed down the places of their encampment so quick, by the great numbers which they have, that they are obliged to remove them too often. This is very destructive to their flocks, on account of their young ones, who have not strength enough to follow.'—*Harmer*.

The classical scholar will, on this occasion, recollect a well-known passage in Virgil's first eclogue:

'En ipse capellas,' &c.

15. *He taketh up the isles.*]—Rather, 'he beareth up the isles;' that is, he prevents them from sinking in the ocean.

16. *And Lebanon is not sufficient.*]—The image is beautiful and uncommon; it has been imitated by an apocryphal writer, who, however, comes far short of the original:

'For all sacrifice is too little for a sweet savor unto Thee;
And all the fat is not sufficient for thy burnt-offering.'

Judith xvi. 16.

19. *The workman melteth a graven image.*]—Rather, 'The workman overspreads the carved image.' See note on Hos. xi. 2.

28. *There is no searching of his understanding.*]—We may read, on the authority of the Septuagint, and a great many MSS. 'And that his understanding is unsearchable?'

31. *They shall mount up with wings as eagles.*]—Bp. Lowth reads, 'They shall put forth fresh feathers like the moulting eagle;' and adds the following note. 'It has been a common and popular opinion, that the eagle lives and retains his vigor to a great age; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers, and with them his youth. 'Thou shalt renew thy youth like the eagle,' says the Psalmist, ciii. 5. Philè, *De Animalibus*, treating of the eagle, and addressing himself to the Emperor, Michael Palæologus junior, raises his compliment on the same notion:

Τούτου, συ, βασιλευ, τον πολυν ζωοις βιον,
Αει νεουργων, και κρατηνων την φυσιν. *De Aquilis*, v. 34.

'Long mayest thou live, O king; still like the eagle
Renew thy youth, and still retain thy vigor.'

To this many fabulous and absurd circumstances are added by several ancient writers and commentators on Scripture.—See *Bochart*, *Hieroz.* lib. i. cap. 3; and compare Ps. ciii. 5.

'Whether the notion of the eagle's renewing his youth is in any degree well founded or not,' says Bp. Lowth, 'I need not

inquire; it is enough for a poet, either profane or sacred, to have the authority of popular opinion, for supporting an image, that is introduced for illustration, or ornament.'

CHAP. XLI. In this and the five following chapters, God is introduced as pleading his own cause against the false gods of the heathen; and challenging the idols to shew such instances of power and goodness in protecting their votaries, as might be alleged in his behalf, with respect to his care and providence over the Jews.—*W. Lowth.*

1. *Keep silence.*]—That is, 'Listen and admire in silence.' See note on Gen. iv. 7.

2. *The righteous man.*]—Some commentators think, that this refers to Abraham; but others, with greater probability, suppose it relates to Cyrus. Compare the following texts, chap. xlv. 1, 12, 13; xlv. 11. All authors agree in celebrating Cyrus for his strict observance of justice.

2. *Called him to his foot.*]—Bp. Lowth reads, 'Hath called him to attend his steps;' and Bp. Stock, 'The man whom justice met at every step;' but the present reading may very well stand: for the prophet may be supposed to represent Jehovah as seated on his throne, and calling Cyrus to his 'foot,' or rather, 'footstool,' and giving him orders, as his servant, to execute his pleasure.

5. *The isles saw it, and feared.*]—Remote countries were astonished at the sudden rise of the conqueror, Cyrus, and joined together in an alliance to check his growing greatness, just as several artificers, concerned in the trade of idol-making, assist one another in carrying on their common interest, and stir up the zeal of others in defence of image-worship. See Acts xix. 25. This passage may fitly be applied to the heathen powers combining together to support their idolatry, and to suppress the Christian religion.—*W. Lowth.*

7. *The carpenter.*]—Rather, 'the carver.'

9. *The ends of the earth.*]—Alluding, perhaps, both to the country from which Abraham came, and also to Egypt, from which they were delivered by Moses.

15. *Behold, I will make thee, &c.*]—Under the images of a threshing-wain, or corn-drag, and a fan, (see note on chap. xxviii. 28.) he represents the manner in which the Jews should crush and subdue their enemies. By 'the mountains and the hills,' are indicated kingdoms and empires of greater and less extent, or power.

17. *Faileth.*]—Rather, 'is motionless,' or 'fixed.' Parkhurst derives the Hebrew word נִשְׁתָּה, from שָׁה, 'to settle.'

19. *The shittah-tree.*—Dr. Shaw thinks that this was the acacia.

22. *Let them shew the former things, what they be.*—The things that shall first happen, let them tell us what they are, and we will consider them, and we shall know the event.—*Bp. Lowth.*

Rosenmüller understands by ‘the former things,’ those events which have long since been decreed.

25. *He shall come upon.*—Rather, ‘he shall trample on.’

27. *The first shall say to Zion.*—*Bp. Lowth* reads, ‘I first to Zion give the word—Behold, they are here!’ This verse, he observes, is somewhat obscure, by the transposition of the parts of the sentence, and the peculiar manner in which it is divided into two parallel lines. The verb at the end of the sentence belongs to both parts; and the phrase, ‘Behold, they are here!’ is parallel ‘to the messenger of glad tidings;’ and stands, like it, as the accusative case to the verb. The following paraphrase will explain the form and the sense of it: ‘I first, by my prophets, give notice of these events, saying: Behold, they are at hand! and I will give to Jerusalem a messenger of glad tidings.’—See, also, *Rosenmüller.*

CHAP. XLII. The prophet, having opened his subject with the preparation for the return from captivity at Babylon, proceeds in this chapter to the greater deliverance; and at once brings forth the Messiah into full view, without throwing any veil of allegory over the subject. ‘Behold, my servant, Messiah,’ says the Chaldee. St. Matthew has applied it directly to Christ; nor can it with any justice, or propriety, be applied to any other person, or character whatever.—*Bp. Lowth.* See, also, *Grotius.*

1. *He shall bring forth judgment.*—Four MSS. (two ancient) add the conjunction, and read *וּמִשְׁפָּט*, ‘and he shall bring forth judgment.’ See Matt. xii. 18.

The word *מִשְׁפָּט*, ‘judgment,’ like *צְדָקָה*, ‘righteousness,’ is taken in a great latitude of signification. It means rule, form, order, model, plan, rule of right, or of religion: an ordinance, institution; judicial process, cause, trial, sentence, condemnation, acquittal, deliverance, mercy, &c. It certainly means, in this place, the law to be published by the Messiah; or the institution of the gospel.—*Bp. Lowth.*

2. *He shall not cry, nor lift up, nor cause his voice to be heard in the street.*—He shall patiently endure the contradiction of sinners against himself, and shall not vindicate his own character against their calumnies in any clamorous manner.—*Fawkes.*

3. *A bruised reed shall he not break.*]—Can any image be more significant of a very infirm and enfeebled faith, than the reed that bends before every wind? which, beside its natural weakness, is made abundantly weaker by being bruised; and therefore ready to fall in pieces of itself? This admirably expresses the sweetness of our Saviour's temper.—*Id.*

3. *Smoking flax shall he not quench.*]—Where the least spark of grace appears, he will not quench it; but take the utmost care to keep it alive and improve it. See note on Matt. xii. 20.

11. *The wilderness.*]—‘The wilderness,’ is Arabia Deserta; ‘the inhabitants of the rock,’ are Arabia Petraea; ‘the mountains,’ are Paran, Horeb, Sinai, in the same country; to which also belonged Kedar, or ‘the villages,’ that were occupied by a clan of Arabians, who lived for the most part in tents.—See *Bp. Lowth.*

13. *Jealousy.*]—The Hebrew word, קנאה, should have been rendered ‘zeal.’

13. *Roar.*]—Rather, ‘he shall shout.’

14. *I will destroy and devour at once.*]—The allusion is to a woman in labor, who after having held her breath for a long time, at last, overcome with pain, cries out and emits it with great violence. The sense is, says Rosenmüller, ‘Having suppressed my anger sufficiently long, I will now at length, taking vengeance on my enemies, let loose my wrath, and freely breathe.’ *Bp. Stock's* translation is almost ludicrous;—‘I will blow and puff at once.’ *Bp. Lowth* renders it, ‘Breathing short, and drawing in my breath with violence;’ but he adds no comment, nor explanation. See *Horace*, Sat. lib. i. 1, 20, where the anger of Jupiter is expressed by a violent inflation of his cheeks.

19. ‘Who is blind, but my servant;

And deaf, as he to whom I have sent my messengers?

Who is blind, as he who is perfectly instructed;

And deaf, as the servant of Jehovah?’ *Bp. Lowth.*

These expressions seem to apply to certain prophets and priests, who, from being inattentive to the promises and threatenings of God, were unworthy of their holy vocation. See chap. xliii. 27.

20. By a slight correction, adopted from *Abp. Secker*, *Bp. Lowth* reads:

‘Thou hast seen indeed, yet thou dost not regard;

Thine ears are open, yet thou wilt not hear.’

But no alteration is necessary; for the change of persons in He-

brew poetry is so frequent and arbitrary, that it was probably considered a beauty; or, at least, a very allowable licence. See ver. 24, 25.

CHAP. XLIII. VER. 1. *By thy name.*]—Abp. Secker thinks, from ver. 7, that we should read, ‘By my name.’ There is, however, no necessity for change. For God to call Israel by his name, as Rosenmüller justly observes, is a mark of his familiarity and love.

2. *The waters—the rivers—the fire.*]—Under these symbols, are indicated the severest trials and afflictions, that can befall any nation. The expression of Horace, ‘Incedere per ignes,’ for exposure to imminent danger, will occur to every classical scholar.

3. *I gave Egypt for thy ransom.*]—Namely, to Cyrus, as a reward for releasing the Jews. Abp. Secker seems to have adopted this opinion first, and he is followed by Rosenmüller, Bp. Stock, and others.

7. *For I have created him for my glory, &c.*]—Bp. Lowth, on the authority of ten MSS. omits the *vau*, and reads, ‘Whom for my glory I have created, whom I have formed, yea, whom I have made.’

9. *Former things.*]—See note on chap. xli. 22.

13. *Who shall let it?*]—‘Who shall undo what I have done?’

14. *And the Chaldeans.*]—Rather, ‘Namely, the Chaldeans. The *vau* here is a particle of specification.

14. *The Chaldeans, whose cry is in the ships.*]—‘For your sake I have humbled Babylon, whose shout of exultation is in their ships.’ This is a prophecy of what happened to the Babylonians in the destruction of the navigation of the Euphrates to the Persian gulph, planned by Semiramis, and perfected in a great measure during her reign; but destroyed by Cyrus, who diverted the river from its course, and inundated the neighbouring country. The Persians, also, in after-times, made cataracts, that obstructed the navigation both of the Tigris and the Euphrates, by damming the channel and making waterfalls. Alexander intended to have restored these rivers to their state in Semiramis’s time, and actually proceeded up as far as Seleucia, on the Tigris; but death interrupted him in his vast projects. He destroyed the cataracts of the Persians, *μαλιστα τοὺς ἐπὶ τὴν Ὀπίην —καὶ τὴν νυν Σελευκειαν*. ‘Chiefly those at Opis—and the Seleucia of this day.’—*Strabo*, p. 739, 740, edit. Paris, *Weston*. See, also, *Bp. Lowth*.

Instead of ‘whose cry,’ we should read, ‘whose boast is in their ships.’

20. *The beast of the field shall honor me.*]—The image is

highly poetical. God will give such an abundant, miraculous supply of water to his people traversing the dry desert in their return to their country, that even the wild beasts, the serpents, the ostriches, and other animals, which haunt those adust regions, shall be sensible of the blessing, and shall break forth into thanksgiving and praises to him, for the unusual refreshment, which they receive from his watering the sandy wastes of Arabia Deserta so plentifully, for the benefit of his people in passing through them.—*Bp. Lowth.*

20. *The dragons and the owls.*]—Under these images, it is probable, the holy prophet represents fierce and barbarous nations; such as had little, or no intercourse, with other civilised people.

24. *Thou hast bought me no sweet cane.*]—That is, says Grotius, ‘for the purpose of incense.’ See note on Jer. vi. 20.

24. *Thou hast made me to serve.*]—Rather, ‘Thou hast burdened me.’

27. *Thy first father.*]—Rosenmüller is decidedly of opinion, that the high-priest, Urijah, is here meant, who was advanced to that dignity, in the time of Ahaz, when the Jewish people, for many years, in a manner which they had never before done under other kings, forsook the worship of the true God. Compare 2 Kings xvi. 10; Judg. xvii. 10, xviii. 19. The common priests are here called ‘teachers.’

28. *I have profaned.*]—I have caused that thy priests shall live without being distinguished from the common people. During their captivity, they had no temple, they performed no sacrifices, and wore not the pontifical dress.

CHAP. XLIV. VER. 2. *Jesurun.*]—This means ‘a true believer;’ or one that has been ‘set in the right way’ with respect to religion. It is given to the Jewish people four several times in the Hebrew Scriptures.—*Parkhurst.*

4. *As among the grass.*]—The text would be better without the *as*, which our translators have supplied. The Hebrew is, ‘They shall spring up as willows among the grass by the water-courses.’ No tree grows so fast as a willow.

5. *Shall call himself.*]—Rather, ‘shall be called.’ Symmachus renders it thus, in the passive, κληθήσεται.

5. *Another shall subscribe with his hand unto the Lord.*]—Rather, another shall mark his hand ‘to Jehovah.’ This is an allusion to the marks, which were made by punctures rendered indelible by fire, or by staining upon the hand, or some other part of the body, signifying the state, or character of the person, and to whom he belonged. The slave was marked with the name of his master; the soldier with that of his commander; the

idolater, with the name, or ensign of his god. The Christians seem to have imitated this practice, by what Procopius says on this place of Isaiah: 'Because many marked their wrists, or their arms, with the sign of the cross, or with the name of Christ.' See Rev. xx. 4. *Spencer*, De Leg. Heb. lib. ii. cap. 20; and *Grotius*, in loco. So, also, St. Paul, Gal. vi. 17.

10. It would be better to connect the last clause of the preceding verse with the beginning of this, and read, with Bp. Lowth, 'That every one may be ashamed of having formed a god, and cast a graven image which profiteth not.' The Septuagint and one MS. countenance this reading.

11. *The workmen, they are of men.*—The sense of the holy prophet here seems to be in the inference; 'If the persons who make these idols are but men, how very much beneath Gods must be those images which are the work of their hands!' See note on Hosea x. 2.

12. *The smith, &c.*—This passage of Isaiah, ver. 12—20, far exceeds any thing that ever was written on the subject of idolatry, in force of argument, energy of expression, and elegance of composition. Two of the Apocryphal writers have attempted to imitate the prophet, but without much success. See Wisd. xiii. 11—19; xv. 7, &c.; and Baruch, ch. vi. Even Horace, though a heathen poet, has, in his ludicrous manner, exposed the objects of idolatrous worship to ridicule and contempt.

Olim truncus eram ficulnus, inutile lignum,
Cum faber, incertus scamnum faceretne Priapum,
Maluit esse Deum: deus inde ego, furum aviumque
Maxima formido. Lib. i. Sat. viii.

'In days of yore, our godship stood,
A very worthless log of wood:
The joiner doubting, or to shape us
Into a stool or a Priapus,
At length resolv'd, for reasons wise,
Into a God to bid me rise;
And now to birds and thieves I stand
A terror great.'—*Francis*.

14. *Which he strengtheneth.*—Rather, 'which he seasoneth.'

18. *Shut their eyes.*—One of the solemnities at a Jewish wedding at Aleppo is, 'fastening the eye-lids together with gum.' The bridegroom is the person who opens the bride's eyes at the appointed time. (*Russell's Nat. Hist. of Aleppo*, p. 132.) To this however, there does not appear to be any reference

in the Scriptures; but the same custom was used also as a punishment in the East. Sir T. Roe's chaplain, in an account of his voyage to the East Indies, mentions a son of the great mogul, whom he had seen, and who had been cast into prison by his father, where 'his eyes were sealed up' (by something put before them, which might not be taken off) for the space of three years; after which time the seal was taken away, that he might with freedom enjoy the light, though not his liberty. Such are probably the circumstances alluded to in this passage, as also in chap. vi. 10; and in this view how beautiful do these words appear! The quality of the persons thus treated, the tenderness expressed in these sorts of punishment, the temporary nature of them, and the after-design of making them partakers of the highest honors, all which circumstances appear in these quotations, serve to throw a softness over this dispensation of Providence towards those who deserved great severity.—See *Harmer*, vol. iii. p. 507.

20. *He feedeth on ashes.*]—Bp. Stock considers the Hebrew in apposition to the last clause of the preceding verse, and reads, 'Shall I fall down to the stock of a tree, to the comrade of ashes?' meaning, to that whose other half had been consumed in the fire. The Vulgate and Chaldee favor this interpretation. That the Hebrew word עֵץ is often used in the sense of 'an associate, a friend,' or 'companion,' see *Taylor's Heb. Concordance*, No. 68—116.

27. *That saith to the deep, Be dry.*]—Cyrus took Babylon by draining the bed of the Euphrates, and leading his army into the city by night through the channel of the river. This remarkable circumstance, in which the event so exactly corresponded with the prophecy, was also noticed by Jeremiah:

'A drought shall be upon her waters, and they shall be dried up:

I will lay her sea dry;

And I will scorch up her spring.' Jer. l. 38; li. 36.

It is proper here to give some account of the means by which the stratagem of Cyrus was effected.

The Euphrates, in the middle of summer, from the melting of the snows on the mountains of Armenia, like the Nile, overflows the country. In order to diminish the inundation, and to carry off the waters, two canals were made by Nebuchadnezzar a hundred miles above the city; the first on the eastern side, called Naharmalca, or the royal river, by which the Euphrates was let into the Tigris; the other, on the western side, called Pal-lacopas, or Naharagam, (נַהַר אֲגַם, i. e. 'the river of the pool,') by

which the redundant waters were carried into a vast lake, forty miles square, contrived not only to lessen the inundation, but for a reservoir, with sluices, to water the barren country on the Arabian side. Cyrus, by turning the whole river into the lake by the Pallacopas, laid the channel, where it ran through the city, almost dry; so that his army entered it, both above and below, by the bed of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the sluices and dams were destroyed; and being never repaired afterward, the waters spread over the whole country below, and reduced it to a morass, in which the river is lost. ‘*Ingens modò et navigabilis, inde tenuis rivus, despectus emoritur; et nusquam manifesto exitu effluit, ut alii omnes, sed deficit.*’ *Mela*, iii. 8; *Herod.* i. 185, 190; *Xenophon*, *Cyrop.* vii.; *Arrian* vii.

28. *That saith of Cyrus, He is my shepherd, &c.]*—‘I will make him my instrument in gathering my people together, and leading them home, as a shepherd does his flock.’ Kings and princes are often styled ‘shepherds’ in Scripture. See *Jerem.* vi. 3; xlix. 19; l. 6; *Zech.* xi. 8, 16. So, in Homer, Agamemnon is often called Ποιμην λαων; ‘the shepherd of the people.’

This is one of the most remarkable prophecies of Scripture, where Cyrus is ‘called by his name,’ as the prophet expresses it, chap. xlv. 4, above an hundred years before he was born. In like manner, Josiah was the subject of distinct prophecy, and that by name, above ‘three hundred and twenty years’ before his birth. See 1 *Kings* xiii. 2.

CHAP. XLV. VER. 1. *To subdue nations before him.]*—*Xenophon* gives the following list of the nations conquered by Cyrus. The Syrians, Assyrians, Arabians, Cappadocians, both the Phrygians, the Lydians, Carians, Phœnicians, and Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Sacæ, Paphlagonians, and Mariandyni.—*Cyrop.* lib. i. p. 4, edit. *Hutchinson*, 4to.

All these kingdoms he acknowledges, in his decree for the restoration of the Jews, to have been given to him by Jehovah, the God of heaven. *Ezra* i. 2.

1. *I will loose the loins of kings.]*—That is, ‘I will render them unfit for action; incapable of attacking others, or defending themselves.’ See note on *Exod.* xii. 11.

1. *To open before him the two-leaved gates.]*—The gates of Babylon within the city, leading from the streets to the river, were providentially left open, when Cyrus’s forces entered the city in the night through the channel of the river, during the general disorder occasioned by the great feast, which was then

celebrated: otherwise, says Herodotus, i. 191, the Persians would have been shut up in the bed of the river, and taken as in a net, and all destroyed. The gates of the palace, also, were opened imprudently by the king's orders, to inquire what was the cause of the tumult without; when the two parties under Gobrias and Gadatas rushed in, got possession of the palace, and slew the king.—*Xenoph. Cyrop. vii. p. 528.*

2. *The gates of brass.*—Abydenus, according to Eusebius (*Præp. Evang. ix. 41,*) says, that the wall of Babylon had brazen gates. And Herodotus, i. 179, more particularly mentions that, 'In the wall all round there are a hundred gates entirely of brass; and so in like manner are the sides and the lintels.' The gates likewise within the city, opening to the river from the several streets, were of brass: as were those also of the temple of Belus.—*Ib. i. 180, 181.*

2. *And make the crooked places straight.*—Bp. Lowth, following the authority of the Septuagint and two MSS. reads, 'And make the mountains level.'

3. *The treasures of darkness, &c.*—The Tartars receive annually considerable sums, in ducats of gold, Dutch, or Venetian; but the use they make of them annihilates every idea of wealth. Avarice seizes and engulfs these treasures, while the plains in which they are buried afford not the least indication, or guide to future researches. The numerous Noguais, who have died without telling their secret, have already occasioned the loss of vast sums. Hence, it may be presumed, these people are persuaded, that, were they forced to abandon their country, they might leave their money, without losing their property.—*Baron Du Tott, vol. i. p. 68, part iii.*

Many persons make a kind of business of going about pretending to discover hidden treasures; and the practice is not entirely discontinued in Ireland at present. Norden says, p. 58, I shall add one rule, which you ought to follow, even at Alexandria, and which must be exactly observed throughout all Egypt: it is, never to dig at the foot of any piece of antiquity. The consequences would be too dangerous. A consul of France attempted to dig near the obelisk of Cleopatra, at Alexandria, in order to have the just dimensions of it. He had taken care to ask permission for doing it; notwithstanding this, in proportion as he caused it to be dug in the day, they filled up at night the hole which had been made. This obstinate opposition arises from a general persuasion, that all the antique monuments contain some hidden treasures. If you rake into any place secretly, they consider you as robbers. They maintain, that you have seized the treasures, which they supposed to be in that

place; and, in order to have the better hold on those who have raked the ground, they make this pretended treasure amount to an excessive price. They have joined to this another notion, that all these treasures are enchanted; and, in proportion as they are approached, they think that they sink deeper and deeper in the ground.

8. *Drop aown, ye heavens.*]—Rather, ‘Drop down dew,’ &c. The prophet seems to speak this in the name of God; as if he had said, ‘Though, when ye look to the heavens and earth for succor, ye see nothing now but signs of God’s wrath, yet I will cause them to give certain tokens of your deliverance, and of the performance of my promise; which is meant by ‘righteousness.’

‘Ye heav’ns, from high the dewy nectar pour,
And in soft silence shed the kindly show’r!’—*Pope*.

9. *Let the potsherd, &c.*]—Rather, ‘Let the potsherd strive with the moulders of clay.’

11. *Ask me of things, &c.*]—This would be better in the interrogative form, ‘Do you ask me concerning my children, and do you give me directions concerning the work of my hands?’

12. *All their host have I commanded.*]—That is, I have established laws for the heavenly bodies, by which their motions are regulated, and from which they never vary.

13. *I have raised him up.*]—That is, Cyrus.

14. *The Sabeans, men of stature.*]—That the Sabeans were of a more majestic appearance than common, is particularly remarked by Agatharchides, an ancient Greek historian, quoted by Bochart.—*Phaleg*. lib. ii. cap. 26.

15. *That hidest thyself.*]—That is, ‘That hidest thy counsels.’ The Septuagint reads, ‘For thou art God, and we know thee not.’

19. *I have not spoken in secret, &c.*]—This is an allusion to the supposed oracles of false gods, which were generally uttered from dark, subterraneous places. Such was the cavern of Trophonius, and of the sybil in Virgil, *Æn*. vi. 10. The responses of the celebrated oracle of Delphos, also, were uttered from a chasm in the earth.—See *Bp. Lowth*, and *Rosenmüller*.

20. *Ye that are escaped of the nations.*]—Ye that have fled from the corruptions of idolatry, and taken refuge in the bosom of the true church.

23. *Unto me every knee shall bow, &c.*]—The words of this solemn prediction, though uttered by Jehovah, are by the inspired apostle applied to Christ, *Rom*. xiv. 10, 11, and afford

a striking proof of his Divinity and identity with God the Father.

CHAP. XLVI. VER. 1. *Bel boweth down, Nebo stoopeth.*]—These were two principal idols of the Babylonians. Bel is the same as Baal. Some translations read, ‘Nebo is fallen, or broken down.’ The images of these deities were carried in triumph by the Persians as part of their spoil. The same was common for conquerors to do in token of a complete victory.—See *Selden, De Diis Syris, cum Additamentis Beyerii*, cap. i. and xii.

Bel is said to have fallen, because he could not save Babylon, where his temple was built by Nebuchodonosor, and of which Herodotus speaks in his first book, and which Berosus mentions, as quoted by Grotius, in his third book, on the truth of the Christian religion. Nebo, or rather Nabo, the Babylonish idol, occurs only here in Scripture, except in forming the names of different kings: Nabo-nassar, Nabo-polassar, Nebuchodonosor, Nabo-nidas, and others, owing to the priestly and the kingly character being united in the same person.

1. *They are a burden to the weary beast.*]—‘The images of Bel and Nebo are a burden for the beasts; they overload them.’ It is recorded, among the good sayings of the Romans, that the bulls and calves wished Cæsar never to return.—*Weston*, after *Grotius*.

3. *Which are carried from the womb.*]—Rather, ‘That have been upheld by me from the birth.’ The prophet very ingeniously, and with great force, contrasts the power of God, and his tender goodness effectually exerted towards his people, with the inability of the false gods of the heathen. He, like an indulgent father, had carried his people in his arms, ‘as a man carrieth his son,’ Deut. i. 31. He had protected them, and delivered them from their distresses; whereas, the idols of the heathen are forced to be carried about themselves, and removed from place to place, with great labor and fatigue, by their worshippers; nor can they answer, or deliver their votaries, when they cry unto them. Moses, expostulating with God on the weight of the charge that was laid upon him, as leader of his people, expresses that charge under the same image of a parent’s carrying his children, in very strong terms: ‘Have I conceived all this people? have I begotten them? that thou shouldest say unto me, Carry them in thy bosom, as a nursing-father beareth the sucking child, unto the land which thou swarest unto their fathers.’ Numb. xi. 12.—*Bp. Lowth*.

11. *Calling a ravenous bird from the east.*]—It should have been rendered, ‘the eagle,’ a very proper emblem of Cyrus, says

Bp. Lowth, particularly as his ensign was ΑΕΤΟΣ χρυσεός, 'a golden eagle,' the very word, עֵי, which the prophet here uses, expressed as nearly as may be in Hebrew letters. Compare Ezek. xvii. 3, where Nebuchadnezzar is represented under the image of 'a great eagle, with great wings.' It is strange that Grotius should indulge the puerile conceit, that the prophet alludes here to Cyrus's aquiline nose, which Plutarch says he had.

13. *I will place salvation in Zion for Israel my glory.*—Or, 'I will give in Zion salvation to Israel; I will give my glory.'

CHAP. XLVII. VER. 1. *O daughter of the Chaldeans.*—Babylon is called 'the daughter of the Chaldeans,' because it was built, or certainly very much enlarged and enriched, by them. The appellation of 'virgin daughter,' indicates that the city had never been conquered. See note on 2 Kings xix. 21.

2. *Grind meal.*—The grinding of corn into meal was the work of slaves; and, being very laborious, it was often inflicted on them as a severe punishment. *Terent. Phor.* ii. 1, 19; *Heaut.* iii. 2, 19. In the east, it was the employment of female slaves. See *Exod.* xi. 5; *Matt.* xxiv. 41; *Hom. Odyss.* xx. 105—108. And it is the same to this day: 'Women alone are employed to grind their corn,' says Dr. Shaw. Female slaves are generally employed in the east at these hand-mills. 'It is extremely laborious,' Sir John Chardin observes, 'and esteemed the lowest employment in the house.'—Bp. Lowth.

3. *I will not meet thee as a man.*—By this negative form of expression, the prophet indicates, that Babylon would be punished, not as men have power to punish, but with the sovereign authority of God. Bp. Lowth reads differently, 'Neither will I suffer man to intercede with me.'

6. *The ancient.*—Rather, 'the aged.'

8. *That sayest in thine heart, I am, and none else beside me.*—Words full of insolence and blasphemy, by which she arrogated to herself, that self-sufficiency and sovereign independence, which belong to none but God. See chap. xlv. 5.

8. *I shall not sit as a widow, neither shall I know the loss of children.*—Cities are commonly described as mothers of their inhabitants, and their kings and princes as their husbands. When they are bereaved of these, they are said to be 'widows and childless.' See chap. iii. 26; xlix. 21. As Babylon, in the pride of her heart, thought herself exempt from the calamities of fortune; so mystical Babylon is described as guilty of the same pride and carnal security, *Rev.* xviii. 7. The arrogant

pretences of the Roman church to infallibility, indefectibility, and supremacy, too nearly resemble the description of Babylon in this and the preceding verse.—*W. Lowth.*

9. *In their perfection.*—This means, ‘in the fullest degree.’

13. *The monthly prognosticators, &c.*—They that prognosticate, at every new moon, what events shall happen.

14. *There shall not be a coal to warm at.*—This seems to be a proverbial expression, indicating extreme poverty and distress.—See *Rosenmüller.*

15. *Thus shall they be unto thee with whom thou hast laboured, &c.*—This passage may be better rendered, ‘Thus shall thy merchants deal with thee, with whom thou hast labored, even from thy youth.’—*W. Lowth.*

15. *They shall wander every one to his quarter.*—Rather, ‘Every one shall turn aside to his own business, or profit.’

CHAP. XLVIII. VER. 1. *The waters of Judah.*—An allusion to the ancient opinion, that water was the elementary substance, from which all things were created. Compare Deut. xxxiii. 28; Numb. xxiv. 6, 7; and see note on Prov. xv. 10. Abp. Secker conjectures, that we should read *יַמִּים*, ‘from the bowels,’ instead of *מִמֶּנּוּ*, ‘out of the waters;’ but no alteration is necessary. ‘Waters,’ by a very obvious analogy, may mean ‘offspring, posterity, children.’

6. *Thou hast heard, see all this.*—The translation in Cranmer’s Bible is more intelligible; ‘Thou heardest it before; and, behold, it is come to pass.’ Or, ‘Thou hast heard it, now see it all.’

10. *But not with silver; I have tried, &c.*—We may alter the pointing, and read, ‘But I have not tried thee as silver, in the furnace of affliction.’ It requires an excessive heat to purify this metal.

13. *My right hand hath spanned the heavens.*—Rather, ‘my right hand hath expanded the heavens.’ See the marginal reading, and *Parkhurst* on the word *שָׁפַח*. The hand is often used in Scripture, by an elegant metonymy, for ‘power.’

13. *When I call unto them, they stand up together.*—As servants, ready to execute my commands. See chap. xl. 26.—*W. Lowth.*

14. *The Lord hath loved him, &c.*—Rather, ‘he whom the Lord hath loved, will do his pleasure,’ &c. meaning Cyrus.

16. *From the time that it was, there am I.*—This means, ‘From the time that this expedition of Cyrus began first to exist.’ And now the Lord God and his Spirit hath sent me and his Spirit: i. e. ‘And now, when the event is hastening to its completion, behold, I am present, sent by Jehovah, with the Spirit of the Father, to your succor and assistance.’ That ‘now,’

refers to the immediate time of their deliverance, appears from the 20th verse; and it has been often observed, that the prophets speak of future events, as if present. See Haggai ii. 4, 5; and *Vitringa*.—*Dr. Dodd*.

18. *Then had thy peace been as a river, &c.*—Under the image of a river, which still continues to flow, may be represented permanence of enjoyment, as well as abundance; and ‘the waves of the sea’ may be considered as an emblem of copiousness even to excess. Clemens Alexandrinus has *πελαγος αγαθων*; ‘a sea of blessings.’ *Adm. ad Gentes*, p. 69. And Shakspeare has ‘a sea of troubles.’

21. *And they thirsted not, &c.*—All that the prophet designed in this place, and which he has executed in the most elegant manner, was an amplification and illustration of the gracious care and protection of God, vouchsafed to his people, in their return from Babylon, by an allusion to the miraculous Exodus from Egypt.—See *De Sacra Poesi Heb. Præl.* ix.

CHAP. XLIX. VER. 1. *The Lord hath called me from the womb.*—Some persons have been designed by God for certain offices, as Jeremiah was, from their very birth. See Jer. i. 5. So, also, St. Paul, Gal. i. 15; John the Baptist, Luke i. 15; and Isaiah, if we understand these words as any way relating to himself; but it is eminently true of Christ, whom God in a peculiar manner sanctified, or set apart, for the offices of king, priest, and prophet, and sent into the world to execute the same. See John x. 36; Luke i. 35.—*W. Lowth*.

3. *Israel.*—This name means, ‘the Prevailer with God;’ an event, says Bp. Stock, shadowed out in Jacob, and fulfilled in Jesus Christ. Compare Gen. xxxii. 28.

5, 6. *Though Israel be not gathered, yet shall I be glorious, &c.*—Though Christ’s ministry should be unsuccessful in gathering the Jews into the church; yet the preaching of his apostles shall meet with better success among the Gentiles, and enlighten those who dwell in the remotest parts of the earth.—*W. Lowth*.

8. *To establish the earth, &c.*—Rather, ‘To restore the land; to give possession of the desolate heritages.’—*Bp. Lowth*.

11. *A way.*—That is, ‘easily passable.’ The meaning is, that the mountains should be levelled, or made lower, and that the public roads, which are often worn and sunk, should be raised up.

12. *From the land of Sinim.*—That is, from China, it is supposed; in which country a great number of Jews still reside, if we may credit the curious account given of them by Brotier, in his supplement to Tacitus, Hist. lib. v. Others think that Pelusium in Egypt is meant, called ‘Sin,’ Ezek. xxx. 15.

16. *Upon the palms of my hands.*]—This is certainly an allusion to a practice, common among the Jews at that time, of making marks on their hands, or arms, by punctures on the skin, forming some sort of sign, or representation of the city, or temple, to shew their affection and zeal for it. They had a method of making such punctures indelible by fire, and by staining. See note on chap. xlv. 5.

It is well known, says Maundrell, that the pilgrims at the holy Sepulchre get themselves marked in this manner with what they call the ensigns of Jerusalem. He tells us, also, p. 75, how it is performed; and this art is practised by travelling Jews all over the world at present.—*Bp. Lowth*. See, also, *Rosenmüller*.

17. *Bp. Lowth* reads, ‘They that destroyed thee shall soon become thy builders, and they that laid thee waste shall become thine offspring.’

18. *As a bride doeth.*]—*Bp. Lowth* supplies a word, on the authority of the Septuagint, and reads, ‘As a bride her jewels.’ This correction is rendered extremely probable by a similar expression, chap. lxi. 10.

22. *Thy daughters shall be carried on their shoulders.*]—*Dandini*, in his voyage to mount Libanus, says, that ‘being on horseback, they carry their young children on their shoulders with great dexterity. The children hold by the head of him who carries them, whether he be on horseback, or on foot.’

Women of a high caste in the east carry their pitchers of water, like Rebekah, on their shoulder, instead of on their head. See *Forbes’s Orient. Mem.* vol. ii.

23. *Kings shall be thy nursing fathers, and their queens thy nursing mothers.*]—This was accomplished in the persons of Cyrus, Darius, Artaxerxes, Alexander the Great, and his successors, particularly Demetrius. All these, as we learn from *Josephus*, conferred many privileges and immunities on the Jewish people, and were munificent benefactors to their temple. But the prediction applies more especially, and was more fully accomplished, in its application to the church of Christ, from the time of Constantine the Great to most of the numerous monarchies, that were formed after the dissolution of the Roman empire, constituting a perpetual patronage and protection to the present day.

23. *Their face toward the earth.*]—It is well known, that expressions of submission, homage, and reverence, always have been, and still are, carried to a great degree of extravagance in the eastern countries. When Joseph’s brethren were introduced to him, ‘they bowed down themselves before him with their

faces to the earth,' Gen. xlii. 26. The kings of Persia never admitted any one to their presence without exacting this act of adoration, for that was the proper term for it. The insolence of eastern monarchs to conquered princes, and the submission of the latter, are astonishing. Harmer gives the following instance of it from D'Herbelot: 'This prince threw himself one day on the ground, and kissed the prints that his victorious enemy's horse had made there; reciting some verses in Persian, which he had composed, to this effect:

'The mark that the foot of your horse has left upon the dust, serves me now for a crown.

'The ring, which I wear as the badge of my slavery, is become my richest ornament.

'While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favors me with its tenderest caresses, and its sweetest kisses.'

These expressions, therefore, of the prophet, are only general, poetical images, taken from the manners of the country, to denote great respect and reverence; such as frequently occur in the prophetical writings, and were intended only as amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter.—*Bp. Lowth.*

They pay their debts, in the east, with their slaves, and in many places with their children.—*Sir J. Chardin.*

23. *That wait for me.*]—Rather, 'that wait on me,' or 'trust in me.'

24. *The lawful captive.*]—The Hebrew means one, who is thoroughly and completely a captive.

CHAP. L. VER. 1. *Where is the bill of your mother's divorcement?*]—The covenant which God made with his people is commonly represented by a marriage-contract. In allusion to this notion, God demands of the captive, who despaired of his mercy, to produce the bill of divorce, which he had given to his mother; being himself ready to receive her whenever she would return from her idolatries.—*W. Lowth.*

2. *Their fish stinketh.*]—The Bodleian MS. omits the נ, in תבאש, and supplying a yod after ת, reads תיבש, 'is dried up.' So, also, the Septuagint.

4. *The Lord God hath given me the tongue of the learned.*]—The holy prophet here seems to contrast his own character and acquirements with those of Moses, who represented himself, Exod. iv. 10, as not 'eloquent, but slow of speech, and of a slow tongue.'—See *Rosenmüller.*

6. *I hid not my face from shame and spitting.*]—Another instance of the utmost hatred and contempt. 'Spitting in the face'

was ordered by the law of Moses, as an expression of detestation, carrying with it a lasting disgrace. Deut. xxv. 9. Among the Medes, it was highly offensive to spit in any one's presence, *Herod.* i. 99, and so likewise among the Persians.—*Xenophon.* Cyrop. lib. i. p. 18.

‘ They abhor me ; they flee far from me ;
They forbear not *to spit in my face.*’ Job xxx. 10.

See note on Deut. xxv. 9.

7. *I set my face like a flint.*]—A highly metaphorical expression, denoting a degree of firmness and constancy, that never flinched, and that was not to be daunted by sufferings, or death.

10. *Who is among you, &c.*]—By a slight alteration, Bp Lowth renders this verse,

‘ Who is there among you that feareth Jehovah ?
Let him hearken unto the voice of his servant :
That walketh in darkness, and hath no light ?
Let him trust in the name of Jehovah ;
And rest him on the support of his God.’

So, also, equivalently, the Septuagint, and Syriac versions.

11. *All ye that kindle a fire.*]—The fire of their own kindling, by the light of which they walk with satisfaction, is an image designed to express, in general, human devices, and mere worldly policy, exclusively of faith and trust in God ;—devices, which though they flatter for a while with pleasing expectations, and some appearance of success, shall, in the end, turn to the confusion of those who indulge them.—*Bp. Lowth.*

Or, more particularly, as Vitringa explains it, it may mean the designs of the turbulent and factious Jews in the times succeeding those of Christ ; who, in pursuit of their own desperate schemes, stirred up the war against the Romans, and kindled a fire, which consumed their city and nation.

CHAP. LI. VER. 3. *For the Lord shall comfort Zion.*]—Rather, ‘ Truly,’ or ‘ verily’ the Lord, &c. When the prophets have occasion to foretel the marvellous change to be effected in the moral world, under the evangelical dispensation, they frequently borrow their ideas from the history of that garden, in which innocence and felicity once dwelt together, and which they represent as again springing up and blooming in the wilderness : such joy and gladness, such thanksgiving and melody are described as taking place at the restitution of all things, as were at their first creation, when ‘ the morning stars sang together, and all the sons of God shouted for joy.’ Compare ch. xxxv. 1 ; xli. 19.—*Bp. Horne.*

The first completion of this prophecy was in the restoration of the Jews from the Babylonish captivity: but the promise ultimately and chiefly respects the Christian Church, which in this world sojourns as in a wilderness, like the Israelites, before they were permitted to enter into the promised land. See *Wogan*, and note on ch. lii. 13.

5. *My righteousness is near.*]—The word צדק, ‘righteousness,’ is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c. that it is not easy sometimes to give the precise meaning of it without much circumlocution. It means here, the faithful completion of God’s promise to deliver his people.—*Bp. Lowth.*

In the Greek writers, also, ‘righteousness’ was said to comprehend every other virtue. *Εν δε δικαιοσυνη συλλαβδην πασ' αρετην* ‘51. *Theognis*, Sent. l. 147.

9. *Awake, awake, put on strength, &c.*]—The prophet, by an elegant figure, addresses himself to God, desiring him to exert his power in behalf of his distressed people, as he had done in ancient times, when he delivered them from the slavery of the Egyptians. ‘Rahab’ sometimes stands for Egypt; and, under the image of ‘dragons,’ or ‘sea-monsters,’ the holy Scriptures designate tyrants, particularly those of Egypt.

14. *The captive exile hasteneth that he may be loosed, &c.*]—The Hebrew runs plainly thus: ‘The captive exile shall be quickly delivered; he shall not die in the pit, (or prison) neither shall his bread fail.’

17. *The cup of trembling.*]—That is, the nauseous draught, at which every one shudders and trembles, on knowing that he must swallow it. ‘The cup of blessing,’ and the ‘cup of affliction,’ were familiar images with the Jews, to express happiness and misery.

19. *These two things, &c.*]—That is, desolation by famine, and destruction by the sword, taking the terms alternately; of which form of construction, see other examples, in *De Sacra Poesi Heb. Præl.* xix, and *Prelim. Dissert.* p. xxx.

CHAP. LII. VER. 7. *How beautiful, &c.*]—The watchmen discover afar off, on the mountains, the messenger bringing the expected and much wished for news of the deliverance from the Babylonish captivity. They immediately spread the joyful tidings, ver. 8, and with a loud voice proclaim that Jehovah is returning to Sion, to resume his residence on his holy mountain, which for some time he seemed to have deserted. This is the literal sense of the place.

‘How beautiful on the mountains are the feet of the joyful

messenger,' is an expression highly poetical; for, how welcome is his arrival! and how agreeable are the tidings which he brings!

Nahum, who is generally supposed to have lived after Isaiah, has manifestly taken from him this very pleasing image; but the imitation does not equal the beauty of the original.

' Behold, upon the mountains, the feet of the joyful messenger,

Of him that announceth peace:

Celebrate, O Judah, thy festivals; perform thy vows:

For the wicked one shall pass through thee no more;

He is utterly cut off.' Nah. i. 15.

But it must at the same time be observed, that Isaiah's subject is infinitely more interesting, and more sublime, than that of Nahum. The latter denounces the destruction of the capital of the Assyrian empire, the most formidable enemy of Judah: the ideas of the former are in their full extent evangelical; and, accordingly, St. Paul has, with the utmost propriety, applied this passage to the preaching of the gospel, Rom. x. 15. The joyful tidings here to be proclaimed, 'Thy God, O Sion, reigneth,' are the same that John the Baptist, the messenger of Christ, and that Christ himself, published: 'The kingdom of heaven is at hand.'—*Bp. Lowth.*

8. *Thy watchmen, &c.*—*Bp. Lowth*, substituting קול for כל, reads, 'All thy watchmen lift up their voice, they shout together; for face to face shall they see, when Jehovah returneth to Zion.' *Bp. Stock* reads, 'The voice of thy watchmen! They lift up their voice together, they shout,' &c.

10. *The Lord hath made bare his holy arm.*—This is an allusion to the eastern hykes, which were without sleeves, and only wrapped round the arm: when exertion was necessary, therefore, this was thrown aside, and the arm was of course 'made bare.'

13. *Behold my servant, &c.*—The subject of Isaiah's prophecy, says *Bp. Lowth*, from the fortieth chapter inclusive, has hitherto been, in general, the deliverance of the people of God. This includes in it three distinct parts; which, however, have a close connection with one another: that is, the deliverance of the Jews from the captivity of Babylon; the deliverance of the Gentiles from their miserable state of ignorance and idolatry; and the deliverance of mankind from the captivity of sin and death. These three subjects are subordinate to one another; and the two latter are shadowed out under the image of the former. They are covered by it as by a veil, which,

however, is transparent, and suffers them to appear through it. Cyrus is expressly named as the immediate agent of God in effecting the first deliverance. A greater person is spoken of as the agent, who is to effect the two latter deliverances; called the servant, the elect of God, in whom his soul delighteth; Israel, in whom God will be glorified.

Now, these three subjects have a very near relation to one another; for, as the agent, who was to effect the two latter deliverances, that is, the Messiah, was to be born a Jew, with particular limitations of time, family, and other circumstances; the first deliverance was necessary in the order of Providence, and according to the determinate counsel of God, to the accomplishment of the two latter; and the second deliverance was necessary to the third, or rather, was involved in it, and made an essential part of it. This being the case, Isaiah has not treated the three subjects as quite distinct and separate, in a methodical and orderly manner, like a philosopher, or a logician, but has taken them in their connective view: he has handled them as a prophet and a poet; he has allegorised the former, and under the image of it, has shadowed out the two latter; he has thrown them all together, has mixed one with another, has passed from this to that, with rapid transitions, and has painted the whole with the strongest and boldest imagery.

The restoration of the Jews from captivity, the call of the Gentiles, the redemption by the Messiah, have hitherto been handled interchangeably and alternately. Babylon has hitherto been kept pretty much in sight; at the same time, that strong intimations of something much greater have frequently been thrown in. But here Babylon is at once dropped, and scarcely ever comes in sight again, unless, perhaps, in chap. lv. 12, and lvii. 14. The prophet's views are almost wholly engrossed by the superior part of his subject. He introduces the Messiah appearing at first in the lowest state of humiliation, which he had just touched on before, (chap. l. 5, 6.) and obviates the offence, which this might occasion, by declaring the important and necessary cause of it, and foreshewing the glory which should follow it.—*Bp. Lowth.*

13. *My servant shall deal prudently.*—The Hebrew verb *יִשְׁכִּיל*, rather signifies in this place 'shall prosper.' See the marginal reading here, which compare with those of Josh. i. 7, 8; 1 Sam. xviii. 14. See, also, Deut. xxix. 8.

13, 14, 15. *Bp. Chandler* paraphrases these three verses, thus: 'Behold, the Messiah, my servant, who comes to do my will, and therefore appears in the form of my servant. He shall at the last go on prosperously; he shall be exalted in his king-

dom, and appear in majesty, honor, and power, far above the greatest earthly potentate.' Ver. 14. 'This exaltation is a just reward of his abasement, which was lower than that of the lowest man. As many shall be struck with wonder and despondency at his mean, inglorious appearance, whom they expected to find in the form of the kings of the earth;' (Ver. 15.) 'So he, in his turn, shall sprinkle many nations with astonishment at his advancement; and at the surprising instances, which he shall give of his authority and power; and thereupon they shall become his disciples by baptism. Out of respect, or fear of him, Gentile kings shall keep silence: and they to whom no prophets were sent, nor promises made of a Saviour, shall consider and receive his doctrine, when it shall be preached to them, and confirmed by miracles and other extraordinary demonstrations of divine power.'

The Hebrew word rendered 'sprinkle' has properly that signification, Levit. xiv. 16, 51; Numb. viii. 7; and so the Messiah is promised to 'sprinkle with clean water,' &c. Ezek. xxxvi. 25. Hence it is used for 'to surprise and astonish,' as people are, who have much water thrown upon them; and this sense is followed by the Septuagint. The Jews, who asked John (John i. 25.) why he baptised, if he were not the Christ, plainly shew, that they understood this text as indicating one of the offices of the Messiah; which was, 'to sprinkle with water,' or to baptise. See 1 Peter i. 2, Heb. x. 22, xii. 24; and *Bp. Chandler's Defence*, p. 147.—*Dr. Dodd.*

CHAP. LIII. VER. 2. *He shall grow up before him, &c.*—That is, 'before the Lord.' The prophet gives the reason why the Jews rejected Christ, viz. the meanness of his outward appearance. 'The Messiah is here resembled to a 'tender plant,' and to a branch growing out of a 'dry ground,' which appears withered, and does not produce either life, or fruit. The word rendered 'root,' should have been translated 'branch,' or 'shoot.'

8. *And we hid as it were our faces from him.*—The Hebrew does not authorise this version; but still goes on to speak of the Messiah thus: 'And, like one that hideth the face from us, he is despised,' &c. The mistake arose from the pronoun, which here, as in chap. lxiv. 7, is 'from us,' and not 'from him;' (see the marginal reading): to say nothing of Gen. xxiii. 6; Exod. xiv. 12, &c. &c. מִמֶּנּוּ, 'from him,' and 'from us,' is both singular and plural, as the sense of the passage may require. See Kimchi, and Aben-Ezra, who disapproves of putting a *dagesh* differential in the *nun*. See him on Gen. iii. 22. The leper was ordered by the law to cover his upper lip;

to which the present text probably alludes. Levit. xiii. 45.—*Weston.*

4. *We did esteem him stricken.*]—His enemies imagined, that he was punished for his own sins.

5. *The chastisement of our peace.*]—‘The chastisement which procured our peace with God.’

8. *Who shall declare his generation?*]—אֶת-דִּוְרוֹ, ‘The circle, or course of his actions.’ Bp. Lowth, with great probability, supports this interpretation, by shewing it to have been the custom of the Jews, when a prisoner was led out to execution, to make proclamation by a crier, ‘If any one could offer proof of the innocence of the culprit, he should be heard.’ The Gemara of Babylon pretends, that before the death of Jesus, this proclamation was made for forty days; but no defence could be found. Though the story is an idle one, it proves the custom to have existed. See more in Bp. Lowth’s note on the passage.

The verb שָׁחַ, which properly signifies ‘to stoop,’ here implies ‘to look narrowly’ into a thing, by stooping down to it. In the same sense the writers of the New Testament use the verb παρακνῆσαι, 1 Peter i. 11, 12; Jam. i. 25.—*Bp. Stock.*

9. *He made his grave with the wicked.*]—There are two words in the original, says Dr. Kennicott, which have changed places in this verse. When they are restored to their proper situations, the sense will be very clear, thus: ‘He was taken up, (suspended) with wicked men in his death; and with a rich man was his sepulchre.’

9. *And with the rich in his death.*]—‘In his death,’ in the Hebrew, if taken as one word, will signify, ‘his high place;’ that is, his burying-place, or tumulus, in the rock, on Mount Calvary. This explanation is confirmed by the account of the matter given by the Evangelists, which proves that the original should be read, *bamothi*, ‘heights,’ not *ba mothi*, ‘in his death.’ In Persian, we have *bam*, ‘high, lofty,’ an external, or internal arch, vault, or ceiling.—*Weston.*

‘Our blessed Saviour’s enemies,’ says Bp. Kidder, designed for him the burial of a malefactor; yet it was brought to pass, by the providence of God, that his dead body was buried ‘with the rich, in the rich man’s tomb.’

9. *Because he had done no violence.*]—Bp. Lowth reads, ‘Although he had done no wrong.’ But Bp. Stock observes, the Roman governor himself gave permission, that Jesus should be thus honorably interred, because he knew that he had done no violence; that he had neither excited insurrection, nor deceived the people by any claim of earthly dominion.

10. *The pleasure of the Lord.*]—The redemption and salva-

tion of mankind, says W. Lowth, is often called 'God's good pleasure.' See Ephes. i. 5, 9; 2 Thes. i. 11.

11. *He shall see of the travail of his soul.*—He shall rejoice to find that his death and sufferings have not been in vain; but the means of saving so many. To this sense some understand the text of the apostle, where he says, that Christ, 'for the joy which was set before him, endured the cross, despising the shame.' Heb. xii. 2.—*W. Lowth.*

12. *And made intercession for the transgressors.*—'These words,' says Archd. Paley, (with reference to the whole of this wonderful prophecy beginning with ch. lii. 13, and ending with this chapter,) 'are extant in a book, purporting to contain the predictions of a writer, who lived seven centuries before the Christian æra.

'That material part of every argument from prophecy, namely, that the words alleged were actually spoken, or written, before the fact to which they are applied took place, or could by any natural means be foreseen, is, in the present instance, incontestable. The record comes out of the custody of adversaries. The Jews, as an ancient father well observed, are our librarians. The passage is in their copies as well as in ours. With many attempts to explain it away, none has ever been made by them to discredit its authenticity.

'It is also an advantage which this prophecy possesses, that it is intermixed with no other subject. It is entire, separate, and uninterruptedly directed to one scene of things. The application of the prophecy to the evangelic history is plain and appropriate. Here is no double sense; no figurative language, but what is sufficiently intelligible to every reader of every country. The obscurities of local diction and of local allusion are few, and not of great importance: nor do various readings, or a different construing of the original, produce any material alteration in the sense of the prophecy.'—*Evidences*, vol. ii. p. 3—6.

CHAP. LIV. VER. 1. *Sing, O barren.*—The church of God, under the Old Testament, confined within the narrow bounds of the Jewish nation, was still more so in respect to the very small number of true believers; so that sometimes appearing to be deserted of God, her husband, she is the barren woman, that did not bear, and was desolate: but she is exhorted to rejoice, and to express her joy in the strongest manner, on the reconciliation of her husband, see ver. 6, and on the accession of the Gentiles to her family. The converted Gentiles are all along considered by the prophet as a new accession of adopted

children, admitted into the original church of God, and united with it. See ch. xlix. 20, 21.—*Bp. Lowth.*

4. *The shame of thy youth.*—Abp. Secker thinks that this means the bondage of Egypt; and ‘the reproach of thy widowhood,’ the captivity of Babylon. Perhaps both terms comprise whatever shame and disgrace the Jewish church had incurred, during any subsequent period, from the time of its first establishment.

9. *As I have sworn, &c.*—The solemn promise which God here makes must relate to some period of time, when He will not any more afflict his people; but this has never yet been accomplished: for though they returned from the Babylonish captivity, yet their whole nation and government were afterwards ruined by the Romans. It should be remembered, however, that God’s promises are always conditional. He will faithfully perform his part of every covenant; but man may be shamefully deficient, even with all the aids of divine grace, and all the benefits of Christ’s merits and atonement.

10. *For the mountains, &c.*—In order to judge of the tremendous effects of earthquakes, see *Pliny*, lib. ii. 81, 85, 86; and *Seneca*, Nat. Quæst. lib. vi. cap. 29.

11. *Behold, I will lay thy stones, &c.*—These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations, and were never intended to be strictly scrutinised, or minutely and particularly explained, as if they had each of them some precise moral, or spiritual meaning. Tobit, in his prophecy of the final restoration of Israel, describes the New Jerusalem in the same oriental manner: ‘For Jerusalem shall be builded up with sapphires, and emeralds, and precious stone; thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.’ Tobit xiii. 16, 17. Compare, also, Rev. xxi. 18—21.—*Bp. Lowth.*

12. *I will make thy windows of agates, &c.*—Highly poetical expressions, denoting great prosperity, wealth, happiness, and enjoyment. See note on ver. 11.

16. *Behold, I have created the smith, &c.*—‘The maker of the weapon, and the soldier who wields it, are alike my work, and can do nothing without my leave and guidance.’—*Bp. Stock.*

17. *Their righteousness.*—Rather, ‘their justification.’

CHAP. LV. VER. 1. *Every one that thirsteth, come ye to the waters.*—Divine grace is often represented under the similitude

of springs and streams of water; and, in the same manner, divine knowledge, the food and support of the soul, is expressed by the metaphors of meat and drink, which sustain the body. See John vi. 27. The prophet here exhorts men, under this metaphor, to make use of the means of instruction offered by the gospel; and thus the words are expounded by Christ himself, John vii. 37.—*W. Lowth.*

4. *I have given him.*]—That is, Christ, of whom David was a type. The prophets frequently use the pronoun for God and Christ, without naming them as antecedents.

12. *The mountains, &c.*]—These are poetical images descriptive of general prosperity, happiness, and peace. The classical scholar will scarcely fail to recollect a similar passage in Virgil, (Ecl. v. ver. 62) already quoted.

‘Ipsi lætitiâ voces ad sidera jactant
Intonsi montes; ipsæ jam carmina rupes,
Ipsa sonant arbusta.’

13. *Instead of the thorn, &c.*]—These likewise are general poetical images, expressing a great and happy change for the better. (See note on the preceding verse, and on ch. liv. 11, 12). The wilderness turned into a paradise, Lebanon into Carmel; the desert of the Gentiles watered with the heavenly snow and rain, which fail not to have their due effect, and become fruitful in piety and righteousness: or, as the Chaldee gives the moral sense of the emblem, ‘Instead of the wicked, shall arise the just; and instead of sinners, such as fear to sin.’ Compare ch. xxxv. 1, 2; xli. 19.—*Bp. Lowth.*

CHAP. LVI. VER. 9. *All ye beasts of the field.*]—By these we may understand the Egyptians, banditti of Chaldeans, Syrians, Moabites, Ammonites, &c. who had often harassed the Jews before their captivity. See 2 Kings xxiv. 2. Some expositors have made great difficulties in the 9th verse of this chapter, where there seem to be none. It is perfectly well explained by Jeremiah, ch. xii. 7, 9; where, having introduced God declaring his purpose of punishing his people, by giving them up as a prey to their enemies, the Chaldeans, a charge to these his agents is given in words very nearly the same with those of Isaiah in this place:

‘I have forsaken my house; I have deserted my heritage;
I have given up the beloved of my soul into the hands of
her enemies.

Come away, be ye gathered together, all ye beasts of the field;
Come away to devour.’ *Bp. Lowth.*

10. *His watchmen, &c.*]—In these terms the prophet paints a lively picture of the very corrupt government of the church; the consequence of which was, that deplorable state of it, described in the two following verses. Nothing can be more strong and expressive than the words of the prophet. He turns the subject before him into every form; and, as the greater part of his discourse is metaphorical, he makes use of figures and emblems, as usual, that are admirably adapted to express his meaning. The vices which he particularly objects to these ecclesiastical governors are, first, ignorance and unskilfulness in the things pertaining to their office; secondly, idleness, and neglecting to reprove the vices of the people committed to their charge, or to awaken them to repentance, by which they might escape the judgments of God; thirdly, slothfulness and a love of ease; fourthly, an insatiable thirst for profit and pleasure; fifthly, stupidity, as a natural consequence; and, lastly, inordinate luxury; vices which too much infected the church during the sixth and five following centuries, when darkness, corruption, and superstition, almost universally prevailed.—See *Vitrunga*.

11. *From his quarter.*]—Bp. Lowth, following the Vulgate, translates it more intelligibly, ‘From the highest to the lowest.’ The Hebrew is literally, ‘from his extremity;’ that is, perhaps, ‘Let the object of his gain be ever so remote, he pursues it.’

12. *To-morrow shall be as this day, and much more abundant.*]—This they said in derision of the threatenings and destruction, which the prophets denounced against them.

CHAP. LVII. VER. 1. *The righteous perisheth.*]—This may be understood either of Hezekiah, or of Josiah. Hezekiah had a promise made him, that ‘peace should continue during his days,’ ch. xxxix. 8. Josiah had likewise a promise of dying in peace, and not seeing the evil which God would bring upon Jerusalem, 2 Kings xxii. 20.—*W. Lowth*.

Grotius thinks that Josiah is here meant.

2. *He shall enter into peace.*]—Rather, ‘He shall go in peace,’ agreeably to the marginal reading. The expression in Hebrew is elliptical, such as the prophet frequently uses. The same sense is fully expressed, Gen. xv. 15.

2. *They shall rest in their beds, &c.*]—Bishop Lowth adopts a correction of Dr. Durell’s, and reads, ‘Even the perfect man, he that walketh in the straight path.’ But in our present reading, ‘their beds’ may mean ‘their graves,’ not only from the peculiar mode of laying out the bodies of the dead, in eastern countries, but from a figure of speech allowable in all languages.

‘The cock’s shrill clarion, or the echoing horn,
No more shall rouse them from their lowly *bed*.’—Gray.

4. *And draw out the tongue.*]—Rather, ‘And loll out the tongue.’ The holy prophet is describing an act of the vulgarest ridicule and contempt.

5. *Inflaming yourselves with idols.*]—Idolatry, being spiritual adultery, is sometimes compared to the rage of lust. See Ezek. xvi, and xxiii. It is true, also, that those shady groves, dedicated to idol-worship, afforded a covert and pretext for all manner of impurities. See Hosea iv. 13, 14.—See *W. Lowth*.

6. *The smooth stones.*]—The ‘same smooth stones,’ חֲלָקִי, with which thou didst build altars to thy gods, shall be חֲלָקֶךָ (another example of alliteration) ‘thine own final portion,’ when thy carcase is cast among them. Taken out of a torrent, these stones would of course be smooth, though they were not ‘anointed with oil,’ according to a practice of the heathens, of which Bp. Lowth gives several examples.—See, also, *Vitringa*.

6. *Should I receive comfort in these?*]—Rather, ‘Can I see these things with acquiescence?’ In other words, ‘Shall I not punish such apostacy as this?’

7. *Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.*]—Sacrificing on high places, was an idolatrous practice often noticed; and consequently the bed here mentioned may be understood of such a bed as was used at feasts. Compare Ezek. xxiii. 41; Amos ii. 8. It was the custom of the Jews, as well as of the Romans, to recline on beds, or couches, at their meals. See 1 Sam. xxviii. 23; Amos vi. 4. The same custom is mentioned, Mark ii. 15, and in other places of the Gospel, where the English reads, ‘he sat down to meat:’ but the Greek is, ‘he lay down,’ or reclined.—*W. Lowth*.

In such situations they used to pass the night, for the purposes of necromancy and divination; where, also, they hoped to have dreams that might disclose future events. Such, also, was the practice at Delphi, before the oracle uttered its responses. See the *Iphigen. in Taur.* of Euripides, as quoted by Grotius.

8. *Behind the doors also, &c.*]—This is supposed by St. Jerome and others to allude to the *lares*, or household, tutelary gods, which were placed by the heathens in different parts of their houses, sometimes in private, and sometimes exposed, so that they might be publicly seen. They were put in those places, where the laws of God, according to the precepts of Moses, ought to have been seen in order to be remembered. Compare Deut. vi. 9; xi. 20.

8. *Thou hast discovered thyself.*]—Rather, ‘Thou hast exposed thy person;’ that is, thou hast prostituted thyself. The figures in this verse, and the following, are taken from the shameless and seductive practices of harlots.

9. *Thou wentest to the king.*]—That is, the king of Assyria, or Egypt. Hosea reproaches the Israelites with the same practice. See ch. xii. 1, of this prophet.

10. *In the greatness of thy way.*]—Rather, ‘with the length of thy journeys.’

10. *Thou hast found the life of thine hand.*]—Rather, ‘Thou didst find a livelihood by thy daily work.’ So, also, equivalently, Bp. Lowth.

13. *Thy companies.*]—‘Thy companions,’ who are thy false gods.

19. *I create the fruit of the lips, &c.*]—Bp. Stock reads, ‘He that createth the fruit of the lips, saith, Peace,’ &c. That is, ‘He that giveth speech to man, to enable him to render thanks to his Maker, saith Peace.’ So it is expressly interpreted by the author of the epistle to the Hebrews, ch. xiii. 15, ‘By him, therefore, let us offer the sacrifice of praise to God continually, that is, *the fruit of our lips*, giving thanks to his name.’

CHAP. LVIII. VER. 3. *In the day of your fast ye find pleasure, and exact all your labours.*]—Or, as the words may be better translated, ‘You find wherewith to please yourselves, and yet are rigorous in burdening others.’ *Labors* is used figuratively to denote those riches, which are gotten by the toil and fatigue either of ourselves or others: and proportionably ‘by exacting our labors,’ in the style of the Mosaic law, means our insisting rigorously on payment where the debtor has not ability to make it.—Dr. Berriman.

By a common ellipsis, in Hebrew, ‘labors,’ is here used for ‘the result, or fruit of labors.’ See note on Ezek. xxxvi. 3.

7. *Thine own flesh.*]—Thy kindred and countrymen.

8. *And thine health shall spring forth speedily.*]—As calamities are often expressed by wounds, or sickness, see ch. i. 6; Jer. xv. 18; so the restoring of any person, or nation, to their former prosperity, is expressed by health, or by healing them. Compare ch. xix. 22; lvii. 19; Jer. iii. 22.—W. Lowth. See, also, Rosenmüller.

9. *The putting forth of the finger.*]—This alludes to the habit of treating others with insolence and scorn. Or, perhaps, it may mean, ‘If thou cease to be the object of scorn and contempt.’

12. *To dwell in.*]—Rather, ‘to frequent, or walk in.’

13. *If thou turn away thy foot, &c.*]—‘The foot’ is metaphorically put for labor. This expression seems to signify, ‘If thou refrain from all servile work on the sabbath-day.’—*Pilkington*.

By a slight transposition, we may read, more intelligibly, ‘If thou turn away thy foot from doing thy pleasure on the sabbath, my holy day,’ &c.

14. *I will cause thee to ride upon the high places.*]—A poetical expression, signifying exaltation, prosperity, and happiness. See the parallel texts.

CHAP. LIX.—The foregoing elegant chapter contains a severe reproof of the Jews, in particular, for their hypocrisy in pretending to make themselves accepted with God by fasting and outward humiliation without true repentance; while they still continued to oppress the poor, and to indulge their own passions and vices; with great promises, however, of God’s favor on condition of their reformation. This chapter contains a more general reproof of their wickedness, bloodshed, violence, falshood, and injustice. They are introduced (ver. 9) as making an ample confession of their sins, and deploring their wretched state. On this act of humiliation, a promise is given, that God, in his mercy, will rescue them from this miserable condition; that the Redeemer will come like a mighty hero to deliver them; that he will destroy his enemies, and converting both Jews and Gentiles to himself, will give them a new covenant, and a law which shall never be abolished. As this chapter is remarkable for the beauty, strength, and variety of the images with which it abounds; so is it peculiarly distinguished by the elegance of the composition, and the exact construction of the sentences.—*Bp. Lowth*.

5. *Weave the spider’s web.*]—Some imaginè, with Grotius, that this expression means, ‘They attempt things which are of no use, or which do not succeed;’ but it more properly signifies, that they lay plots to ensnare men, as artfully and effectually, as the spider weaves her web to catch flies. The forms of expression in this and the following verse are proverbial, and are not to be understood literally, as Rosenmüller observes, but according to their general import.

5. *And that which is crushed, &c.*]—Rather, ‘And the crushed egg produces a viper.’ Another allusion to the popular notions of the times. See note on Ps. cxi. 3.

6. *Their webs shall not become garments.*]—‘Their plots and flimsy pretexts shall not conceal, or become clokes to their real designs.’ *Bp. Lowth* reads, ‘Of their webs no garments shall

be made;’ in allusion, perhaps, to silk that is produced from the web of the silk-worm.

8. *No judgment.*.]—‘No regard to justice.’ See the marginal reading.

10. *We grope for the wall.*.]—I adopt here, says Bp. Lowth, an emendation from Houbigant, נִשְׁנָה, ‘we wander,’ instead of נִגְשָׁה, ‘we grope;’ the repetition of which has a poverty and inelegance extremely unworthy of the prophet, and unlike his manner. The mistake is of long standing, being prior to all the ancient versions. It was very easy and very obvious; and there is little doubt of our having recovered the true reading by this ingenious correction.

10. *We are in desolate places as dead men.*.]—Dr. Waterland would read, ‘In affluence, we are as dead men.’

But by ‘the desolate places of the dead,’ we may here understand sepulchral darkness; the emblem of extreme misery. See note on Prov. xv. 10.

12. *Our transgressions are with us.*.]—That is, ‘The consciousness of our transgressions is always present to our minds.’

14. *Truth is fallen in the street.*.]—That is, truth is overpowered and confuted in the public courts of judicature, where justice ought to be administered.

16. *Therefore his arm, &c.*.]—

‘Then his own arm wrought salvation for him,
And his righteousness it supported him.’—Bp. Lowth.

18. *According to their deeds, &c.*.]—Bp. Lowth corrects the text from the Chaldee, and reads,

‘He is mighty to recompense.
He that is mighty to recompense will requite.’

19. *When the enemy, &c.*.]—

‘When he shall come like a river straitened in his course,
Which a strong wind driveth along.’—Bp. Lowth.

The Hebrew is רוּחַ יְהוָה, ‘wind of God;’ which often signifies ‘a powerful wind.’—See Buxtorf, Thes. Gram. lib. i. cap. iii. p. 361.

CHAP. LX. The subject of this chapter is the great increase and flourishing state of the church of God, by the conversion and accession of the heathen nations; which are set forth in such ample and exalted terms, as plainly shew, that the full completion of this prophecy is reserved for future times. The subject is displayed in the most splendid colors, under a great variety of images that are highly poetical, and designed to give

a general idea of the glories of that perfect state of the church of God, which we are taught to expect in the latter times; when the fulness of the Gentiles shall come; the Jews shall be converted and gathered from their dispersions; and when the kingdoms of this world shall become the kingdom of our Lord, and of his Christ.

The use of general, or common poetical images, in prophecy, in setting forth the greatness and importance of a future event universally, without descending to particulars, or too minutely explaining circumstances, has been already shewn. Such images are not always to be applied, in any particular manner, to persons and things, and were never intended to be minutely explained.

We may add the opinion of a very learned and judicious person on this subject: 'It is a mark of right understanding, in the language of prophecy, and in the design of prophecy too, to keep to what appears the design and meaning of the prophecy in general, or to that which the whole of it, laid together, points out to us; and not to suffer a warm imagination to mislead us from the real intention of the spirit of prophecy, by following uncertain applications of the parts of it.'—*Lowman* on the Revelation. See, also, his note on ch. xix. 21, as quoted by Bp. Lowth.

4. *Shall be nursed at thy side.*]—The Septuagint and Chaldee read, 'shall be carried;' the former, with the Arabic version, have, 'on thy shoulders,' and the latter, 'at the side.' Sir John Chardin says, that it is a general custom in the east to carry children astride upon the hip, with their arm round the body. Rosenmüller thinks the expression is proverbial, and means, that their daughters should be educated with the greatest tenderness and care, and be continually under their inspection and guidance. Were the English ever to become a dead language, our colloquial expression of being always 'at the mother's apron-string,' would be very likely to be misunderstood.

5. *Then thou shalt see, and flow together.*]—Bp. Lowth, on the authority of many MSS. and the old edition of 1488, reads 'Then shalt thou fear, and overflow with joy.'

5. *The abundance of the sea.*]—Some think that this alludes to the riches of commerce; but it seems more natural to understand it of the numberless inhabitants of islands and other countries, situated beyond the sea, particularly the Mediterranean, with relation to Judea, who were to come and share in the salvation and prosperity which are here promised.

7. *The rams of Nebaioth shall minister unto thee.*]—Vitringa understands by their ministering, ascending, or going up on the altar, as offering themselves voluntarily. This gives an ele-

gant and poetical turn to the image; for it was a general notion, which prevailed with sacrificers among the heathens, that the victim's being brought without reluctance to the altar was a good omen, and the contrary a bad one.

8. *To their windows.*]—Houbigant, by transposing a letter, and substituting על, 'upon,' for אל, 'to,' reads, 'upon their wings.' There is no necessity for this change; for, from the construction of houses in the east, and the form of the windows, doves were very likely to build and roost in them. See *Harmer*, vol. i. p. 280; and note on Solomon's Song, ii. 14. Besides, the Hebrew word אַרְבוֹת may signify such holes, apertures, or crevices, in the walls, as resemble windows. See the Lexicons on אַרְב: and note on Judg. v. 28, where it will be found, that this word means the openings in walls, or battlements, through which the persons within observed the enemy, and shot their arrows.

13. *The place of my feet.*]—The temple of Jerusalem was called the house of God, and the place of his rest, or residence. The visible, symbolical appearance of God, called by the Jews the Shechinah, was in the most holy place, between the wings of the cherubim above the ark. This is considered as the throne of God, presiding as king over the Jewish state: and, as a foot-stool is a necessary appendage to a throne, the ark is considered as the foot-stool of God, and is so called, Ps. xcix. 5; 1 Chron. xxviii. 2.—*Bp. Lowth.*

16. *Thou shalt also suck, &c.*]—The meaning is, 'The riches of foreign nations and kings shall flow to thee.'—*Rosenmüller.*

17. *I will also make, &c.*]—That is, 'the most oppressive collectors of taxes shall be converted into men of just principles, and of kind and peaceable dispositions.'

19. *The sun, &c.*]—This sublime passage is beautifully paraphrased by Pope;

' No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolv'd in thy superior rays,
One tide of glory, one unclouded blaze,
O'erflow thy courts: the Light himself shall shine
Reveal'd, and God's eternal day be thine.'

22. *In his time.*]—Rather, 'in its time;' that is, in its appointed season.

CHAP. LXI. VER. 1. *To proclaim liberty.*]—The proclaiming of perfect liberty to 'them that are bound,' and the 'acceptable year of the Lord,' is a manifest allusion to the pro-

claiming of the year of jubilee by sound of trumpet. See Levit. xxv. 9, &c. This was a year of general release of debts and obligations, of bond-men and women, and of lands and possessions, which had been sold from the families and tribes to which they belonged. Our Saviour, by applying this text to himself, Luke iv. 18, 19, a text so manifestly relating to the institution above-mentioned, plainly declares the typical design of that institution.

3. *Beauty for ashes.*]—Splendid and costly garments, instead of sackcloth and ashes.

3. *The garment of praise.*]—The dress, in which praise and thanksgiving are usually offered to God.

3. *That they might be called trees of righteousness.*]—It is a common metaphor in the poetical books of the Holy Scriptures to resemble the righteous to trees. ‘He shall be like a tree planted by the rivers of water,’ Ps. i. 3. ‘The righteous shall flourish like the palm-tree.’ ‘He shall grow like a cedar in Lebanon;’ Ps. xcii. 12.

7. Bp. Lowth renders this verse thus;

‘Instead of your shame, ye shall receive a double inheritance;
And instead of your ignominy, ye shall rejoice in their
portion:

For in their land a double share shall ye inherit;
And everlasting gladness shall ye possess.’

8. *I will direct their work in truth.*]—Rather, ‘I will give them faithfully their reward.’

10. *As a bridegroom decketh himself with ornaments.*]—An allusion to the magnificent dress of the high-priest, when performing his functions; and particularly to the mitre, and crown, or plate of gold, on the front of it, Exod. xxix. 6. The bonnet, or mitre, of the priests was made also, as Moses expresses it, ‘for glory and for beauty.’ Exod. xxviii. 40.—Bp. Lowth.

CHAP. LXII. VER. 5. *For as a young man marrieth a virgin.*]—Sir J. Chardin, in his note on this place, says, that it was the custom in the east for young men, who were never married, always to marry virgins; and for widowers, however young, to marry widows.

5. *So shall thy sons marry thee.*]—By changing the Masoretic points, Bp. Lowth reads, ‘So shall thy restorer marry thee.’

6. *Ye that make mention of.*]—Rather, ‘O ye that proclaim.’ The faithful, and in particular the priests and Levites, are exhorted by the prophet to beseech God with unremitted importunity to hasten the redemption of Sion. Compare Luke xviii. 1, &c. The image in this place is taken from the temple

service, in which there was appointed a constant watch, day and night, by the Levites; and among them this seems to have belonged particularly to the singers. See 1 Chron. ix. 33.

Now, the watches in the east, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, in order to shew that they themselves are constantly attentive to their duty. Hence, the watchmen are said by the prophet, chap. lii. 8, to 'lift up the voice;' and here they are commanded, 'not to keep silence.' The greatest reproach to them is, 'that they are dumb dogs; they cannot bark; dreamers, sluggards, loving to slumber.' See chap. lvi. 10. The watchmen in the camp of the caravans go their rounds, crying one after another, 'God is one, he is merciful:' and often add, 'Take heed to yourselves.' (*Tavernier, Voy. de Perse, liv. i. chap. x.*) The cxxxivth Psalm gives us an example of the temple watch. The whole seems to be nothing more than the alternate cry of two divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing. The address and the answer appear both to be a set form, which each division proclaimed, or sang aloud, at stated intervals, to notify the time of the night. But see note on that psalm.—*Bp. Lowth.*

10. *The highway.*—Herbert describes one of these causeys, or highways, as being paved and built at an immense expense. It runs across the desert through a boggy soil, and is wide enough for ten horses to pass abreast, p. 170. Hanway, in his Travels through Persia, mentions another extending nearly three hundred miles, built by Shah Abbas the Great, about twenty yards broad, raised in the middle, with a ditch on each side.

10. *Lift up a standard for the people.*—The original word here used is of a general signification, and means, not a 'standard' only, but any 'sign.' This may receive some illustration from a passage in Irvin's Travels, p. 136. He says, that it was customary to light up fires on the mountains within view of Cossir, (a town near the Red Sea) to give notice of the approach of the caravans that came from the Nile to Cossir. This was of great importance, as they required the assistance of the inhabitants of that place. It is to some such management as this, probably, that Isaiah refers in these words.—*Harmer, vol. ii. p. 294.* See note on Judith vii. 5.

CHAP. LXIII. The very remarkable passage, with which this chapter begins, seems to be detached from the rest, and to stand singly by itself; having no immediate connection with what follows, otherwise than as it may pursue the general

design, and stand in its proper place in the order of prophecy. It is by many learned interpreters supposed, that Judas Maccabeus and his victories make the subject of it. What claim Judas can have to so great an honor, it will be very difficult to make out; or how the attributes of the great person introduced could possibly suit him. Could Judas call himself the announcer of 'righteousness, mighty to save?' Could he talk of 'the day of vengeance being in his heart, and the year of his redeemed being come?' or that 'his own arm wrought salvation for him?'

Besides, what were the great exploits of Judas in regard to the Idumeans? He overcame them in battle, and slew twenty thousand of them; and John Hyrcanus, his brother Simon's son and successor, who is called in to help out the accomplishment of the prophecy, gave them another defeat some time afterward, and compelled them by force to become proselytes to the Jewish religion, and to submit to circumcision; after which they were incorporated with the Jews, and became one people with them.

Are these events adequate to the prophet's lofty prediction? Was it so great an action to win a battle with considerable slaughter of the enemy, or to force a whole nation by dint of the sword into Judaism? Or was the conversion of the Idumeans, however effected, and their admission into the church of God, equivalent to a most grievous judgment, and destruction threatened in the severest terms? But here is another very material circumstance to be considered, which seems entirely to exclude Judas Maccabeus, and even the Idumeans properly so called. The Idumea of the prophet's time was quite a different country from that which Judas conquered: for, during the Babylonish captivity, the Nabatheans had driven the Edomites out of their country; who upon that took possession of the southern parts of Judea, and settled themselves there; that is, in the country of the whole tribe of Simeon, and in half of that of Judah. See *Prideaux*, An. 740, and 165. The metropolis of the Edomites, and of the country thence called Idumea, which Judas took, was Hebron, 1 Mac. v. 65, not Bozrah.

If this prophecy, therefore, have no relation to Judas Maccabeus, it may be asked, to whom, and to what event, does it relate? I can only answer, that I know of no event in history to which, from its importance and circumstances, it can be applied, unless, [perhaps, to the destruction of Jerusalem and the Jewish polity; which in the gospel is called 'the coming of Christ,' and 'the days of vengeance,' Matt. xvi. 28; Luke

xxi. 22. But, though this prophecy must have its accomplishment, there is no necessity for supposing that it has been already accomplished. There are prophecies, which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled. Those in Ezek. chap. xxxviii; and in the Revelation of St. John, chap. xx, are called Gog and Magog. This prophecy of Isaiah may possibly refer to the same, or a similar event. We need not be at a loss to determine the person who is here introduced, as stained with treading the wine-press, if we consider how St. John in the Revelation has applied this image of the prophet, chap. xix. 13, 15, 16. Compare chap. xxxiv.—*Bp. Lowth.*

1. *With dyed garments.*—*Bp. Stock* reads, ‘with scented garments,’ from Bozrah; that is, as he supposes, ‘smelling of fermentation from the wine-vat.’ See ver. 2; and note on chap. xxxiv. 6.

6. *And make them drunk in my fury.*—*Bp. Lowth*, on the authority of twenty-seven MSS. the Syriac, and the old edition of 1488, reads, ‘And I crushed them.’ The change is not necessary, for the judgments of God are sometimes represented under the symbol of a cup of intoxicating liquor, called, also, ‘the cup of trembling,’ and ‘the cup of his fury.’ See notes on ch. li. 17; Jer. xxv. 15; and compare Matt. xxvi. 39.

7. The remaining part of this chapter, with the whole chapter following, contain a penitential confession and supplication of the Israelites, in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people; cast out of their country; without any proper form of civil polity, or religious worship; their temple destroyed; their city desolated and lost to them; and their whole nation scattered over the face of the earth, apparently deserted and cast off by the God of their fathers, as no longer his peculiar people.

They begin with acknowledging God’s great mercies and favors to their nation; and the ungrateful returns made to Him on their part. They admit, that by their disobedience they had forfeited the protection of God, and had caused him to become their adversary. And now the prophet represents them, induced by the memory of the great things which God had done for them, as addressing their humble supplication for the renewal of his mercies. They beseech him to regard them in consideration of his former loving-kindness; they acknowledge him for their father and creator; they confess their wickedness and hardness of heart; they intreat his forgiveness, and deplore their present miserable condition, under which they have so

long suffered. It seems designed as a formulary of humiliation for the Israelites, in order to their conversion.

The whole passage is in the elegiac form, says Bp. Lowth, pathetic and elegant; but it has suffered much in our present copy by the mistakes of transcribers.

9. *The angel of his presence, &c.*]—Bp. Lowth reads, ‘It was not an envoy, nor an angel of his presence that saved them;’ and adds the following note. ‘An angel of his presence’ means an angel of superior order, in immediate attendance upon God. So the angel of the Lord says to Zacharias, ‘I am Gabriel, that stand in ‘the presence of God,’ Luke i. 19. The presence of Jehovah, Exod. xxxiii. 14, 15; and the angel, Exod. xxiii. 20, 21, are Jehovah himself. Here ‘the angel of his presence’ is opposed to Jehovah himself, as an angel is in the following passages of the same book of Exodus. After their idolatrous worshipping of the golden calf, when God had said to Moses, ‘I will send an angel before thee, I will not go up in the midst of thee, the people mourned,’ Exod. xxxiii. 2—4. God afterwards comforts Moses, by saying, ‘My presence’ (that is, I myself in person, and not by an angel) ‘shall go with thee,’ ver. 14; *Αὐτός προπορεύσεται σου*, ‘I myself will go before thee,’ as the Septuagint renders it.—See Grotius, and notes on Exod. iii. 2; John v. 4.

13. *As an horse in the wilderness.*]—The Hebrew word *במדבר* means rather ‘in an open, level country,’ through which a horse may run without danger of stumbling, or being impeded.

14. *As a beast, &c.*]—It should be, ‘as the herd descendeth into the valley, where the natural breeze,’ (i. e. the breeze of the Lord) ‘refreshes them; so,’ &c.

15. *The sounding of thy bowels.*]—Rather, ‘the yearning of thy bowels;’ that is, thy natural affection. The *of* should have been omitted in the next clause, unless the marginal reading be adopted, which is ‘multitude.’

16. *Though Abraham be ignorant of us, and Israel acknowledge us not, &c.*]—It is in vain to boast, that we are the children of Israel, or Jacob: they know not our condition, nor can they afford us any relief.—*W. Lowth.*

18. *Have possessed it.*]—Bp. Lowth thinks that a word has been lost out of the Hebrew text; and, on the authority of the Septuagint, renders this and the following verse, thus:

‘It is little, that they have taken possession of thy holy mountain;

That our enemies have trodden down thy sanctuary;

We have long been as those, whom thou hast not ruled;

Who have not been called by thy name.’

CHAP. LXIV. VER. 1. *That the mountains might flow down at thy presence.*—A poetical description of the thunder and lightning which shook mount Sinai, and of the violent rains, which accompanied that tempest, when the mountains appeared as if they were melting down.—*W. Lowth.*

2. *As when the melting fire burneth.*—Bp. Stock thinks that this is an allusion to the piles of metal and fuel, which are heaped up together by smelters, and set on fire. The meaning, which is much disturbed by the unseasonable stop at the end of the first verse, is this: 'Oh, that thou wouldst come down, melting the mountains before thee by thy presence, (like the impression of fire on smelters' piles, or on boiling water) to make known thy power to thine enemies!'

4. *Men have not heard, nor perceived by the ear.*—Some critics consider this as tautology: but the former clause may relate to oral traditions, transmitted from one generation to another; and the latter to events that happen, and are related, in a man's life-time. See note on the parallel text, 1 Cor. ii. 9.

5. *In those is continuance, and we shall be saved.*—Bp. Lowth reads, 'because of our deeds, for we have been rebellious.' Bp. Stock, by adding a *vau* to the text, and substituting נפש for נפש, reads, 'A thing of nought were we of old, and we transgressed.' This correction derives some countenance from the Septuagint.

CHAP. LXV. This chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the preceding chapter. God is introduced declaring, that he had called the Gentiles, though they had not sought him; and had rejected his own people, for their refusal to attend to his repeated calls; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy. That, nevertheless, he would not destroy them all; but would preserve a remnant, to whom he would make good his ancient promises. Severe punishments are threatened to the apostates; and great rewards are promised to the obedient, in a future, flourishing state of the church.—*Bp. Lowth.*

1. *That was not called by my name.*—Rather, 'That never invoked, or called upon my name.'

2. *I have spread out my hands.*—Rather, 'I have extended my hands.' This was the usual action of calling and invitation. Or, it may be considered as an offer to embrace, and then the present reading is preferable. See the Lexicons on פרו.

3. *Altars of brick.*—The command of God was, that his altars should be made of earth, or rough stone. *Exod. xx. 24, 25.*

4. *Which remain among the graves, &c.*]—That is, ‘for purposes of necromancy and divination. See ch. lvii. 7. The same practice may be traced through the classics. See *Ovid*, in *Epist.* in *Hypsip.*; *Horace*, *Epod.* *Od.* vii.; and *Lucan*, book vi. ver. 510.

4. *Broth of abominable things.*]—This is an allusion, perhaps, to the superstitious practice of ‘seething a kid in its mother’s milk,’ with which they sprinkled their trees, to make them more fruitful. See *Exod.* xxxiv. 26.

8. *As the new wine is found in the cluster, &c.*]—‘As a few good grapes are found in a cluster of bad ones; and one speaketh to another, that would pluck it from the vine, to spare it, because some of the grapes may come to good; so I will not destroy the whole nation of the Jews, for the sake of a few righteous persons, that spring out from among the rest.’—*W. Lowth.*

10. *And Sharon, &c.*]—That is, ‘Sharon shall be as full of flocks as the folds generally are.’ St. Jerome says that this part of the country was not far from Lydia. Achor was a beautiful and fertile valley near Jericho.

11. *That prepare a table for that troop, &c.*]—The disquisitions and conjectures of the learned concerning גַּד, ‘Gad,’ and מְנִי, ‘Meni,’ here rendered, ‘that troop,’ and ‘that number,’ are various and uncertain. Perhaps the most probable may be, that Gad means ‘good fortune,’ and Meni ‘the moon.’ ‘But why should we be solicitous about it?’ says Schmidius. ‘It appears sufficiently, from the circumstances, that they were false gods, either stars, or some other natural object; or a mere fiction. The Holy Scriptures did not deign to explain more clearly what those objects of idolatrous worship were; but chose rather that the memory and the knowledge of them should be utterly abolished. And, God be praised, they are so totally abolished, that we are now quite at a loss to know, what and what sort of things they were.’—See *Poole’s Synopsis*; and *Selden*, *De Diis Syris*, cum *Addit. Beyerii*, in *Syntagm.* i. c. 1.

15. *For a curse.*]—‘My chosen servants, when they take an oath, will mention your severe punishment; and imprecate the like on themselves, if ever they should be forsworn.’—*Rosenmüller.*

17. *Behold, I create new heavens, and a new earth.*]—The conversion of the Jews will happen when the world is near its period, and then will follow the ‘new heavens and earth,’ which are to commence, after the present shall be dissolved. Such a new state of things, St. Peter tells us, we are to expect, ‘according to God’s promise;’ which must relate to some pro-

phesies of the Old Testament, and particularly to this, and the following chapter, as the apostle uses the very same expressions that we find here.—*W. Lowth.*

Under the images of ‘new heavens,’ and ‘a new earth,’ says Rosenmüller, the prophet describes the happy change of human affairs. In this state, he teaches his afflicted countrymen to expect such longevity as prevailed in the antediluvian world; (ver. 20) security from rapine and hostile invasions; (ver. 21) no loss of children, or of property; (ver. 23) no unsuccessful efforts, or fruitless prayers; (ver. 24) every thing presenting the aspect of gentleness and peace; the wild beasts growing tame, and satisfied with the produce of the earth.

20. *An infant of days.*]—That is, of ‘few’ days, understood. See note on Prov. xxiii. 19.

20. *Shall be accursed.*]—Namely, with death. The Hebrew is יָקֻל, ‘shall undergo death,’ which was considered by the Jews as the penalty of sin.

22. *As the days of a tree.*]—That is, ‘of a timber-tree.’ The oak is supposed to be five hundred years in growing to perfection, and as many in decaying. Probably, the cedars of Lebanon, which were so familiar to the Jews, lasted longer.

25. *And dust shall be the serpent’s meat.*]—‘With which,’ says Bp. Stock, ‘he shall be content, never more offering injury to other creatures.’ But see notes on Gen. iii. 14, 15; and the Supplementary Observations on that chapter.

CHAP. LXVI. VER. 3. *He that killeth an ox is as if he slew a man, &c.*]—These are instances of wickedness joined with hypocrisy; of the most flagitious crimes committed by persons, who, at the same time, affected great strictness in the performance of all the external rites of religion. God, by the prophet Ezekiel, upbraids the Jews with the same practices: ‘When they had slain their children to their idols, then they came the same day into my sanctuary to profane it,’ chap. xxiii. 39.

Of the same kind was the hypocrisy of the Pharisees in our Saviour’s time; who devoured widows’ houses, we read, and for a pretence made long prayers. Matt. xxiii. 14. The spirit of the Hebrew seems to be, in the contrast of the different things which are here enumerated; ‘Sacrificing an ox to-day, and immolating a human creature to-morrow; offering a lamb to Jehovah, and cutting a dog’s throat to some idol,’ &c. There is nothing to correspond with ‘as if’ in the original.

Bp. Stock’s paraphrase of this verse is, ‘My proper seat is in the heart of my worshippers, saith God. Whoso approacheth me without due preparation of mind, will no more gain my favor by the most punctual observance of outward rites, than if

he had insulted me by offerings directly contrary to what I enjoined. 'He that slayeth an ox to mine honor, shall be as far from acceptance with me, as he that is a homicide,' &c.

7. *Before she travailed, &c.*]—In order to describe that happy, sudden, and unexpected change, the prophet uses the similitude of a woman, who brings forth her child before she feels the pains of labor.

11. *That ye may milk out, &c.*]—'That ye may draw nurture, and be delighted, from the abundance of her store.'—*Bp. Stock.*

17. *They that sanctify behind one tree, &c.*]—The Hebrew is, 'They who sanctified themselves, and purified themselves in the gardens, behind the temple of Achad,' i. e. the sun.—*Lamy.*

The Syrians worshipped a god called Adad. (Vid. *Plin. Nat. Hist.* xxxvii. 11; et *Macrob. Sat.* i. 23.) They held him to be the highest and greatest of the gods, and to be the same with Jupiter and the sun. The name 'Adad,' says Macrobius, signifies 'one;' so likewise does the word 'Achad' in Isaiah. 'Tree' is supplied by our translators. Notwithstanding this exposition, the following remarks deserve consideration, and may be thought to render the text, as it is, sufficiently clear.

'Not only sacred groves in general, but the centres of such groves in particular, were made use of for temples by the ancient heathens. Some one tree in the centre of each grove was usually held in especial veneration, being made the penetrale, or more sacred place, which they might intend as the anti-symbol of the trees of life, and of the knowledge of good and evil, in the midst of the garden of Eden. To this strange abuse the prophet here alludes. Hence it is, that when temples were built, they called them *Αλση*, 'groves,' according to the assertion of Strabo, lib. ix. *Αλση καλεσι τα ιερα παντα*, 'They call all sacred places, or temples, groves.' Their altars were commonly raised in the middle of a court, with one of the trees consecrated to the idol of the place planted near it, which overshadowed both it and the idol. Such was the altar in Priam's palace, as described by Virgil:

'Ædibus in mediis, nudoque sub ætheris axe,
Ingens ara fuit, juxtàque veterrima laurus
Incumbens aræ, atque umbrâ complexa Penates.'

Æn. ii. 512.

'In the centre of the court, and under the naked canopy of heaven, stood a large altar; and near it an aged laurel, overhanging the altar, and encircling the household gods with its

shade.'—*Holloway's* Originals, vol. i. p. 16. See, also, *Selden*, *De Diis Syris*, Syntagm. i. cap. 6.

17. *The mouse.*]—Bochart thinks the 'field-mouse' is here meant; others are of opinion, that it is 'the dormouse.' It is declared to be an unclean animal, Levit. xi. 29.

19. *Tarshish, Pul, and Lud, &c.*]—Tarshish denotes the eastern parts, Pul and Lud the south, Tubal and Javan the north, and 'the isles afar off,' the west.

19. *That draw the bow.*]—Bp. Lowth suspects that the words מִשְׁכֵּי קֶשֶׁת, 'who draw the bow,' are a corruption of 'Moschi,' the name of a nation situated between the Euxine and Caspian seas; and properly joined with תּוּבָל, 'the Tibareni.'—See *Bochart*, *Phaleg*. iii. 12.

The Septuagint has ΜΟΣΟΧ, as a proper name, without any thing of the 'drawers of the bow.' The word מִשְׁכֵּי being once taken for a participle, 'the bow' was added to make sense of it. קֶשֶׁת, 'the bow,' is omitted in one Hebrew MS.

20. *And in litters.*]—There is a sort of vehicle, much used in the east, consisting of a pair of hampers, or cradles, thrown across a camel's back; in each of which a person is carried. They have a covering to defend them from the rain and the sun. Thevenot calls them 'counes,' i. p. 356. Maillet describes them as covered cages hanging on both sides of a camel. At Aleppo, says Dr. Russell, 'women of inferior condition in longer journeys are commonly stowed, one on each side of a mule, in a sort of covered cradles.' *Nat. Hist. of Aleppo*, p. 89. These seem to be what the prophet means by the word צִבִּיּוֹת.—See *Harmer*, vol. ii. p. 209, 210.

24. *For their worm shall not die.*]—These words of the prophet are applied by our blessed Saviour, Mark ix. 44, to express the punishment of the wicked in Gehenna, or in Hell. Gehenna, or the valley of Hinnom, was very near Jerusalem on the south-east. It was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire (that is, of burning them in sacrifice) to Moloch. To put a stop to this abominable practice, Josiah defiled, or desecrated the place, by filling it with human bones, 2 Kings xxiii. 10, 14. Probably it was the custom afterwards to throw out the carcasses of animals there; and it became the common burying-place for the poorer people of Jerusalem.

Our Saviour expressed the state of the blessed by sensible images; such as Paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the kingdom of heaven; (see Matt. viii. 11; and compare John xiii. 23.) for we could not possibly have any conception of it, but

by analogy from worldly objects. *Cœnabat Nerva cum paucis. Veiento proximus, atque etiam in sinu recumbibat. Plin. Epist. lib. iv. 22.* ‘Nerva was supping with a few friends. Veiento was next to him, and even reclining on his bosom.’ In like manner, our blessed Lord expressed the place of torment under the image of Gehenna; and the punishment of the wicked, by the worm which there preyed on the carcases, and the fire which consumed the wretched victims: marking, however, in the strongest manner, the difference between Gehenna and the invisible place of torment; namely, that in the former, the suffering is transient; the worm itself that preys on the body, dies; and the fire, which totally consumes it, is soon extinguished: whereas, in the figurative Gehenna, the means of punishment shall be everlasting, and the suffering without end: for there ‘the worm dieth not, and the fire is not quenched.’

These emblematical images, expressing heaven and hell, were common among the Jews before our Saviour’s time; and, in using them, he complied with their notions. ‘Blessed is he that shall eat bread in the kingdom of God,’ says the Jew to our Saviour, *Luke xiv. 15.* With respect to Gehenna, the Chaldee paraphrast, on chap. xxxiii. 14, renders everlasting, or continual burnings, by ‘the Gehenna of everlasting fire:’ and, before his time, the son of Sirach, *Ecclesiasticus vii. 17*, had said, ‘the vengeance of the ungodly is fire and worms.’ So, likewise, the author of the book of Judith: ‘Woe to the nations, that rise up against my kindred! The Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh,’ chap. xvi. 17, manifestly referring to the same emblem.—*Bp. Lowth.* See notes on *Jer. xix. 2, xxxi. 4*; and *Matt. v. 22.*

J E R E M I A H.

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INTRODUCTION.

THE prophet Jeremiah was of the sacerdotal race, being, as he himself records, one of the priests that dwelt at Anathoth, in the land of Benjamin, a city appropriated out of that tribe to the use of the priests, the sons of Aaron, (Josh. xxi. 18.) and situated, as we learn from St. Jerome, about three miles north of Jerusalem. Some have supposed his father to have been that Hilkiah, the high-priest, by whom the book of the law was found in the temple, in the reign of Josiah; but for this there is no better ground than his having borne the same name, which was not an uncommon one among the Jews: whereas, had he been in reality the high-priest, he would doubtless have been mentioned by that distinguishing title, and not put on a level with the priests of an ordinary and inferior class.

Jeremiah appears to have been very young when he was called to the exercise of the prophetic office, from which he modestly endeavoured to excuse himself by pleading his youth and incapacity: but being over-ruled by the divine authority, he set himself to discharge the duties of his function with unremitted diligence and fidelity, during a period of at least forty-two years, reckoning from the thirteenth of Josiah's reign. In the course of his ministry, he met with great difficulties and opposition from his countrymen of all degrees; whose persecution and ill usage sometimes wrought so far

upon his mind, as to draw from him expressions in the bitterness of his soul, which many have thought hard to reconcile with his religious principles ; but which, when duly weighed, may be found to demand our pity rather than our censure.

He was, in truth, a man of unblemished piety and conscientious integrity ; a warm lover of his country, whose miseries he pathetically deplores ; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships with them, than separately to enjoy a state of ease and plenty, which the favor of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, having followed the remnant of the Jews into Egypt, whither they had resolved to retire, though contrary to his advice, upon the murder of Gedaliah, whom the Chaldeans had left governor in Judea, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life ; for the Jews at Tahpanhes, as tradition goes, took such offence at his invectives and his threats, that they stoned him to death ; which account of the manner of his exit, though not absolutely certain, is at least very likely to be true, considering the temper and disposition of the parties concerned. Their wickedness, however, did not long pass without its reward ; for in a few years, they were miserably destroyed by the Babylonian armies, which invaded Egypt, according to the prophet's prediction, ch. xliv. 27, 28.

The idolatrous apostacy, and other criminal enormities, of the people of Judah, and the severe judgments which God was prepared to inflict upon them, but not without a distant prospect of future restoration and deliverance, are the principal subject-matters of the following prophecies ; excepting

only the forty-fifth chapter, which relates personally to Baruch : and the six succeeding chapters, which respect the fortunes of some particular heathen nations. It is observable, however, that though many of these prophecies have their respective dates annexed to them, and others may be tolerably well guessed at from certain internal marks and circumstances, there appears a strange disorder in the arrangement, not easily to be accounted for, on any principle of regular design.—See the top of the next page.

Jeremiah, says Bp. Lowth, is by no means wanting either in elegance or sublimity, although, generally speaking, inferior to Isaiah in both. St. Jerome has objected to him a certain rusticity in his diction, of which, however, it is not easy to discover the smallest trace. His thoughts indeed are somewhat less elevated, and he is commonly more copious and diffuse in his sentences ; but the reason of this may be, that he is mostly taken up with the gentler passions of grief and pity, for the expression of which he has a peculiar talent. This is most evident in the Lamentations, where those passions altogether predominate ; but it is often visible also in his prophecies, in the former part of the book more especially, which is principally poetical ; the middle is for the most part historical ; but the concluding part, consisting of six chapters, is entirely poetical ; and contains several oracles distinctly marked, in which this prophet falls very little short of the lofty style of Isaiah.—*Dr. Blayney.*

Dr. BLAYNEY's new Chronological Arrangement of the Chapters in Jeremiah,* from Chap. XX. to Chap. XLVI., is as follows:

CHAP. XX.	CHAP. XLV.	CHAP. XXI.	CHAP. XXXIX. 1—14.
XXII.	XXIV.	XXXIV.	XL.
XXIII.	XXIX.	XXXVII.	XLI.
XXV.	XXX.	XXXII.	XLII.
XXVI.	XXXI.	XXXIII.	XLIII.
XXXV.	XXVII.	XXXVIII.	XLIV.
XXXVI.	XXVIII.	XXXIX. 15—19.	XLVI. &c.

CHAPTER 1.

VER. 1. *Anathoth.*]—Anathoth was one of the cities allotted to the priests. See Josh. xxi. 13, 18. The town was but three miles from Jerusalem, as St. Jerome tells us, in his preface to this prophecy; but yet it was in the land of Benjamin; as, indeed, was part of Jerusalem itself. See Josh. xviii. 28. Judah and Benjamin lying so near together, makes them sometimes reckoned as one tribe. See 1 Kings xi. 31, 32.—*W. Lowth.*

5. *I knew thee.*]—That is, 'I had thee in my view;' or 'approved thee, as a fit and proper object;' in the same sense as it is said, Acts xv. 18, 'Known unto God are all his works from the beginning of the world;' i. e. he contemplated the plan of them, and approved it in his mind, before he created and brought them into being. Agreeably to this premeditated purpose concerning the prophet, God proceeded at an early period to set him apart, or separate him from the rest of mankind, to be employed in that peculiar office, to which now, in the fullness of time, he appointed him. Exactly in this manner, St. Paul says of himself, Gal. i. 15, 16, that 'God separated him from his mother's womb, and afterwards called him to preach the gospel of his son unto the Gentiles.'—*Dr. Blayney.*

6. *I am a child.*]—We cannot infer from this, that Jeremiah was now within the years of childhood; as he may call himself 'a child' by way of extenuating his abilities. So Solomon called himself a 'little child,' 1 Kings iii. 7, when he was married, as appears by the first verse of that chapter, and must have been at least twenty years old. And the word 'child,' or

* See an elaborate disquisition on this subject, with a collation of the original Hebrew with the Septuagint Version, in *Carpzovius*, *Introd. ad Lib. Bibliocos*, &c. Par. iii. cap. 3. § 4.

‘youth,’ is elsewhere applied to those, who are arrived at the first years of manhood. Thus, Isaac is called ‘a lad,’ or ‘youth,’ Gen. xxii. 5, when he must have been between twenty and thirty years old.—See *W. Lowth*.

8. *Be not afraid of their faces.*]—That is, ‘Be not afraid of confronting those to whom I send thee.’ Or, by synecdoche, ‘their faces’ may be taken for ‘them.’

11. *A rod of an almond-tree.*]—The almond-tree blossoms very early in the spring; and a branch of it is here taken as a significant emblem, that the Almighty would carry the predictions of the prophet speedily into effect. Accordingly, he lived to see most of his prophecies fulfilled.

13. *The face thereof is toward the north.*]—It is very manifest that מִפְּנֵי צָפוֹנָה must signify ‘from the north,’ or ‘from the face of the north,’ as it is expressed in the marginal reading, and not, ‘toward the north,’ as it is improperly rendered in the text. From the next verse it appears, that the evil was to come from the north; and therefore the steam, which was designed for an emblem of that evil, must have issued from that quarter too. ‘The seething-pot’ denoted the empire of the Babylonians and Chaldeans, lying to the north of Judea, and pouring forth its multitudes, like a thick vapor, to overspread the land.—*Dr. Blayney*.

15. *Shall set every one his throne.*]—This expression denotes the establishment of sovereign power, or the exercise of dominion. (See chap. xliii. 10, and xlix. 38.) But Grotius, instead of ‘his throne,’ renders it ‘his military tent.’

17. *Lest I confound thee before them.*]—*Dr. Blayney* reads, ‘Lest I should suffer thee to be crushed before them.’

CHAP. II. VER. 2. *The kindness of thy youth, &c.*]—This alludes to the kindness of God to the Israelites at an early period, when He is said to have espoused them as his peculiar people.

2. *Not sown.*]—Rather, ‘not cultivated.’—*Houbigant*.

3. *Israel was then holiness.*]—That is, ‘Israel then became a people consecrated to the Lord.’

5. *What iniquity.*]—It should be, ‘What unfaithfulness,’ or ‘breach of promise,’ &c.

10. *The isles of Chittim.*]—These were the countries bordering on the Mediterranean. By ‘islands,’ in the Holy Scriptures, are not always meant lands surrounded with water; but usually such countries as had a line of sea-coast. See note on Gen. x. 5.

11. *My people have changed their glory, &c.*]—The people of Israel and Judah, even in the worst and most idolatrous

times, never totally renounced the true God. They worshipped false gods with, and beside him. But God, who would not suffer the honor due to him alone, to be thus given to others, often resents it, and represents it as no better than apostacy.—

Dr. Jortin.

13. *Living waters.*—These are the scriptural emblem of perpetual happiness and prosperity. See note on Rev. vii. 16.

14. *Is he a home-born slave?*—The Hebrew answers to the Latin word *filiusfamilias*, ‘a child of the household,’ and stands opposed to ‘a slave.’ The same distinction is made, Gal. iv. 7, and an inference is drawn from it in a similar manner. ‘Wherefore thou art no more a servant, (i. e. a slave) but a son; and if a son, then an heir of God through Christ.’ As Christians are now, so the Israelites heretofore were, the children of God’s household; and if so, they seemed entitled to his peculiar care and protection.—*Dr. Blayney.*

15. *Young lions.*—Kings, particularly those of Assyria and Egypt, are meant by this appellation.—*Grotius.*

16. *Also the children of Noph.*—This, no doubt, alludes to the severe blow, which the nation received in a capital part, when the good king Josiah was defeated by the Egyptians, and slain in battle; or when afterwards, upon the deposition of Jehoahaz, the glory of the monarchy was debased, by its being changed into a tributary and dependent kingdom, 2 Kings xxiii. 33, 24. Noph and Tahapanes were two principal cities of Egypt, otherwise called Memphis, and Daphnæ Pelusiacæ.—*Dr. Blayney.*

18. *To drink the waters of Sihor.*—Sihor was one of the names of the Nile. ‘To drink the waters of any place,’ was an expression signifying of course to be resident at that place, and generally in a state of subjection and dependence. So *Virgil*, Ecl. x. 65; and *Æn.* vii. 715.

22. *Nitre.*—Rather ‘natron.’—See note on Prov. xxv. 20.

23. *See thy way in the valley.*—This was the scene of the grossest idolatry and superstition. Perhaps here is an allusion to the enormities that were committed in the valley of Hinnom.

23. *A swift dromedary, &c.*—*Dr. Blayney* puts a full stop after ‘done,’ and connects this clause with the following verse. His translation is,

‘A fleet dromedary, that hath taken to company with her
A wild ass accustomed to the wilderness,
In the desire of her soul snuffeth up the wind:
In her occasion, who can turn her aside?’

None will weary themselves in seeking her:
When her heat is over they will find her.'

The impossibility of restraining one of those fleet animals, when hurried away by the impetuous call of nature, is represented as a parallel to that unbridled lust and eagerness, with which the people of Judah ran after the gratification of their passion for idolatry; which is called spiritual whoredom.

24. *In her month.*]—**בְּחֶדְשָׁהּ**. Our English version renders this 'in her month:' but **בְּחֶדְשָׁהּ**, from the verb **חָדַשׁ**, 'to renew,' may be literally translated, 'in her renewal;' that is, when the heat is abated, and she begins to come about again to the same state as before the fit came on. The Septuagint seems so to have understood it, *ἐν τῇ ταπεινώσει αὐτῆς*, 'when she is humbled.' And, perhaps, it was designed to insinuate to God's people, by way of reproach, that they were less governable than even the brute beasts, which, after having followed the bent of appetite for a little time, would cool again, and return quietly home to their owners; but the idolatrous fit seemed never to abate with the people of Israel, nor to suffer them to return to their duty.—*Dr. Blayney.*

25. *Withhold thy foot from being unshod.*]—This is supposed to relate to the threat pronounced by Moses, when he said to Israel, as a punishment for his sins, 'Thou shalt serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things.' Deut. xxviii. 48. See also Isa. xx. 4. But, perhaps, it may be an allusion to the common practice of approaching idols, as well as the symbolic presence of Jehovah, bare-foot, to shew reverence; and of drinking wine, or other liquors, in honor of false gods.

31. *O generation, see ye the word of the Lord.*]—Rather, 'O generation, behold the cause of Jehovah.' 'Darkness,' in this verse, may be understood of barrenness, misery, and general privations. Instead of 'We are lords,' it would be better to read, with Dr. Blayney, 'We are our own masters.'

33. *Why trimmest thou thy way? &c.*]—Rather, 'Why wilt thou direct thy path to seek love?'

34. *Thy skirts.*]—The Hebrew word may mean the skirts of a garment, or the borders of a country. According to the law of Moses, the blood which was shed ought to have been covered with earth; but the exposure of it both indicates that they had neglected the law of their great legislator, and that they were not ashamed of proclaiming their idolatrous practices. In the law of Moses, the blood of an animal is called 'the life,' which

is here expressed by the word 'soul.' 'The poor innocents' must mean the creatures that were slaughtered. Our old English version, instead of 'by secret search,' followed the Septuagint, and read, 'I have not found it in holes.'

37. *Thine hands upon thine head.*]—This was one of the outward expressions of great affliction. It may also naturally enough indicate that terror, which accompanied the imminent danger of losing life. See the parallel text.

CHAP. III. VER. 2. *As the Arabian in the wilderness.*]—In a MS. of Sir John Chardin's, the Arabs are represented as waiting for caravans with the greatest avidity, looking about on all sides, raising themselves upon their horses, running here and there, to see if they can perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along.—See *Harmer*, vol. i. p. 150.

3. *Therefore the showers, &c.*]—Dr. Blayney reads, 'And although the showers have been withholden,' &c. 'The withholding of the showers, and of the latter rain, was considered as a chastisement, or judgment, from the Lord.'

5. *As thou couldst.*]—That is, without omitting any opportunity.

9. *The lightness.*]—Grotius renders it 'the frequency.' Arias Montanus has, in the margin, 'the facility,' &c.

9. *With stones and with stocks.*]—That is, by worshipping them.

12. *Proclaim these words toward the north, and say, Return, thou backsliding Israel, &c.*]—The sin of the ten tribes being attended with more favorable circumstances than that of Judah, the prophet is here commanded to call them to repentance, with promises of pardon; and, according to this, he is ordered to direct his speech northward; i. e. towards Assyria and Media, whither the ten tribes were carried away captive.—*W. Lowth.*

13. *Hast scattered thy ways.*]—That is, 'hast been lavish and profuse of thy favors.' The Targum of Jonathan reads, 'hast corrupted thy way.'

16. *Neither shall it come to mind.*]—Dr. Blayney renders this clause, 'Nor shall it be the delight of their heart.'

19. *A goodly heritage of the hosts of nations.*]—Dr. Blayney reads, 'The inheritance of the glory of hosts of nations. He remarks, that the land of promise is styled, *עֲבֵי לְבַל הָאָרְצוֹת*, 'a glory among all lands,' Ezek. xx. 6. And the phrase here used seems to be of the like import, *עֲבֵי עֲבָאִית גִּוִּים*, 'the glory of hosts, or multitudes, of nations.' Grotius would supply the copulative, and read, 'And a goodly heritage, that which they esteem glorious.' The paronomasia is a figure

which the Hebrew writers much delighted in. But by 'the land of desire,' and 'the glory of hosts of nations,' the Christian church, and the privileges of the gospel covenant, may be figuratively designed. The terms of adoption into the former, and the condition of enjoying the privileges of the latter, are expressly stated by Christ and his apostles to be the same as are here prescribed; namely, the possession of a true faith in God, and uniform obedience for the time to come. 'Thou shalt call me, My father; and thou shalt not turn aside from following me.'

22. *Behold, we come, &c.*]—This, with what follows to the end of the chapter, is supposed to be said by the Israelites accepting the Divine invitation.

24. *For shame.*]—The shameful habit of idolatry. Calmet ingeniously observes that the Hebrews, instead of pronouncing the name 'Baal,' of which they had the greatest abhorrence, used to substitute the word 'Bosheth;' i. e. shame, confusion.

Or, the holy prophet may mean only the shame and disgrace of being conquered and enslaved.

CHAP. IV. VER. 1. *Return unto me.*]—By a slight alteration, we may read, with Houbigant, 'Thou shalt dwell with me.' The first two verses of this chapter should not have been detached from the former.

3. *For.*]—The particle ו should have been here rendered by 'verily, surely,' &c.

3. *Break up your fallow ground.*]—That is, 'Purge and purify the field of your hearts by true repentance.' To the same purpose, it is said in the next verse, 'Take away the foreskins of your heart.' Not only the sentences, but the words correspond: for ער, 'the foreskin,' is used not only with respect to the flesh, but also to trees and fields, and denotes all that retards, or relaxes, the accustomed powers of nature. Compare Deut. x. 16; Rom. ii. 29; Exod. vi. 12; Acts vii. 51; Coloss. ii. 11; and see Houbigant.

7. *The destroyer of the Gentiles.*]—Rather, 'a destroyer of nations.' Both the nouns are without the definite prefix in the Hebrew.

10. *Surely thou hast greatly deceived this people, &c.*]—That is, 'Thou hast suffered them to be deceived by false prophets.'

11. *Wilderness.*]—After this word, supply 'shall come,' in order to make the sense distinct.

16. *Watchers.*]—By 'watchers,' are meant, 'besiegers,' placing sentinels round the city to prevent any from coming in or going out; and keeping the place in continual alarm by shouts of war.—*Dr. Blayney.*

17. *As keepers of a field.*]—Mr. Harmer cites from Sir John Chardin's MS. the following remark on this place. 'As, in the east, pulse, roots, &c. grow in open and uninclosed fields; when they begin to be fit to gather, they place guards, if near a great road, more; if distant, fewer, who station themselves in, and round about these grounds, as is still practised in Arabia.'—*Harmer*, vol. ii. p. 219.

19. *My bowels.*]—It has been already remarked, that 'the bowels' are taken for the viscera in general; and were considered as the seat of sensibility, sympathy, and compassion.

20. *My curtains.*]—Under this appellation, we may understand, by a usual figure, the useful and ornamental furniture of a house.

23—26. *I beheld the earth, &c.*]—The images, under which the prophet represents the approaching desolation, as foreseen by him, are such as are familiar to the Hebrew poets on similar occasions. (See *Bp. Lowth*, *De Sacr. Poesi Heb.* Præl. ix; and his note on Isa. xiii. 10.) But the assemblage is finely made, so as to delineate all together a most striking and interesting picture of a ruined country, and to justify what has been before observed of the author's happy talent for pathetic description. The earth is brought back, as it were, to its primitive state of chaos and confusion; the cheerful light of the heavens is withdrawn, and succeeded by a dismal gloom; the mountains tremble and the hills shake under dreadful apprehensions of the Almighty's displeasure; a frightful solitude reigns all round; not a vestige is to be seen of any of the human race; even the birds themselves have deserted the fields, unable to find their usual food in them any longer. The face of the country in the once most fertile parts of it, now overgrown with briars and thorns, assumes the dreary wildness of the desert. The cities and villages are either thrown down and demolished by the hand of the enemy, or crumble into ruins, of their own accord, for want of being inhabited.—*Dr. Blayney*.

30. *Though thou rentest thy face with painting.*]—Rather, 'Though thou distendest thy eyes with paint;' alluding to the use of stibium, by the oriental women, already noticed, which made the eyes appear larger and darker. See the marginal reading.

CHAP. V. VER. 1. *Broad places.*]—These were the open spaces in the city, where the people were accustomed to assemble for purposes of business, or of pleasure.

2. *They swear falsely.*]—Though not addicted to idolatry, they are guilty of the horrid crime of perjury, and call on the sacred name of God to give a sanction to their falsehood. 'As

the Lord liveth,' was the common form of an oath among the Jews.

3. *Thou hast consumed them.*]—The word 'consumed' here means, among other significations, to reduce to poverty, and misery by punishment. See the Lexicons on the word כלה.

3. *They have made their faces harder than a rock.*]—'To harden the face,' seems to have been a colloquial form of expression among the Hebrews, signifying the throwing off of all shame; or expressing the character of inflexibility, great boldness and audacity. Compare Isa. l. 7; and Ezek. iii. 9.

6. *Wherefore a lion, &c.*]—The wild beasts here spoken of, says Dr. Blayney, are the king of Babylon and his troops. See ch. iv. 7.

Other conjectures have been indulged, however, on the subject. By 'the lion,' some say, Nebuchadnezzar is meant. See ch. iv. 7; by 'the wolf,' Nebuzaradan; and by 'the leopard,' Antiochus Epiphanes. Others by 'the lion' think the Babylonians are understood; by 'the wolf' the Medes and Persians; and by 'the leopard' the Greeks. A third class of critics, with more reason, suppose that Nebuchadnezzar alone is here pointed at, and characterised by his appropriate qualities. The holy prophet might intend to represent him violent and courageous as the lion; rapacious, greedy, and devouring as the wolf; swift, vigilant, and fierce as the leopard.—See *Grotius*, and *Calmet*.

7. *How shall, &c.*]—Rather, 'how can I pardon thee for this?'

7. *Harlots' houses.*]—It should have been, 'in the harlot's house;' for the Hebrew is בֵּית זֹנָה, in the singular number. As fornication and adultery are often used to express idolatry; so, perhaps, 'the harlot's house' may here signify the temple of some favorite idol.

10. *Her battlements.*]—Dr. Blayney reads 'her branches,' and understands by it the other cities of Judah, which may be considered as branches of the capital, and destined to share the same fate. The Hebrew word is so rendered, Isa. xviii. 5.

12. *It is not he.*]—That is, either, 'he hath not spoken,' or, 'he will not do as the prophets have threatened in his name.' Or, they argued like the wicked, who denied God's moral government of the world. 'Yet they say, the Lord shall not see, neither shall the God of Jacob regard it.' Psa. xciv. 7.
—*Dr. Blayney*.

13. *The prophets shall become wind.*]—That is, 'as wind,' meaning that no one shall regard them. Perhaps there is an allusion, also, to the inflation of soothsayers and ventriloquists,

who pretended to necromancy, and practised other impositions. See note on Isa. xxix. 4. The latter part of the verse is thus rendered by Dr. Blayney; 'And they have no authority to say, Thus shall it be done unto them.' By the expression, 'the word is not in them,' we must understand 'the word of prophecy,' authorising them to pronounce such calamities against the people.

15. *An ancient nation.*]—Babylon was originally founded by Nimrod. See Gen. x. 10.

16. *Their quiver is as an open sepulchre.*]—By this bold figure, the prophet intimates, their arrows did such execution, that the quiver which contained them might be considered as the grave of their enemies.

24. *He reserveth, &c.*]—'He secureth to us a sufficiency of the appointed things of harvest, by causing the fruits of the earth to ripen in due season.'—*Dr. Blayney.* So, also, equivalently, the Septuagint and Vulgate. See *Grotius.*

27. *Cage.*]—This means some kind of snare for catching birds; probably not unlike the trap-cage used at present, in which there are frequently some birds, which are termed call-birds, to decoy others. See the marginal reading.

28. *They overpass the deeds of the wicked.*]—Our present translation seems to indicate, that they pass over the deeds of the wicked without notice, or animadversion; but the probable sense of the Hebrew is, as Dr. Blayney supposes, that, in the administration of justice, they give the wicked more than they claim. In modern language, they give them greater damages than they sue for, and award severer punishments than they themselves propose. His version is, 'Though they have gone beyond the claims of the wicked, they have not maintained the cause of the orphan, so as to make it prosper.'

31. *The priests bear rule by their means.*]—Rather, 'The priests have joined hands with them, or concurred with them.' See the marginal reading. Most of the ancient versions express not only concurrence, on the part of the priests, but approbation.

31. *What will ye do in the end thereof?*]—That is, 'What will ye do with respect to the consequence of this?' It is easy to perceive, that the consequence of such utter dereliction of principle must be a general corruption of manners, and the entire subversion of all good government.

CHAP. VI. VER. 1. *O ye children of Benjamin.*]—Jerusalem was in the lot of the tribe of Benjamin, (Josh. xviii. 28,) on which account the inhabitants are addressed by the name of 'the children of Benjamin;' and are directed to leave the city,

which God was about to destroy, and to take refuge in the mountains. Tekoa, according to St. Jerome, was a small town about twelve miles from Jerusalem; and Beth-haccerem (probably so called from the vineyards round about it) was another small town on the same side, but nearer Jerusalem. Both were situated in the mountainous parts of Judah, south of the capital.—See *D'Anville's Map of Ancient Palestine*, *Reland*, and *Grotius*.

1. *A sign of fire.*—That is, ‘A fire signal.’ See note on Judith vii. 5.

2. Dr. Blayney's translation of this verse is extremely different: ‘The habitation, even the delightful one, have I doomed to destruction, the daughter of Zion.’ He observes, that Jerusalem is simply called ‘the habitation,’ *נוה*, Isa. xxvii. 10, and it seems entitled to this name by way of eminence, as it was the chief residence both of Israel, and of the God of Israel. Compare Psa. lxxix. 7; Exod. xv. 13; 2 Sam. xv. 25. The Hebrew word *דמית* cannot bear the sense in this place which our translators have given it, ‘I have likened,’ because, wherever it signifies ‘to liken,’ it requires a preposition to precede the noun denoting the object of comparison. Nor does it appear, from the context, in what respect the daughter of Zion was likened to a comely and delicate woman; supposing the terms would admit of that construction: but the other sense of it, ‘I have destroyed,’ goes directly to the point; the persons by whom, and the manner in which, this destruction was to be accomplished, being immediately subjoined in the words that follow. It properly means, ‘I have doomed, or decreed, her destruction;’ for with God to decree and to do is one and the same thing; the past and future being contemplated alike in the divine mind, and both equally certain as to the accomplishment.

Dr. Waterland's version is, ‘I have likened the daughter of Zion to a pasture;’ which is in harmony with the metaphors and imagery in the next verse.

4. *At noon.*—This marks the eagerness of the troops for conquest. Though it was late in the day before they received their orders, they were desirous of marching immediately; and though the shadows of evening stretched around them before they reached the place, they were too impatient to wait for morning, and exclaimed, ‘Let us go by night.’

9. *Turn back thine hand, &c.*—That is, take them again into thine hand, and begin the work of gathering, or gleaning, anew. The address is from God to the Chaldeans, exhorting them, like a grape-gatherer, to return again after the first

time, and pick up those few inhabitants that were left before, like the grape-gleanings, and to carry them also into captivity. The Chaldeans did so, as may be seen, ch. lii. 28, 29, 30.—*Dr. Blayney.*

10. *A reproach.*]—A subject of scorn, derision, and reproach.

13. *Covetousness.*]—Dr. Blayney would read, ‘evil concupiscence, or lust;’ but there is no authority for this interpretation of the word *עצב* in the Lexicons, or in the ancient versions.

14. *They have healed, &c.*]—Better ‘they heal,’ or ‘they endeavour to heal,’ &c. in the present tense, as in the preceding verse.

20. *To what purpose cometh there to me incense from Sheba?*]—The prophet here reproves the hypocrisy of the Jews, who endeavoured to cover their inward corruption by the external appearances of religion, which the Holy Scriptures frequently declare are of no value, unless they proceed from a devout mind. There is a story in Plato similar to this. The Athenians, in their wars with the Lacedæmonians, having sustained many defeats, sent a messenger to the oracle of Jupiter, to ask the reason why they, who had erected so many temples to the gods, and honored them with so many sacrifices, should be less successful than the Lacedæmonians, who fell much short of them in these particulars? The oracle answered, ‘I am better pleased with the prayer of the Lacedæmonians, than with all the oblations of the Greeks.’ Now, the prayer used by them was a short petition, in which they begged the gods to give them all good things, so long as they continued to be virtuous.

20. *The sweet-cane.*]—This was the *calamus aromaticus*; which, when dried and reduced to powder, formed a principal ingredient in the richest perfumes of the east. The species here mentioned, it is probable, came from Saba, where we learn from Strabo and Pliny it grew. See, also, *Théophrastus*, Hist. Plant. lib. ix. c. 7.

27—30. *I have set thee for a tower, &c.*]—The prophet in these verses evidently takes his ideas from metals, and the mode of trying them; and the verbs in the latter clause of this verse, referring to such trial, manifestly require something corresponding in the preceding part. But what has a tower and a fortress to do with the trying of metals? In this view the reader will admit, that the passage is rendered much more properly in the Septuagint and Vulgate, as well as agreeably to the Hebrew, ‘I have given, or established thee, as a prover, or trier of metals, among my people; that thou mightest know,’ &c. ‘They are brass and iron,’ ver. 28, means, ‘They have basely degenerated. It appears upon trial, that they have nothing

in them of the purity of silver, or gold; but their impudence resembles brass, and their obstinacy iron.' 'They are all corrupters,' should be rendered, 'They are all corrupted, or degenerated.' Ver. 29, 'The bellows are burned,' &c. i. e. 'All methods to purify and amend them are ineffectual;' or 'the usual means are despaired of, and will not be resorted to in future.' Before the use of quicksilver was known, lead was made use of in refining metals.—See *Grotius*.

Houbigant renders the latter part of verse 29, 'The founder heapeth up fire in vain: the dross of iniquity is not purged away.' 'Reprobate, or rejected silver, shall men call them,' ver. 30, means, that they are good for nothing but to be rejected for ever, and thrown into the flames. As base money is refused by every one, because it cannot bear the touch-stone; so shall these hypocrites and evil-doers be rejected both by God and man.—See *Dr. Dodd*.

CHAP. VII. A new prophecy begins this chapter, and is continued to the end of chap. x. The date is not precisely marked; but the probability is, that it was delivered not long after the preceding; and, as it should seem, on the following occasion. Beside the prophets, who were commissioned to announce the approaching calamities of Judah and Jerusalem, there were others, who took upon themselves to flatter the people with opposite predictions. They taught them to look on such threats as groundless, since God, they said, would have too much regard for his own honor, to suffer his temple to be profaned, and the seat of his holiness to be given up into the hands of strangers. Jeremiah is therefore commanded openly to reprove the falsehood of these assertions, and to shew by an example in point, that the sanctity of the place would afford no security to the guilty; but that God would assuredly do by his house at Jerusalem what he had done to Shiloh; and cast the people of Judah out of his sight, as he had already cast off the people of Israel, for their wickedness.—*Dr. Blayney*.

4. *Trust ye not in lying words.*]—The Targum intimates that the reason of the repetition of the words, 'The temple of Jehovah,' three times, was because every Jew was obliged to visit the temple thrice a year. Perhaps, we may rather represent to ourselves the speakers as standing before the temple, and pointing to the different parts of the building in front, and on each wing, and saying severally of them, What you see here is the temple of Jehovah. Just as our Saviour's disciples, immediately after their Lord had been foretelling the destruction of Jerusalem, came to him, and with similar notions in their heads; as from our Saviour's reply may be collected, pointed

out to him the magnificent buildings of the temple. Matt. xxiv. 1, 2.—*Id.*

More probably, this is an allusion to the usual exclamation of the Jews, when their temple was in danger of being taken, or profaned by heathens and idolaters. The repetition of these words, expresses, in the most earnest manner, the sanctity of the holy edifice, and was calculated to warn them of the sin of sacrilege, by loudly proclaiming that ‘the temple of the Lord,’ at Jerusalem, was not dedicated to any of the vain gods, but to Jehovah himself. Accordingly, the Hebrew original is not אֲדֹנָי, ‘the Lord,’ but the hallowed tetragram, יְהוָה, ‘JEHOVAH.’

18. *To the queen of heaven.*—Rather, ‘To the host of heaven,’ meaning the sun, moon, and stars. See ch. viii. 2. Grotius thinks the moon is here meant. See also the marginal reading.

22. *Concerning burnt-offerings.*—The Hebrew particle עַל, which our translators English by ‘concerning,’ should have been here rendered ‘for the sake of.’—See *Noldius*, or *Taylor’s Heb. Concord.*

Hence, the true sense of this passage, says Dr. Blayney, may fairly be deduced: for God certainly did speak to the people when he brought them out of Egypt, and gave them many positive ordinances concerning burnt-offerings and sacrifices. It is as certain, that God did not command these things purely on his own account, but as a means to some other more valuable end. Moral goodness and religious obedience were the scope he aimed at, the supreme object of his desire and delight. In this light, the words may be understood positively (and not in a comparative sense, as is generally supposed) both here and elsewhere; as Psa. li. 16, ‘Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering.’ And again, Hosea vi. 6, ‘I desired mercy, and not sacrifice.’ And 1 Sam. xv. 22, ‘Hath Jehovah delight in burnt-offerings and sacrifice, as in obeying the voice of Jehovah?’ The latter is the immediate object of his satisfaction, and gives him real pleasure; the former he esteems not, nor regards in the least, for their own sake; but only so far as they are instances of religious faith and obedience.

29. *Cut off thine hair, O Jerusalem, and cast it away.*—Dr. Blayney’s translation is, ‘Shave off thy Nazarite locks, and cast them away.’ The Hebrew word נִזֹּר, he observes, literally signifies no more than, ‘thy separation,’ or thy Nazariteship; but it is here used for the hair of the head, which was the sign of that state of separation. For a Nazarite was one who, by a special vow, had separated himself, or set himself apart, for a

time, from all worldly connections, to attend on the service of God; Numb. vi. 2. Under these circumstances, he was to let the hair of his head grow, ver. 5, and when the days of his vow were fulfilled, he was then to shave his head at the door of the tabernacle of the congregation, (ver. 18,) in a solemn and public manner, to shew that he was no longer in his former state of separation. But the shaving of the head was, also, as we frequently find, a concomitant sign of great mourning and affliction. See *Bp. Lowth's* note on Isa. xv. 2; and also Jer. xvi. 6; xlviii. 37; Job i. 20. Both these customs are probably alluded to in the present passage.

29. *The generation of his wrath.*]—That race of people who are deservedly the objects of his wrath. Compare Eph. ii. 3; where the apostle speaks of ‘the children of wrath.’

32. *Till there be no place.*]—That is, till it shall be entirely filled, and no more room for burying left.

CHAP. VIII. VER. 1. *They shall bring out the bones of the kings of Judah, &c.*]—When Jerusalem shall be taken and exposed to the rage of the Chaldean army, they shall break open the sepulchres of kings and of great men, in hopes of finding treasures deposited there.—*W. Lowth.*

That this was no uncommon practice at the sacking of cities, we learn from Horace, Epod. xvi. 13.

‘Quæque carent ventis et solibus ossa Quirini,
(Nefas videre) dissipabit insolens.’

See also Hist. of Jews, p. 112.

3. *All the residue of them that remain of this evil family.*]—Rather, ‘All the remnant of those that are left of this evil generation.’

8. *Lo, certainly, &c.*]—‘Surely the false pen of scribes hath converted these into falsehoods.’ The nature of the English language, which usually requires the nominative to precede the verb, will not easily admit the hemistichs to proceed here in the same order as in the original. הנה should not be rendered ‘behold,’ but ‘these,’ namely, the light of natural understanding, and the assistance of a revealed law; on both which the Jews valued themselves. But these advantages, they are told, were in a great measure lost to them, through the false glosses of those who took upon them to expound the sacred text. These are understood to have been called scribes, i. e. ‘writers,’ from their usually delivering their instructions in writing. And hence the propagation of error by their means, is ascribed to their ‘false pen.’—*Dr. Blayney.* See, also, the marginal reading.

13. *No grapes on the vine.*]—Grotius thinks, with great probability, that a comparison is here intended; and that the sense is, ‘As when there are no grapes on the vines,’ &c. ‘so the things,’ &c.

14. *Gall.*]—Perhaps the Hebrew word שׁוֹן means ‘worm-wood, hemlock,’ or some nauseous plant of a narcotic quality, so called from its affecting the head, which שׁוֹן means. See the marginal reading, and compare Hosea x. 4; Amos vi. 12; Deut. xxix. 18. After all, no specific plant, or substance, may be meant by this expression, which appears to be proverbial, or at least figurative, for ‘a bitter portion.’

16. *From Dan.*]—Grotius observes, after St. Jerome, that Nebuchadnezzar, having subdued Phœnicia, passed through the tribe of Dan, in his way to Jerusalem. When the enemy therefore was advanced so near, it was time for the people of Judah to take the alarm, and to provide for their own security.

16. *His strong ones.*]—Rather, ‘his war-horses.’ It is the same word that is used Judg. v. 22; on which see the note.

19. *Why have they, &c.*]—This is the question of Jehovah, by way of reply.

20. *The harvest is past, &c.*]—The people complain, that the summer, the time for marching an army, is past, and yet no succor arrives.

21. *I am black.*]—This may mean either ‘a state of mourning,’ ‘of famine,’ or ‘of terror and confusion.’ Compare chap. xiv. 2; Joel ii. 6; and Nahum ii. 10.

22. *Is there no balm in Gilead?*]—Gilead was famous for balm and other medicinal plants. The prophet applies this metaphorically to the state of the Jews, and asks whether there have been no methods used to heal these mortal wounds and distempers, and if there have, why they are attended with so little success? implying that God sent his prophets, as so many spiritual physicians, and that they had given the best advice; but the fault lay wholly in the patients themselves, who refused to submit to their prescriptions.—See *W. Lowth*, and *Grotius*.

CHAP. IX. VER. 1. *O that my head, &c.*]—All the Hebrew MSS. and the generality of printed copies, reckon this as the 23d verse of chap. viii, to which it properly belongs, being a continuation of the prophet’s sympathetic lamentation over his wretched country.—*Dr. Blayney*.

6. *Thine habitation is in the midst of deceit, &c.*]—The Septuagint reads, ‘They add usury to usury, and deceit to deceit: they refuse,’ &c.

7. *I will melt them, &c.*]—A metaphorical expression derived from the process of proving and refining metals.

10. *For the mountains, &c.*]—Dr. Blayney has, ‘Upon the mountains,’ &c. but the correction is not necessary. Under the denominations of ‘the mountains,’ and ‘the habitations of the wilderness,’ the prophet laments the general desolation, which threatened the whole land. Instead of ‘the habitations of the wilderness,’ we may, with more propriety, translate, ‘the pastures of the plain.’ See the marginal reading.

10. *Both the fowl of the heavens and the beast are fled.*]—A figurative expression, says Matt. Poole, denoting universal desolation. Compare chap. xii. 4.

12. *Who is the wise man, &c.*]—In this style of interrogation, the prophet indirectly declares himself to be the person qualified by divine inspiration to answer the question proposed in the latter part of the verse; which he accordingly does in the verses that follow.—*Dr. Blayney.*

17. *Mourning women.*]—It was customary with the Greeks and Romans, as well as with the Jews, to employ women to sing dirges and to make public lamentations at funerals. See Horace, *De Art. Poet.* v. 430, 431; and compare Matt. ix. 23; 2 Chron. xxxv. 25. These probably are included among the mourners, who are said to go about the streets, Eccles. xii. 5, and whom the prophet Amos represents as ‘skilful of lamentation.’ Homer describes the corpse of Hector as being thus attended, *Il.* xxiv. v. 720.

‘E’en to the palace the sad pomp they wait;
They weep, and place him on the bed of state.
A melancholy choir attend around,
With plaintive sighs, and music’s solemn sound:
Alternately they sing, alternate flow
Th’ obedient tears, melodious in their woe;
While deeper sorrows groan from each full heart,
And nature speaks at every pause of art.’—*Pope.*

See, also, the *Phœnissæ* of Euripides, v. 1521-5, Festus, and Nonius. The Romans called these female mourners ‘*præficæ*.’ Dr. Shaw informs us, that the practice of hiring female mourners at funerals still prevails in Barbary.

17. *Cunning.*]—That is, ‘skilful.’

19. *Because our dwellings, &c.*]—Rather, ‘Because they have thrown down our habitations;’ which, as Dr. Blayney observes, is equivalent to ‘our habitations are thrown down.’ It is one of those common expressions in Hebrew, which should have been rendered indefinitely. See note on Is. xxxvii. 36.

26. *All that are in the utmost corners.*]—Dr. Durell says, the marginal reading, ‘and all having the corners of their hair

polled,' ought doubtless to have been received into the text; for the Arabs, who are meant by this periphrasis, cut their hair short, particularly about the crown of the head; and, with respect to their beard, they leave only a tuft of hair growing on their chins. This practice was forbidden the Jews, Lev. xix. 27.

CHAP. X. VER. 2. *The signs of heaven.*]—The Chaldeans, among whom the Jews were destined to live in captivity, were particularly addicted to astrology, and attributed to the heavenly bodies a considerable influence over human affairs. This naturally tended to beget a religious dread and awe of those objects, from which so much good, or evil, was supposed to be derived. The sun, moon, and planets, are said, indeed, to have been created and set in the firmament 'for signs,' Gen. i. 14: but this means, that they should serve as natural marks, serving to distinguish by their periodical revolutions and appearances the various times and seasons; which, however, is a very different use from that of prognosticating future events, or causing any alteration in the fortunes of men.—*Dr. Blayney.*

8. *The stock is a doctrine of vanities.*]—This may be rendered, 'The very wood itself being a rebuker of vanities.' Or, the word here translated 'doctrine,' may mean 'a teacher,' or 'instructor.' See *Castelli Lex. Hept.* on יֹסֵר.

9. *Uphaz.*]—Bochart is of opinion, that this is the same as Ophir. The Syriac, Chaldee, and Theodotion, have 'from Ophir.'

11. *The gods that have not made the heavens and the earth.*]—It is remarkable, that though the prophecies of Jeremiah are written in Hebrew, the words in this verse are in the Chaldee language, which was spoken at Babylon. It contains an illustrious and remarkable prophecy, that the gods of the Gentiles, who were then adored, should perish; and, consequently, that the honor which had been paid to them should be given to God alone. When this prophecy was delivered, the knowledge of the true God was confined to very narrow bounds, and his dominion was almost become invisible by the dispersion of the ten tribes, and the captivity of the poor remains of Judah. According to human probability, then, it seemed more to be expected that the Jews, together with their religion, should perish, than that the Gentiles should forsake their idolatry. Notwithstanding which, the gods of the Gentiles, often mentioned in sacred and profane history, the gods of Europe and Asia, of Greece and Italy, the gods of Babylon, and of all the nations surrounding the Jews, and with which the Jews were so often concerned, have entirely perished. Their bare names

are recorded in ancient writings, but they have not one temple, or one worshipper, on the face of the earth. This great event has been produced by the gospel: first, by the preaching of the apostles; secondly, at the time of Constantine; and thirdly, a few ages afterwards.—*Dr. Jortin.*

13. *Lightnings with rain.*]—Lightnings in the west and south-west points are, at Aleppo, considered as the sure prognostics of rain. The squalls of wind bring on these refreshing showers, and are therefore ‘precious things of the treasures of God;’ and ‘when he thunders, it is the noise of waters in the heavens.’ See note on Ps. cxxxv. 7.

14. *Every man is brutish in his knowledge.*]—*Dr. Blayney* reads, ‘Every man becometh a brute by acknowledging.’ But our translation may well stand; which signifies, that every man, who pretends to the knowledge, or belief, of what idols can effect, degrades himself, by his folly, to the class of irrational creatures.

16. *The portion of Jacob.*]—According to the principles of heathen theology, every nation was committed to the care and superintendency of its own tutelary god; who might with propriety be styled its ‘portion,’ on account of the peculiar relation that subsisted between them. ‘The portion of Jacob,’ therefore, is the same as ‘the God of Jacob;’ he who had taken upon himself the guardianship and protection of that family.—*Dr. Blayney.*

17. *The fortress.*]—That is, mount Zion, which is properly styled a fortress, or strong hold.

22. *Behold, the noise of the bruit is come.*]—This is much better rendered by *Dr. Blayney*, ‘Hark, a noise; behold, it advanceth; even a great commotion,’ &c.

23. The meaning of this verse, says *Dr. Durell*, according to our English version, seems to be, that all events are under the direction of God’s providence, which man cannot counteract. But the text may admit of another sense, rather more connected with the context, thus: ‘I know, with respect to Jehovah, that his way is not like that of a mortal; that he doth not walk, nor direct his steps, like a man.’ This construction is justified by a common Hebrew idiom; and *ו* is often used as a particle of comparison. See *Noldius*.

The sense here proposed is parallel to several other passages of Scripture, and is adopted by the Syriac version. It is on the ground of this sentiment, that the daughter of Sion, who is supposed to be the speaker, builds her confidence of mercy on God’s chastisements.

CHAP. XI. VER. 4. *And do them, &c.*]—The Septuagint

and Vulgate read, 'And do all that I command you;' which appears to be right.

13. *According to the number of thy cities, &c.*]—The Israelites had now contracted all the fashionable habits of Egypt. We are assured, that it had been long peculiar to the Egyptian superstition for every city of the empire to have its own tutelary god, beside those which were worshipped in common; but now, Jeremiah informs us, that the people of Judah bore a part with them in this extravagance.—*Bp. Warburton.*

15. *The holy flesh.*]—This means the sacrifices that used to be offered as an atonement for sins. Dr. Blayney, following the Septuagint, reads, 'Shall vows and holy flesh be allowed to come from thee? When thou art wickedly disposed, shalt thou then rejoice?'

16. *The Lord called thy name, A green olive-tree, &c.*]—The Jewish nation, in its flourishing state, is sometimes compared to a vine, and sometimes to an olive-tree. See Ps. lii. 8; and Hosea xvi. 6.

19. *Like a lamb or an ox.*]—There is no conjunction before אֵלֶיךָ, and therefore it cannot signify, as Dr. Blayney remarks, 'or an ox.' The ancient versions consider it as an epithet belonging to כֶּבֶשׂ; and therefore we may read, perhaps, 'as a tame,' or 'innocent lamb.'—See *Bochart*, and *W. Lowth.*

19. *Let us destroy the tree with the fruit thereof.*]—'Let us not only burn his prophecies, but kill the man.'—*Bp. Hall.*

The prophet's countrymen, instead of reflecting on themselves, as the real authors of their own misfortunes, seem in these words willing to throw the blame upon him; as if he was the promoter and efficient cause of the evils which he predicted, and to suppose that, by cutting him off, they might have a chance of escaping them.—*Dr. Blayney.*

21. *Of the men.*]—That is, 'respecting the men.'

CHAP. XII. VER. 2. *Their reins.*]—We should now say, 'their hearts;' or 'their affections.'

4. *Our last end.*]—By a transposition of two letters in the Hebrew, a remarkable difference is made in the sense, which, when rectified, instead of 'our last end,' will be 'our ways,' as in the Septuagint.—*Dr. Kennicott.*

5. *If thou hast run with the foot-men, &c.*]—The plain meaning of the metaphor is; 'If, in contending with men of thine own rank, thou hast suffered already some inconvenience; how much more molestation hast thou reason to expect, when it cometh to thy lot to contend, as in the course of thy prophetic mission thou unavoidably wilt, with persons far more considerable in station and power?' The leading men of the state, the

princes of Judah and Jerusalem, are here meant; whom Jeremiah appears to have offended by the freedom of his opposition, and by whom he was persecuted almost to death.—*Dr. Blayney.*

5. *In the swelling of Jordan.*—The ravages of war, and the terrors of hostile invasion, are often represented in Scripture by the image of a river rising rapidly above its banks, and carrying all before it. To these inundations the river Jordan was very subject; and on such occasions, as Maundrell relates, (*Travels*, p. 81.) several sorts of wild beasts, which usually harbour among the trees and bushes by the river's side, are forced out of their covert, and infest the neighbouring plains.

9. *As a speckled bird.*—Bochart has proved that the Hebrew word צִבּוֹעַ frequently signifies 'the hyæna.' It is also applied occasionally to a species of serpents; but Dr. Blayney thinks it here means a bird of prey; and, without attempting to translate the Hebrew name, he reads, 'As the ravenous bird, *tseboa*.'

The following clauses in this verse would be better in the imperative mood; 'O ye ravenous birds, come ye against, or round about; assemble, all ye beasts of the field, come ye to devour.'

Grotius thinks our translation right, and that the allusion is to birds attacking another, that has feathers of a different color from their own.

10. *Many pastors have destroyed my vineyard, &c.*—By 'many pastors,' are meant the generals of the Chaldean army; and by 'the vineyard,' Judea.—*Lowth.*

CHAP. XIII. This chapter contains a single and distinct prophecy, which under two symbols, 'a linen girdle left to rot,' and 'every bottle filled with wine,' ver. 12, foretels the utter destruction that was destined to fall on the whole Jewish nation, including the individuals of every rank and denomination, ver. 1—14. An exhortation to humiliation and repentance is subjoined, ver. 15—21; and the cause of all their evils is ascribed to the general corruption and profligacy of manners, which prevailed without prospect of amendment, ver. 22, to the end. The particular mention of the joint downfall of the king and queen, ver. 18, seems to justify the opinion of those, who apply the prophecy to the beginning of the reign of Jehoiakim, whose fate, with that of his queen, is in like manner noticed together, chap. xxii. 18.

1. *Put it not in water.*—The girdle is here supposed to be in a polluted state, to represent the wickedness and corruption of the Jews.

4. *Go to Euphrates.*—In the margin of our ancient English

Bibles, it is remarked, that, 'because the river Perath, or Euphrates, was far from Jerusalem, it is evident that this was a vision.' And the generality of the best commentators seem to have been of this opinion. Nor, indeed, is it very credible, that the prophet should have been sent twice upon a journey of such considerable length and difficulty, to a very great loss of his time, when every purpose would have been answered altogether as well, if the transaction had been represented in vision. The same supposition of a vision must be admitted in other cases also, particularly chap. xxv. 15—29; for it would be an absurdity to believe, that Jeremiah actually went round with a cup in his hand to all the kings and nations there enumerated, and made them drink of its contents. And yet the prophet makes no more distinction in this latter case, than in that now before us, between mental and bodily action. The reason in both cases most probably was, that, as to the matter in hand, it made no difference, whether the performances related were visionary, or real; for either way they served equally to represent the events, which it was God's pleasure to make known. In like manner, St. Paul, who says of himself, that he was caught up once into the third heaven, and another time into paradise, where he heard things beyond the power of utterance, was at the same time himself left in a state of uncertainty, whether he was 'in the body,' or 'out of the body;' but though he could not decide this point, he was not in the least degree doubtful of the truth of what was then revealed to him. See 2 Cor. xii. 2, 3, 4.—*Dr. Blayney.*

11. *So have I caused.*—It should be rendered, 'So did I cause,' in the preterimperfect tense.

12. *Every bottle shall be filled with wine, &c.*—Rather, 'every skin,' &c. The divine judgments are often represented under the symbol of a cup of intoxicating liquor. Accordingly, God here declares, that as they have all sinned, so every one shall have his share in the punishment.

22. *Thy skirts discovered, and thy heels made bare.*—This is a periphrasis for being forced into captivity; for it was the barbarous custom of conquerors, in ancient times, to treat their captives with such personal indignities, as are here mentioned, in conducting them to the place of their intended residence. See Is. iii. 17; xx. 4; xlvii. 2, 3; and Nahum iii. 5. **סמך** implies 'stripping,' or 'tearing with violence.'—*Dr. Blayney.*

Instead of 'heels,' we may render 'hinder parts.' See the Lexicons on **עקב**, and the marginal reading.

23. *Can the Ethiopian change his skin, &c.*—If these words were to be taken rigorously, and in the strictest sense, it would

be a folly to exhort an habitual sinner to repentance, and an unreasonable thing to expect a natural impossibility; but it is certain, that they mean no more than an extreme difficulty. The genius of sublime and figurative language requires such lively expressions, and describes things, which are hard to be accomplished, as quite impossible. That these words are thus to be understood, appears from the whole of this chapter, which contains terrible threatenings against the Jews, of evils which should come upon them for their impiety. These threats are mixed with exhortations to repentance; and then follow these words, 'Can the Ethiopian,' &c. which must not be taken as a declaration, that they could not possibly repent; for then the prophet ought not to have pressed them in the same discourse to amend their ways, and 'give glory to the Lord, before he caused darkness, and before their feet stumbled, and they should fall to rise no more,' ver. 16. The difficulty of reforming bad habits, though it may seem to be rather a dissuasive and discouragement from repentance, is indeed a very proper, and ought to be a most prevailing motive to it. They who are in this condition should consider, that, as is the difficulty, so is the danger.—*Dr. Jortin.*

24. *As the stubble.*]—Rather, 'as the chaff.' See Dan. ii. 35.

26. *Therefore will I discover thy skirts upon thy face.*]—Rather, 'Therefore I have uncovered thy skirts publicly.' The Hebrew is על-פניך, which our translators render, 'upon thy face;' but it may mean 'in front,' with respect to the person. It is an allusion to the shameless insults and indignities, that were offered to the persons of female captives. See note on ver. 22.

CHAP. XIV. VER. 1. *The dearth.*]—Or, 'the drought.' So Dr. Waterland, after the Septuagint. Dr. Blayney detaches the words 'concerning the dearth,' from the preceding part of the verse, and reads, in connexion with the second, 'Because of the drought, Judah mourneth, and the gates thereof languish.' Houbigant thinks that this drought happened early in the reign of Zedekiah, before the Chaldeans besieged Jerusalem.

2. *The gates thereof languish; they are black unto the ground.*]—The gates of cities, says Dr. Blayney, being places of public resort, where the courts of justice were held, and where other public business was transacted, seem here to be put for the persons who usually meet there; in the same manner as when we say, 'the court is in mourning,' we mean the persons who attend the court, or king's palace. So that by this passage we are to understand, that all the persons who appear in public are dejected, and put on black, or mourning, on account of the

national distress. Unless we suppose, that the gates were really hung with black from the top to the bottom.

The Hebrew might have been rendered, 'They,' i. e. the gates, 'are in mourning for the land.'

3. *Their little ones.*]—Rather, 'the younger branches of the family.' Such was the simplicity of ancient times, that the children of persons in the highest stations were employed in drawing water, not only for the family, but for the flocks. See Gen. xxiv. 13, 16; xxix. 6—10; Exod. ii. 16. In *Homer's Odyssey*, lib. vi. ver. 30, Nausicaa, the daughter of king Alcinous, is represented as going in person with her maids to the river, for the purpose of washing clothes. See note on Gen. xxiv. 11.

6. *They snuffed up the wind like dragons.*]—They sucked in the air, for want of water, to cool their internal heat. Bochart (*Hierozyic*. p. i. lib. iii. cap. 16.) observes, that the comparison to dragons, or great serpents, is very just; for *Ælian*, cap. ii. 19, describes animals so called, as standing daily for some hours with the head erect, and the mouth wide open towards the sky. By the force of their breath, as by an attractive charm, they are said to draw to them not only the air, but the very birds as they fly along. The same author adds, that 'the eyes of the wild asses are properly noticed, as being by nature extremely sharp-sighted.' But, for want of nourishment, these must fail and be exhausted. Ludolff thinks that, by 'dragons,' crocodiles are here meant, which frequently raise their heads above the water, like all other amphibious creatures, to breathe.

7. *Do thou it for thy name's sake.*]—It would have been better if our translators had not supplied the pronoun 'it,' and rendered the original literally, 'Act thou for thy name's sake,' i. e. agreeably to thy divine attributes of wisdom and justice.

9. *As a man astonied.*]—As the Hebrew word נדה occurs no where else in the Hebrew Scriptures, its signification is uncertain. The Septuagint reads, ὡς περ ἀνθρώπου ὑπνῶν, 'as a man asleep.' The Arabic, which was formed from the Greek version, is nearly the same; and this is probably the right interpretation. Houbigant has, 'inops consilii;' i. e. not knowing what to do.

CHAP. XV. VER. 2. *To death.*]—It is obvious, says Dr. Blayney, from the enumeration, chap. xiv. 12, that מות, 'death,' here means 'the pestilence;' i. e. the frequent cause of death. See note on Prov. xv. 10.

5. *To ask how thou doest.*]—Rather, 'To render thee any service.'

6. *I am weary with repenting.*]—God is said 'to repent,' in Scripture language, when he mercifully postpones, or remits

the punishment due to sin, and delays to execute his righteous judgments.

7. *And I will fan them.*]—The simile is taken from a man who stands in the gate of his threshing-floor, to separate with his fan the chaff from the wheat; God denouncing that he would cast the people of Judah out of his land, as the wind scatters abroad and disperses the chaff.—*Dr. Dodd.*

8. *The mother of the young men.*]—That is, their mother-city; or Jerusalem. Houbigant renders this verse in the future tense.

10. *Thou hast borne me a man of strife.*]—The prophet here complains of the opposition, which he met with from his countrymen for speaking unwelcome truths, which had occasioned him as much uneasiness, as if he had engaged in the most invidious of all occupations, and the most likely to engender strife, that of lending and borrowing upon usury.—*Dr. Blayney.*

12. *Shall iron, &c.*]—That is, ‘Shall common iron break the northern iron and the steel?’ Northern iron, says *Dr. Blayney*, after *Grotius*, is perhaps justly supposed to denote, in a primary sense, that species of hardened iron, or steel, called in Greek χαλυσ, from the Chalybes, a people bordering on the Euxine sea, and consequently lying to the north of Judea, by whom the art of tempering steel is said to have been discovered. *Vid. Strab. Geog. lib. xii.* By ‘iron,’ therefore, is meant the people of Judea; and by ‘northern iron,’ the Babylonians; though some commentators understand, by the latter, Jeremiah himself.

16. *I did eat them.*]—That is, ‘I treasured them up in my memory, frequently meditated on them, and inwardly digested them.’ Our colloquial expression, ‘to eat one’s words,’ is totally different. Compare *Ezek. iii. 2, 3*; and *Rev. x. 9, 10.*

CHAP. XVI. VER. 6. *Nor cut themselves.*]—The cutting of their own flesh, as a mark of grief for their deceased friends and relations, though expressly forbidden the Jews by the law, *Lev. xix. 28*, *Deut. xiv. 1*, appears to have been still in use among them, as well as among their neighbours, on this and other occasions of mourning and affliction. See *chap. xli. 5*, and compare *chap. xlvii. 5*, *xlvi. 37*. A similar practice attendant on funeral obsequies has been found to prevail among people lately discovered in the South Seas. The New Zealanders have deep furrows marked on their foreheads. These were cut in the phrensy of their grief with a sharp shell, for the loss of their friends and relations. The Otaheitean women wound the crown of the head under the hair with a shark’s tooth, to prove the sincerity of their grief. And the ancient Huns

wounded their cheeks on all occasions, when they wanted to testify their grief for the loss of a great man, or a relation.—*Foster's Observations*, p. 588. See, also, *Pitt's Account of the Mahometans*, p. 26.

It is curious to remark, and to investigate the cause of such corresponding usages in nations so widely distant from each other.

7. *Neither shall men tear themselves for them in mourning.*]—‘Neither shall men break bread among them.’ See the marginal reading, and the texts there referred to.

16. *I will send for many fishers, and they shall fish them;—for many hunters, and they shall hunt them.*]—It is common for the sacred writers to represent enemies and oppressors under the metaphors of fishers and hunters; because they use all the methods of open force and secret stratagem, in order to make men their prey. These two similitudes implied, that the Chaldeans would make an entire conquest of the whole land, and strip it of its riches and inhabitants. The language of the prophet indicates, that those who might escape one party would fall into the hands of another. See notes on the parallel texts.

21. *Therefore, behold, I will this once.*]—Instead of ‘this once,’ Houbigant reads, ‘by this turn, or change;’ and Dr. Blayney, ‘Therefore, behold, I, instructing them at this time, will make known to them my hand and my might.’ He adds, the time alluded to is undoubtedly that, when the gospel was to be preached and embraced by the Gentiles; when God promises that he would make such a display of his mighty power as should amply convince them of the truth of his existence and divinity. ‘They shall know that my name is JEHOVAH.’ This hallowed name implies absolute and necessary existence, the real source and origin of all perfection; and the holy prophet declares, that ‘men shall know it’ by the blessings which shall be derived to them from divine providence.

CHAP. XVII. VER. 1. *The sin of Judah is written.*]—Some commentators have understood these words in a literal sense, as if these idolaters had actually carried about them tablets hanging before their hearts, on which, as well as on the horns of their altars, the name of their idol was inscribed. But ‘the pen of iron,’ and ‘the point of a diamond,’ might be sufficient to shew, that the whole was spoken metaphorically, and meant to denote, that idolatry was indelibly fixed in their affections and memory; as much so, as if it had been engraved, with instruments capable of making the strongest and most durable impression upon their heart, as upon a writing-tablet, and upon

their altars, so as to be for ever present before their eyes.—*Dr. Blayney.*

1. *Your altars.*]—Above sixty MSS. and most of the ancient versions read, 'Their altars.'

3. *O my mountain in the field, &c.*]—*Dr. Blayney* reads more intelligibly, and with great probability of being right, 'O my mountain, thy substance in the field, and all thy stores, will I give up to pillage.' 'For sin,' in this verse means, 'on account of sin.' Such is sometimes the signification of the prefix כ, and also of our preposition, 'for.'

6. *Like the heath in the desert.*]—'Like a blasted tree in the desert.'—*Dr. Waterland.* So, also, *Dr. Blayney.*

8. *Careful.*]—That is, anxious, or solicitous.

11. *As the partridge, &c.*]—The sense of the marginal reading should have been adopted; for the partridge, and many other birds, will sit on eggs which they did not lay, and hatch them. But it is said, that the young ones, in this case, when fledged, will always forsake their supposititious mother, and join those of their own feather; in which circumstance, says *Dr. Blayney*, the point of comparison seems to lie. See note on 1 Sam. xxvi. 20.

12. *Throne.*]—This word here seems to mean 'situation;' or 'the site' on which the temple at Jerusalem was built.

13. *Shall be ashamed, and they that depart from me shall be written in the earth.*]—Substituting וסורי for יסורי, we may read, with *Dr. Blayney*, 'O Jehovah, all that forsake thee shall be confounded, and shall be recorded in the earth for revolvers.'

16. *I have not hastened from being a pastor to follow thee.*]—Literally, 'I have not hasted from feeding after thee.' The metaphor is taken from sheep feeding where their shepherd leads them. The prophet exculpates himself from having officiously put himself forward, like a sheep that hastily gets before the shepherd, or shewing any desire of bringing on the evil day, of which he was appointed to give notice. He appeals to God as a witness, that in all that he had spoken, he had only acted the part of a faithful messenger; of one who knew that his conduct was subject to the immediate inspection and notice of an omnipotent judge.

16. *That which came out of my lips was right before thee.*]—That is, I have spoken it as in thy presence.—*Dr. Blayney.*

25. *Then shall there enter into the gates of this city kings and princes, &c.*]—Hence it appears, that the judgments denounced against Jerusalem, at least as far as they threatened the city with utter destruction, were not irreversible. And, from Jeremiah's advice to Zedekiah, chap. xxxviii. 17, it may be con-

cluded, that if the king had hearkened to the prophet, the city would not have been destroyed, and he himself might have continued a tributary king under Nebuchadnezzar.—*W. Lowth.*

CHAP. XVIII. VER. 3. *He wrought, a work on the wheels.]*—The Hebrew expression על-האבנים, may mean, that ‘he was moulding clay into different forms.’ The Septuagint reads, ‘upon the stones;’ which it appears was a machine then in use, consisting of a pair of circular stones placed upon one another like mill-stones; of which the lower was immoveable, while the upper turned on a spindle, or axis, and had its rotatory motion communicated to it by the foot of the potter sitting at his work, as may be learned from Ecclus. xxxviii. 29, 30. On the top of this upper stone, which was flat, the clay was placed, which the potter, having given the stone the due velocity, formed into shape with his hands. Such are Dr. Blayney’s conjectures concerning this machine.

8. *I will repent of the evil that I thought to do unto them.]*—Whenever repentance is ascribed to God, it must be meant, only of a change, with regard to the outward administrations of his providence, and his dealing with men otherwise than he did before. This does not imply any change in God, but in ourselves. He still acts by the same rules; but we, according to our different behaviour, become the objects either of his favor, or displeasure.—*W. Lowth.* See note on Gen. vi. 6.

14. *Will a man leave the snow of Lebanon, &c.]*—Dr. Blayney renders this verse very differently: ‘Will the snow leave Lebanon before any rock of the field? Will men perversely dig for strange waters in preference to such as flow?’ and adds the following judicious remarks. The two similitudes in this verse are evidently designed to illustrate the unnatural and absurd conduct of the Jewish nation, in deserting their own God, and adopting the superstitions of a strange idolatry, in preference to the good old paths, which God had ordained for them to walk in. As to the first, it must be observed, that Lebanon was the highest mountain in Israel, lying to the north of it, and having its summit almost always covered with snow; from the whiteness of which it is supposed to have derived its name. It would be very unnatural and preposterous, therefore, if the snow should quit the tops of Lebanon, whilst the rocks of less height, in the adjacent country, are covered with it.

21. *Deliver up their children to the famine, &c.]*—With respect to these imprecations, see note on Ps. cxl. 10.

CHAP. XIX. VER. 1. *Bottle.]*—Rather, ‘vessel,’ or ‘pitcher.’ By this emblem, the prophet signified, that if God pleased,

the city and people might be as easily destroyed, as an earthen vessel might be broken. See ver. 11, and note on chap. xiii. 4.

2. *The east gate.*]—The valley of the son of Hinnom was not on the east, but on the south side of Jerusalem; as may be concluded from Josh. xv. 8, and is expressly affirmed by an ingenious traveller, who viewed the place on the spot, and whose words are: ‘On the east is mount Olivet, separated from the city of Jehosaphat, which also circleth a part of the north; on the south, the mountain of offence, interposed with the valley of Gehinnon.’ *Sandys’s Travels*, Book iii. p. 155. Dr. Blayney, therefore, would read the Hebrew ‘Harsith,’ as a proper name. Some MSS. and ancient versions favor this correction. The Chaldee paraphrast interprets it, ‘the dung-gate;’ and it is most likely to have been the same with that which is so called, Neh. iii. 13, 14; because, beside the rubbish of broken pots, &c. all the filth of the city was carried through this gate, and laid in the valley of Hinnom, after Josiah had defiled it; for which reason, also, the valley itself seems to have been named, ‘The valley of the dead bodies and of the ashes,’ chap. xxxi. 40; or, as it is expressed more fully in the Syriac, ‘The valley into which they cast dung and ashes.’—See *Dr. Blayney*, and *Grotius*, in loco.

CHAP. XX. VER. 1. *Pashur the son of Immer the priest, &c.*]—Pashur, being the head of his family, had a principal authority in directing the affairs of the temple; and therefore he is here called, a ‘chief governor in the house of the Lord.’ But if we suppose Pashur to have been, in a strict sense, ‘chief,’ or ‘supreme governor of the house of God,’ he seems to have been the same officer that is called ‘Captain of the temple,’ Acts iv. 1. Dr. Blayney gives this magistrate, or governor, the military title of ‘commanding officer;’ because it was usual to consider the temple, as a kind of garrison held by the priests and Levites under military subordination.

2. *In the stocks.*]—Rather, ‘in prison;’ or, as Dr. Blayney renders it, ‘in the house of correction.’ So, also, Houbigant.

5. *Labours.*]—The word ‘labours’ is here used for ‘the produce of their labors.’ See note on Is. lviii. 3.

7. *Thou hast deceived me.*]—Dr. Waterland reads, ‘Thou hast over-persuaded me;’ and Dr. Blayney, ‘Thou didst allure me.’ He renders the next clause, ‘Thou didst encourage me, and didst prevail.’ The following verses, says Lowth, contain Jeremiah’s doleful reflections on the ill success of his prophecies, which had no good effect on others, and brought a great deal of evil on himself. The sense is, ‘Thou hast pro-

mised to be my safe-guard against mine enemies ; but yet I find myself disappointed, and left exposed to their malice.' Compare chap. xv. 18, and see the marginal reading.

9. *I could not stay.*]—Rather, 'I could not refrain.'

10. The pointing in this verse seems to be faulty. We may read more intelligibly, 'For I heard the defaming of many, saying, Report that there is fear, or cause for fear, on every side, and we will report it again ;' i. e. we will spread it wider. The prophet says, that he had overheard, or was not unacquainted with the conversation of many, who encouraged one another to spread reports of danger, which threatened him on all sides, in hopes to intimidate him, or to urge him to take some false step, which they, even his most familiar friends, were ever on the watch to turn to his disadvantage. The expressions are borrowed from Ps. xxxi. 13. Recollect, also, in what manner our Saviour was continually beset by persons, who often put the like treacherous arts in practice, with a view to entrap and entangle him, so as to furnish a specious accusation against him.

—*Dr. Blayney.*

14. *Cursed be the day, &c.*]—Lowth, in his commentary on this place, has very properly urged, in defence of the prophet, that what we read here is a lamentation written in a poetical strain, like the *Lessus*, or *Næniæ*, which the *præficæ*, or mourning-women used to sing ; in which strong, poetical figures are used, and all the circumstances introduced, that are proper to excite the passions ; but which it would be extremely wrong to interpret in a strict and literal sense. The imprecations here excepted to, therefore, are not to be looked on as so many expressions of indignation and malice, but rather of mourning and sorrow.

18. *Labour.*]—The Hebrew word *לָבַד* should have been rendered 'vexation,' or 'distress.' See *Taylor* on the word. But, in the time of our translators, 'labor' meant extreme suffering both of mind and body, as it does in Latin ; and it is still applied, in the latter sense, to women in child-birth.

CHAP. XXI. The chapter now marked chap. xxi, is the first instance of disorderly arrangement in these prophecies. From the first two verses we learn, that it was delivered in answer to a message sent by king Zedekiah, when Nebuchadrezzar was coming to make war against him ; that is, about the ninth year of his reign. All the intermediate prophecies, therefore, of Jehoiakim's reign, and of the first eight years of Zedekiah's, ought to have preceded this.

Dr. Blayney inserts this chapter after chap. xxviii. See his

new arrangement of the chapters in this book, at the beginning of chap. i.

2. *Nebuchadrezzar.*]—Dr. Kennicott observes, that the name of the king of Babylon is thus spelt in twenty-seven places of this book, and in ten it is written, as usual, Nebuchadnezzar. There are still greater variations in the MSS.

9. *His life shall be unto him for a prey.*]—That is, ‘He shall think his escape as fortunate, as if he had not only avoided death, but obtained plunder.’ He shall be like an anxious hunter, who has lighted on his prey; or a lucky adventurer, who has won a prize.

12. *In the morning.*]—Perhaps the Hebrew word **לִבְקֹר** is the gerund from **בָּקַר**, ‘to seek out diligently.’ If so, we may read with Dr. Blayney, ‘Searching out right.’ Or, ‘in the morning,’ may be considered as an Hebraism for ‘diligently.’ See note on ch. xxvi. 5.

13. *O inhabitant of the valley, &c.*]—Dr. Blayney reads, ‘O thou inhabitant of the levelled hollow of the rock.’ He thinks that the address is continued on to the house of David, whose place of residence was mount Sion, called ‘The city of David.’ This was a very high, steep, and rocky mountain on every side; and, in the opinion of its ancient possessors, the Jebusites, deemed impregnable, till David took it from them, 2 Sam. v. 6, 7: who, as well as his successors, are said to have considerably improved its natural strength. This is undoubtedly here meant by **צֹר**; and **הָעֵמֶק**, it is probable, signifies the hollow surface of this rock at the top, on which **הַמִּישֹׁר**, ‘levelled, or regularly formed by art,’ the foundations of the buildings were laid. For it is manifest, that if **הַמִּישֹׁר** be considered as the participle *pihel* from **יָשַׁר**, ‘to be even, or level,’ it must, on account of the prefixed article, rather agree with **הָעֵמֶק**, which has the article likewise, than with **צֹר**. And this situation in a hollow at the top of a rock is alluded to, perhaps, in the word **מִקְנֵת**, which is used concerning the same family, chap. xxii. 23, who are said to ‘make their nest, as the eagle does, in the holes, or clefts, of the high rocks.’ See chap. xlix. 16. Yet how many times, says Bp. Newton, was Jerusalem taken, though it was a very strong place, and wonderfully fortified both by nature and art! It was taken by Shishak, king of Egypt; by Nebuchadnezzar; by Antiochus Epiphanes; by Pompey; by Sosius and Herod; and, before its final destruction, by Titus. Dissert. on Proph. vol. ii. p. 120.

14. *The forest thereof.*]—This is supposed to mean either the forest of Lebanon literally, or the large trees and timber of

which David's house was built; or lastly, perhaps, it may signify their idolatrous groves. But the word 'forest' is often used metaphorically for a city, and also for an army. See note on 2 Kings xix. 23. Grotius thinks, that by 'the forest,' are meant the houses, which were chiefly built with cedar-wood.

CHAP. XXII. VER. 6. *Thou art Gilead unto me, &c.*]—Dr. Blayney reads, 'Gilead art thou, through me, O summit of Lebanon.' Lebanon was the highest mountain in Judea, and was therefore an apt emblem of the reigning family, advanced to the highest rank and dignity in the state; while Gilead was considered as the richest and most fertile part of the whole country. The meaning therefore is plainly this: 'By my providence, thou art supreme in rank, and hast been rendered exceedingly wealthy and flourishing; but the same power that raised thee, will likewise be exerted in reducing thee to the lowest state of indigence and distress.'

10. *Weep ye not for the dead.*]—Meaning the good king, Josiah.

11. *Shallum.*]—This was Jehoahaz, the son of Josiah. At this period of the Jewish history, it was common for men to have two or three different names. Perhaps he is called Shallum by way of contempt, because he somewhat resembled that king, who only reigned a month. See 2 Kings xv. 13.

13. *Woe unto him that buildeth his house by unrighteousness, &c.*]—The prophet proceeds to denounce God's judgments against Jehoiakim, who it seems built himself a stately palace in those calamitous times, and took no care to pay his workmen; but supported his own luxury by oppressing those who were to live by their labor.—*W. Lowth.*

14. *It is ceiled with cedar, &c.*]—The ceilings of the principal houses in Barbary generally consist of wainscot, which is either painted with various devices, or else ingeniously framed in pannels, with gilded mouldings and, other ornaments. See Dr. Shaw's Travels, and Dr. Russell's Nat. Hist. of Aleppo.

19. *He shall be buried with the burial of an ass, &c.*]—That is, not buried at all; but left to rot on the surface of the earth, or to be devoured by dogs, and birds of prey. From the account given of this wretched monarch, Ezek. xix. 8, 9, it may be inferred, that, as he is not said to have been put in chains more than once, he was more liberally treated, on his first surrendering, without resistance, to the king of Babylon, because he was still in possession of the kingdom. But, in consequence of his subsequent rebellion, the nations (meaning the Chaldeans, Syrians, Moabites, and Ammonites, who were sent to

ravage Judah, as we learn from 2 Kings xxiv. 2), having in an ambuscade surprised, and not slain, but made him prisoner, he was carried to the king of Babylon, who detained him in close custody, till he could conveniently send him to Babylon. But this design being frustrated by his previous death, which happened soon after his confinement, Nebuchadnezzar, at once to testify his indignation, and, perhaps, to intimidate his successor from exasperating him by a long resistance, ordered his dead body to be ignominiously cast forth, without burial, before the walls of Jerusalem; as foretold by the prophet both here, and chap. xxxvi. 30. See *Dr. Blayney*.

20. *From the passages.*—Houbigant renders it, more probably, ‘to the passengers.’

22. *The wind shall eat up all thy pastors, &c.*—That is, the judgments of the Almighty, like a blasting wind, shall destroy all thy governors both ecclesiastical and civil.

23. *How gracious, &c.*—Rather, ‘How kind, humble, or condescending.’

28. *Coniah.*—A contraction of Jeconiah, intended, perhaps, by way of reproach and contempt.

29. *O earth, earth, earth, hear the word of the Lord.*—The word ‘earth’ is repeated three times, by way of emphasis, and to engage deeper attention. God speaks here to the land of Judea, frequently called in Scripture, ‘the earth;’ which he commands to write down the following prediction, that it might be remembered by its inhabitants, and that the truth of it might be made more manifest.—*Grotius*, and *W. Lowth*.

CHAP. XXIII. VER. 1. *Pastors.*—Under this term are included all who are employed in governing and directing the common people. See chap. xxii. 22.

2. *And have not visited them: behold, I will visit upon you, &c.*—In Scripture language, ‘to visit any one,’ is to take such notice of him, and to treat him in such a manner, as his condition requires; for, as inattention and neglect are expressed by shutting the eyes, or turning them away; so attention and regard, whether in order to punish, or shew favor, are denoted by opening the eyes and turning them toward another, which in our translation is often called ‘visiting;’ a word originally of the same import with frequently looking upon, and contemplating. For seeing and knowing in any case, in man ought to be, and in God is always, connected with acting suitably to it. The day of God’s visitation, therefore, when wicked persons, or nations, are the subject, is the day of his vengeance; but that ‘the Lord hath visited his people,’ is the highest ex-

pression of his love, Luke i. 68. In this passage of holy writ, these different senses of the word are found together in a beautiful opposition.—*Abp. Secker.*

5. *Behold, the days come, &c.*—After having foretold the return of the Jews from captivity, the prophet delivers a lively prediction of the Messiah, of whom the Jews themselves interpret this passage. After the captivity, when the kingdom of David failed, Zechariah (chap. iii. 8) taught them to look for the appearance of God's servant, 'the Branch.' In virtue of these promises, the people still expected the coming of the Messiah, till Zacharias, the father of John the Baptist, and the prophet also, declared that they were completed in the conception of Jesus Christ, when, through the 'tender mercy of God, the day-spring from on high visited them,' Luke i. 69. 78.

The Hebrew word by which Christ is denoted under the image of a 'branch,' *נֹחַם*, is rendered by *ανατολη* in the Septuagint: and *ανατολη* signifying both a 'branch' and the 'day-spring,' is the reason why Zacharias is introduced in varying the expression, though indeed it might have been rendered 'branch.' The Greek word *ανατολη* was applied to the Messiah, by the Hellenistic Jews, before our Saviour's time. From them the Latin Jews called him 'Oriens,' from whom the Gentiles at Rome learned the name, without knowing the reason of it. Though this term was originally applied to Solomon, it was not exhausted in him, nor indeed in any of his successors; for, as it was renewed by Jeremiah in this chapter, and by Zacharias in the place above quoted, so the completion was still looked for by the son of Sirach, in the beginning of the Greek monarchy, and delivered by the Jews, at the time when our blessed Saviour raised Lazarus from the dead.

The character in the latter part of the verse, 'He shall execute judgment,' &c. is also given by the Psalmist and the prophet Isaiah to the Messiah, because his laws are the most perfect rule of righteousness, and he himself is the most impartial rewarder of every man according to his works. See chap. xxxiii. 15, &c. Bp. Chandler's Defence, and Houbigant's note on the place.—*Dr. Dodd.*

6. *And this is his name, &c.*—Dr. Blayney renders it, certainly more literally, 'And this is the name by which Jehovah shall call him, OUR RIGHTEOUSNESS;' or 'the means of our justification.' Hence, this epithet will express the mediatorial character of Christ, and refer to the atonement made for sin by his sufferings on the cross. Much has been said about the different modes of rendering the original, *יְקָרְאוּ יְהוָה צְדָקָנוּ*,

but the sense and the fair application of them here, and chap. xxxiii. 16, must be essentially the same.

9. *Mine heart within me is broken because of the prophets, &c.*]—This means the false prophets, who encouraged the people in their vices, by promising them peace and prosperity, notwithstanding they were abandoned to wickedness. Jeremiah here describes the terror and concern, which he experienced, when he considered the horrible sin of the false prophets, in pretending to a divine mission when they had received none; and in uttering, as the word of God, what was not so, but quite contrary to his will. The prophets were sometimes struck with the dreadful apprehension of those judgments, which they denounced against others.—*Dr. Willoughby.*

10. *Adulterers.*]—This term, which properly respects those who violate the marriage-bed, seems here extended to such as by fraud and falsehood circumvent others, and tempt them to join in the commission of such illicit actions, as imply breach of faith and duty towards God. See ver. 14.—*Dr. Blayney.*

10. *For because of swearing.*]—*Dr. Blayney* reads, ‘Surely because of these.’ The Hebrew מִפְּנֵי אֱלֹהִים is so rendered by the Syriac. See *Taylor’s Heb. Concord.* on אֱלֹהִים.

10. *Their course is evil, &c.*]—Rather, ‘Their disposition is evil, and their power is without justice.’

11. *Yea, in my house, &c.*]—Compare chap. vii. 30.

13. *And I have seen.*]—Rather, ‘Truly I have seen,’ &c.

23. *Am I a God at hand, &c.*]—This verse is well explained by the next: ‘Do you think that I regard heavenly things only, and not those of the earth? On the contrary, I fill both heaven and earth; each of them being alike subject to my providence and care.’

26. *Dr. Blayney* conjectures that we should read אֵשׁ, ‘the fire,’ instead of the interrogative הֲאֵשׁ, and translate this verse as follows. ‘How long shall the fire be in the heart? The prophets are prophets of falsehood, and prophets of the fraud of their own heart.’ In chap. xx. 9, Jeremiah, meaning to say, that, though he was sometimes resolved not to declare any more the word of Jehovah revealed to him, yet he could not forbear, expresses himself thus, וְהָיָה בְּלִבִּי כְאֵשׁ, ‘Then it becomes in mine heart as fire.’ Compare Ps. xxxix. 3; and see *Houbigant.*

28. *What is the chaff to the wheat?*]—The difference between true prophecies and counterfeits is as evident as that between chaff and wheat.

33. *The burden of the Lord.*]—See Is. xiv. 28; xviii. 1. As

the scoffers and infidels made a derision of this term, they are forbidden to mention it any more as ambiguous; and, instead of inquiring 'What is the burden?' they are commanded to say, 'What hath the Lord spoken?'—*Bp. Newton.*

36. *Every man's word shall be his burden.*]—That is, a sinful and presumptuous style of conversation shall furnish the just ground of punishment to every individual.

CHAP. XXIV. Dr. Blayney, in his new arrangement, inserts this chapter after chap. xlv; but Carpzovius places it immediately before chap. xlix, and after ch. xxxvii. See his *Introd. ad Lib. Bib. Par. iii. cap. iii. § 4.*

CHAP. XXV. VER. 10. *The sound of the mill-stones.*]—This text will be satisfactorily illustrated by the following remarks from Harmer. Sir John Chardin informs us, that in the east they grind their corn at break of day. On going out in a morning, he says, one every where hears the noise of the mill; and it is this noise that often awakens people.

It is commonly known, that the Orientalists bake every day, and that they usually grind their corn as they want it; but this passage informs us, that it is the first work done in a morning, as well as that this grinding of their mills makes a considerable noise, and attracts every ear. As the lighting up of candles begins in the evening, there is an agreeable contrast observable in these words, 'Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill-stones, and the light of the candle. And this whole land shall be a desolation,' &c. 'Gloomy shall be the silence of the morning, melancholy the shadows of the evening; no cheerful noise to animate the one, no enlivening ray to soften the gloom of the other. Desolation shall every where reign.'

A land may abound with habitations, and furnish an agreeable abode, where the voice of mirth is not heard; where there are none of the songs, the music, and the dances of nuptial solemnities: but in the east, when no mill-stones are heard in the morning, and no light is seen in the evening, it must be a dismal, dreary solitude.—*Harmer, vol. i. p. 434.*

11. *Seventy years.*]—Not only the captivity and restoration of the two tribes were foretold, but the precise time of their captivity and restoration was also prefixed and determined by the prophet. This prophecy was delivered in the fourth year of Jehoiakim; and the same year it began to be put in execution; for Nebuchadnezzar invaded Judea, besieged and took Jerusalem, made Jehoiakim his subject and tributary, transported the finest children of the nobility to Babylon, to be bred

up there for eunuchs and slaves in his palace, and also carried away the vessels of the house of the Lord, and put them in the temple of his god at Babylon. Seventy years from this time will bring us down to the first year of Cyrus, when he made his proclamation for the restoration of the Jews, and for the rebuilding of the temple at Jerusalem.—*Bp. Newton.*

14. *Shall serve themselves of them.*—That is, ‘shall exact labor and service from them as slaves.’

15. *Take the wine-cup of this fury at my hand.*—Those circumstances which constitute the good and evil of human life, are often represented in Scripture as the ingredients of a cup, which God, as the master of a feast, mixes up, and distributes to the several guests, as he thinks fit. Hence, when our Saviour asks his disciples, James and John, whether they were able ‘to drink of the cup which he was to drink of,’ he means, whether they had resolution and patience to undergo the like sufferings and afflictions that his Father had allotted for him, Matt. xx. 22. And, in the same sense, he prays, Matt. xxvi. 39, ‘O my Father, if it be possible, let this cup pass from me.’ Accordingly, by this image of ‘the cup of the wine of God’s wrath,’ we are to understand those dreadful judgments, which an incensed God was about to inflict on the objects of his displeasure. And Jeremiah the prophet, who announced them, is considered as acting the part of a cup-bearer, carrying the cup round to those who were appointed to drink of it; the effects of which were to appear in the intoxication; that is, the terror and astonishment, the confusion and desolation, that should prevail among them. See *Bp. Lowth’s* note on Is. li. 21, and compare Rev. xiv. 10; xvi. 19. The whole scene that follows must be supposed to have passed in a prophetic vision.—*Dr. Blayney.*

20. *All the mingled people.*—The word which we render ‘mingled,’ properly signifies a mixture of several nations; and is supposed to allude to the trading countries, situated on the coasts of the Mediterranean, or of the Red Sea. Others understand the expression with reference to the ‘mixed multitude’ of people from various nations, which at that time resided in Egypt.

26. *The king of Sheshach shall drink after them.*—By Sheshach is meant Babylon, as appears from chap. li. 41. The prophets sometimes made use of dark circumlocutions in expressing the places against which they prophesied. Thus, Isaiah calls Babylon the ‘desert of the sea,’ and Jerusalem, ‘the valley of vision.’—*W. Lowth.*

The Jewish Rabbis, and also St. Jerome, think, that the

name '*Sheshach*,' by a sort of anagram, or substitution of letters, which they call '*Athbasch*,' in Hebrew, means '*Babel*.'—See *Grotius*.

30. *They that tread the grapes.*—Rather, '*The vintagers*.' The allusion perhaps is to the shouting, which the people were accustomed to make when the vintage was over, as reapers and others do now when the harvest is finished.

34. *A pleasant vessel.*—Rather, '*a precious vessel*,' or '*a vessel of great value*,' (see the marginal reading,) which being let fall is dashed to pieces. By a slight alteration, substituting a 7 for a 7, some would read, '*a vessel of clay*;' but the alteration is not necessary.

CHAP. XXVI. VER. 2. *The court of the Lord's house.*—This was the great outer court, where the people assembled for the purpose of religious worship on ordinary occasions, when they brought no sacrifices: but when they had any thing to offer, it was directed to be brought into the inner court.—See *Dr. Lightfoot*.

5. *Rising up early.*—A proverbial expression, denoting assiduity and diligence. The same sense is sometimes expressed in Scripture by an equivalent phrase of '*doing any thing in the morning*.' Compare chap. xxix. 19; Ps. xlv. 5; xc. 14; Is. xxvi. 9.

7. *The prophets.*—The prophets, as is manifest from many passages in Scripture, were an order of men among the Jews devoted to sacred literature, and qualified, by their attainments in religious knowledge, to advise and instruct the people, who came to consult them in cases of doubt and difficulty. They appear to have been trained in seminaries and schools under the direction of some prophet eminent for wisdom and piety; as those mentioned 1 Sam. xix. 20, were under Samuel, and those, 2 Kings ii. 3, vi. 1, were under Elijah and Elisha. That they were numerous, appears from the circumstance, that when Jezebel slew all the prophets of Jehovah, whom she could meet with, Obadiah hid an hundred of them, and saved their lives, 1 Kings xviii. 4; and, afterwards, there appeared no less than four hundred of them prophesying in that character before Ahaz and Jehoshaphat, 1 Kings xxii. 6. It is not to be supposed, that these were all of them, or at all times, divinely inspired; but that they ordinarily gave their advice, as men versed in the law, and in the other Scriptures. Sometimes, however, they were enabled to answer those who consulted them, by immediate revelation from God; and out of this body God generally, perhaps, chose those, whom he sent as his ambassadors and messen-

gers extraordinary, to notify the designs of his providence, and to warn his people to repent and turn from the ways which displeased him. I say, generally, but not always; for Amos expressly says of himself, that he was 'neither a prophet,' meaning by profession, 'nor a prophet's son,' i. e. one bred up in the schools of the prophets; but an illiterate herdsman, when Jehovah sent him to prophesy unto Israel, Amos vii. 14. But the sacredness of the prophets' character did not secure them from bearing a part in the general corruption of the times; on the contrary, Jeremiah, in particular, complains bitterly of them, for having prostituted themselves to the worst of purposes, deceiving the people by false pretences, and being greatly instrumental in promoting the cause of impiety and wickedness. See chap. v. 31, xiv. 13, 14; xxiii. 14, &c. xxviii. 15, xxix. 8, 9, &c. &c. See, also, Ezek. xiii. 2, &c. Micah iii. 5, 11; Zeph. iii. 4. After the total cessation of prophecy, the scribes, who are often mentioned in the gospel, seem to have stepped into the place of the prophets; and, by their acquired skill in the sacred writings, without any claim to supernatural gifts, to have taught the people, and instructed them on all subjects of religion. See Mat. xxiii. 2, 3. and Prolegom. No. xii.—*Dr. Blayney.*

10. *The princes of Judah.*—These were doubtless the principal men of the nation; who constituted the great court of the Sanhedrim, which was first instituted Numb. xi. 16, and restored by Jehoshaphat, 2 Chron. xix. 8. From the members of this court, or supreme council, were selected, from time to time, we may suppose, proper persons to fill the great offices of state.

18. *Zion shall be plowed like a field.*—The Jews consider this prophecy as having been fulfilled by Titus, who destroyed the second temple, and levelled the foundations of the city to the ground. Then, also, the prediction of our blessed Lord, Matt. xxiv. 2, 'that there should not be left one stone upon another,' was accomplished. It was usual with conquerors, in ancient times, when they intended that a city which had been destroyed should never be rebuilt, to plough up the ground on which it stood. Horace alludes to this custom, book i. ode xvi.

— Altis urbibus ultimæ
Stetêre causæ cur perirent
Funditûs, imprimeretque muris
Hostile aratrum exercitus insolens.

' From hence, proud cities date their utter falls,
When, insolent in ruin, o'er their walls
The wrathful soldier drags the hostile plough,
That haughty mark of total overthrow.'

Francis.

18. *The mountain of the house.*]—This was mount Moriah, on which the temple stood.

24. *The hand.*]—That is, the authority, or the power.

CHAP. XXVII. Dr. Blayney thinks this chapter out of place in our translation, as far as respects the order of time. See his new arrangement, chap. i. Carpzovius places it immediately before the xxvth.

1. *Jehoiakim.*]—An evident mistake of the transcriber, who wrote 'Jehoiakim' instead of 'Zedekiah.' See ver. 3 and 12.

7. *Until the very time of his land come.*]—That is, 'until the time of their visitation, or punishment,' which was to be at the end of seventy years. See chap. xxv. 12. 'Time' is frequently used by the prophets for the season of inflicting divine punishments. See Ezek. vii. 7; and xxx. 3.

7. *Shall serve themselves of him.*]—Rather, 'Shall exact service of him.' See notes on ch. xxv. 14; xxx. 8.

22. *Until the day that I visit them.*]—That is, 'Until the day when I shall punish them;' meaning the Babylonians.

CHAP. XXVIII. Hananiah pretends to prophesy in the name of Jehovah, that within two years the Babylonish yoke should be broken, and that the vessels which had been carried to Babylon by Nebuchadnezzar, together with all the captives, should within that time be restored, ver. 1—4. Jeremiah consents to allow Hananiah's pretensions to the character of a true prophet, in case his prediction should be accomplished, ver. 5—9. Hananiah, in confirmation of what he had foretold, breaks off the yoke from Jeremiah's neck, ver. 10, 11. Jeremiah is ordered to declare that the king of Babylon's yoke, instead of wood, should be made of iron, ver. 12—14. He foretels the death of Hananiah within the year; who dies accordingly two months after. See ver. 15, to the end.—Dr. Blayney.

CHAP. XXIX. This chapter is placed by Dr. Blayney after chap. xxiv. Carpzovius does not alter its present position.

15. It is probable that this verse should follow verse 20.

22. *Roasted in the fire.*]—This inhuman punishment was inflicted by Antiochus on seven brethren. See 2 Macc. vii. 1, to 20. It was used, also, in the persecution of the Christians, by Dioclesian. See *Lactant. de Mort. Persecut. cap. xxi.* It is probable, that they were destroyed by being thrown into a fiery

furnace, such as was intended for Shadrach, Meshach, and Abed-nego, Dan. iii. 20.

24. *Nehelamite.*]—Whether this appellation is derived from the name of a place, or whether it is a patronymic, is uncertain; St. Jerome is of the former opinion.

26. *The Lord hath made thee priest, &c.*]—Seraiah is said to have been the chief priest, and Zephaniah the second priest, when Jerusalem was taken, chap. lli. 24. Who then was Jehoiada? Perhaps he was one that had been superseded in his office of second priest for being remiss in his duty; and therefore Zephaniah may have been here reminded of him, by way of intimation, that as they had both been appointed for the same purposes, so Zephaniah might expect the same fate as his predecessor, if he copied the example of his negligence. The second priest officiated as the substitute of the high-priest, in case of absence, or indisposition; and, perhaps, was always invested with subordinate authority.—*Dr. Blayney.*

CHAP. XXX. VER. 3. *I will bring again the captivity, &c.*]—Rather, ‘I will reverse the captivity of my people;’ that is, I will convert it into liberty, and a happy restoration to their own country.

6. *Ask ye now, &c.*]—‘Is it usual for men to be with child, and to suffer the pangs of travail? Whence then do I see you, Chaldeans and Babylonians, in the posture of women travailing with child?’ The prophet uses this figure to represent the fear of the Babylonians, and their extreme surprise, when the forces of the Medes and Persians should come upon them. The next expression refers to the same. But though it was a time of trouble to the Babylonians, and to the Jews as connected with them, yet the latter were saved from it: for Cyrus, in the first year of his reign over Babylon, gave them liberty to return to their own country.—*Dr. Dodd.*

7. *That day is great.*]—That day is a great day, and a time of distress, which shall happen to Jacob; for he shall partake of it, though in the end he shall be rescued by a mighty salvation.—*Dr. Blayney.*

8. *And strangers shall no more serve themselves of him.*]—Rather, ‘And strangers shall no more exact service of him.’ In the preceding clause, it should be ‘his bonds.’ See ch. xxvii. 7.

9. *David their king.*]—That is, the Messiah, who was to be descended from David, and who is frequently called in Scripture after the name of his progenitor. Compare Is. lv. 3; Ezek. xxxiv. 23, 24; and Hos. iii. 5. See, however, on this subject, ‘An Examination of Scripture Prophecies,’ by the learned and judicious Dr. P. Allix.

16. *Therefore.*]—The Hebrew particle *לְבַן* cannot be an illative conjunction, but is rather an abverb of time. Dr. Blayney renders it by ‘afterwards;’ or it may be equivalent to ‘in the mean time.’ The primitive sense of *בֵּן* is ‘division;’ or that which constitutes an ‘interval.’

21. *And their nobles shall be of themselves.*]—The meaning of this is, that men of influence and power among them should not be foreigners, but should be selected from among their own nation. The Hebrew word *אֲדִירָיו*, though in the singular number, may denote ‘his nobles, governors,’ or ‘magistrates in general.’ Some commentators think that the Messiah is here indicated.—See *W. Lowth*.

CHAP. XXXI. VER. 3. *Have I drawn thee.*]—‘Have I lengthened out mercy to thee.’—*Dr. Blayney*.

The sense rather is, ‘By loving-kindness, as a motive, have I influenced thy conduct, and attached thee to my worship.’

6. *For there shall be a day, &c.*]—This may be rendered, ‘For watchmen have proclaimed on mount Ephraim, The day is come, arise ye,’ &c. The priests and prophets of God are often called ‘watchmen’ in Scripture. The expressions ‘Arise ye,’ &c. seem to allude to the custom of the Jews, who went up to Jerusalem, in large companies, three times a year, to celebrate the great festivals.

8. *Behold, &c.*]—The reader will understand these verses best by referring to Is. xxxv. 5, &c. xli. 18, xlix. 10, where that prophet foretels the same things, though with much more magnificence. All this was imperfectly verified in the return of the Jews from Babylon; but it was fully made good in those who were partakers of the gospel of Christ, in the miracles, in the preaching of the apostles, in the free grace and pardoning mercy of the Redeemer. Houbigant renders the beginning of the ninth verse, ‘They went out with weeping; I will restore them with comfort.’—*Dr. Dodd*.

9. *With weeping and with supplications.*]—That is, shedding tears of contrition, and offering supplications for pardon.

12. *To the goodness of the Lord.*]—That is, to share the merciful goodness of the Lord.

15. *A voice was heard in Ramah.*]—To enter into the full sense and beauty of this description, it is to be remembered, that the tomb of Rachel, Jacob’s beloved wife, was situated near Ramah, between that place and Bethlehem; from which circumstance the prophet raises one of the most affecting scenes that could be imagined: for, as the tribes in their sorrowful journey between Ramah and Bethlehem, in their way to Babylon, were supposed to pass by this monumental pillar of their an-

cestor Rachel, Jacob's wife; the prophet, by a common liberty in rhetoric, introduces her rising out of her sepulchre, and, as the common mother of two of their tribes, weeping for her children, and bewailing the sad catastrophe of her posterity, led away captive into a strange land, and refusing to be comforted, 'because they were not'—lost, and cut off from their country, and in all likelihood never to be restored to it again. See the parallel texts.—*Sterne*.

It is contended by some, that there was no such place as Ramah near Bethlehem, and that the Hebrew expression *ברמה* should have been translated 'on high,' or 'aloud.' So, Montanus.

15. *For her children.*]—The repetition of these words does not occur in the Septuagint and Syriac versions, nor are they found in the parallel place, Matt. ii. 18; they may with propriety be rejected, therefore, as an interpolation, or mistake.

19. *I smote upon my thigh.*]—This was a common action to express surprise, great earnestness, and agitation of mind. Thus, Homer describes Achilles, lib. xvi. ver. 124.

'Divine Achilles viewed the rising flames,
And smote his thigh, and thus aloud exclaims.'—*Pope*.

We learn, also, from Cicero (*De Clar. Orator.* 80.), that it was a favorite action with the Roman orators. Compare Ezek. xxi. 12.

20. *Is Ephraim my dear son? is he a pleasant child? &c.*]—The passage may be much better rendered, 'Is not Ephraim my dear son? Is he not a pleasant child?' i. e. Is not Ephraim one, on whom I have placed my affections, as a parent does on a child, in whom he delights?

21. *Set thee up way-marks, &c.*]—These words are a call to Israel to prepare for their return. *צִינִים* are 'stone pillars,' and *תַּמְרוּרִים* are 'tall poles,' like 'palm-trees,' or perhaps made of palm-trees (*תמר* properly signifies a palm-tree) both set up in the roads at certain distances for the direction of travellers, and extremely necessary for those who have to pass wild and spacious deserts.—*Dr. Blayney*.

22. *A woman shall compass a man.*]—Rather, 'A woman shall put to the rout, or repulse, a strong man.' This, by a proverbial form of speech, denotes, that 'The weaker shall prevail over the stronger.' Now this, it must be confessed, is in itself new and unusual, and contrary to the ordinary course of nature; but then it is ascribed to the interposing power of God, who is here said to 'create a new thing;' or, in other words, to work a miracle. The connexion of this sense with the con-

text is easy to be explained. The virgin of Israel is exhorted not to turn aside, or to decline the invitation given her to return; as she might perhaps be disposed to do, through dread of the power of enemies, who would oppose her deliverance. She is told, for her encouragement, that she had no reason to be apprehensive of the superior strength of any enemies, since God could work a miracle in her favor, and enable her, though apparently weaker, to overcome and prevail against all opposition. See ver. 11. By 'women,' weak and feeble persons are frequently designed. See chap. i. 37; li. 30; and Isaiah xix. 16.—*Dr. Blayney.*

These words, Bp. Pearson observes, import a miraculous conception. The ancient Jews acknowledged this sense, and applied it determinately to the Messiah.

29. *The fathers have eaten a sour grape, &c.*—This appears to have been a proverbial saying, intimating that the children were punished for the transgressions of their fathers. See the parallel text, and notes on Exod. xx. 5.

34. *They shall teach no more—saying, Know the Lord, &c.*—The laws of the new covenant shall be so plain and agreeable to the dictates of reason, that there shall be no need for continually putting men in mind of them, as was the case under the former covenant, a great part of whose ordinances was purely positive and ceremonial. God will now give a greater measure of his grace, both to instruct men in the knowledge of his will, and engage them to practise it accordingly.—*Fawkes.*

CHAP. XXXII. VER. 7. *My field.*—Rather, 'my land,' or 'estate.'

10. *And I subscribed, &c.*—Dr. Blayney reads, 'And I had a deed drawn up and sealed, and I caused witnesses to witness.'

11. *The evidence of the purchase.*—This probably was what we should now call the purchase-deed, or form of conveyance. The deed, or instrument of purchase, from what is here said, seems to have been written on a single roll, but to have consisted of two parts; the upper part containing המצור, which I conceive to be the formula, directing the assignment, or making over the property; and החקים, 'the limitations,' or description of the premises. This part was rolled up, and sealed with the seals of the parties; or, perhaps, of the public officer, who attended; by which the falsification of the contents was prevented. At the bottom, which was left open, an abstract of the deed was written, perhaps, and the names of the witnesses; this being for public notoriety, as the close part was reserved for evidence, in case of judicial controversy.—*Dr. Blayney.*

12. *And I gave the evidence of the purchase unto Baruch.*]—Baruch was a scribe by profession; and it may be concluded, that the attendance of such a one, skilled in the forms of law, was necessary on those occasions, both to draw up the writings, and to officiate in the capacity of something similar to a notary-public with us. To his custody, as being a public officer, the custody of the title-deeds was entrusted.—*Id.*

12. *The book.*]—Rather, ‘the deed.’

24. *The mounts.*]—These were probably a kind of moveable turrets, or artificial platforms, from which the besiegers of cities threw their missive weapons, and overlooked the ramparts. Compare Is. xxxviii. 33. The Greeks and Romans had similar contrivances, which the latter called ‘aggeres,’ or mounds.—See *Potter’s Antiq.*

31. *As a provocation of mine anger.*]—Dr. Blayney thinks that *לֹא* is a contraction of *לֵךְ*, ‘a yoke.’ He therefore reads, ‘Nor a yoke of mine anger;’ but the alteration does not seem necessary.

31. *From the day that they builded it, &c.*]—David was the builder of that part of Jerusalem called Sion, which is therefore called ‘the city of David.’ He also enlarged the whole city, and made it the seat of his kingdom; but we do not read that idolatry was committed there in David’s time: so that the expression seems to be hyperbolical, in like manner as that of Isaiah, chap. xlvi. 8. If we take the words in a strict sense, they must be understood of the time of Solomon, who beautified the city, by erecting the temple and other stately buildings, but afterwards defiled it with idolatry.—See *W. Lowth.*

CHAP. XXXIII. VER. 2. Dr. Blayney renders this verse,

‘Thus saith Jehovah the doer of it,
Jehovah the framer of it, who also disposeth it:
Jehovah of hosts is his name.’

The pronoun *it*, refers to the thing which God says: ‘Thus saith Jehovah, who himself is about to do *it*,’ namely, what he saith. There is an instance of a similar kind, Is. xxxvii. 26; where the antecedent of the pronoun *it* is to be sought in the sense of the context. The pronoun *it* here evidently refers to ‘the desolating of flourishing nations,’ &c. for this was the very thing which God says he had ‘done of old, and formed in ancient times,’ as Nebuchadnezzar might well be supposed to ‘have heard;’ and this was also that which he had ‘brought about of late,’ by the agency of Nebuchadnezzar himself, who indeed had been vain enough to arrogate to himself the whole

performance, though he had only borne the part of a subordinate agent in it.

3. *Call unto me, and I will answer thee, &c.*]—An expression intimating the favor and loving-kindness of the Almighty; who, by thus directing his discourse to Jeremiah, not only denotes his kindness towards him; but also the affection which he still bore to his people, for whom the prophet so earnestly interceded, and whose welfare he had so much at heart.—*W. Lowth.*

3. *Mighty things.*]—On the authority of two MSS. and one celebrated printed copy, we may read, ‘hidden things.’—*Dr. Kennicott.* See also the marginal reading.

4. *The mounts.*]—See note on chap. xxxii. 24.

6. *And will reveal unto them, &c.*]—*Dr. Blayney* renders the latter clause of this verse, ‘I will also grant their prayer for peace and truth.’

7. *To return.*]—Rather, ‘to cease;’ or ‘to be reversed.’ See note on chap. xxx. 3.

16. *This is the name wherewith she shall be called, The Lord our righteousness.*]—This name, which properly belongs to the Messiah, shall be given to Jerusalem; i. e. to the church, indicating that it is in a peculiar manner dedicated to Him, he having chosen it for the place of his residence.—*Lowth.*

‘And this is he, whom Jehovah shall call Our Righteousness.’ This is the strict grammatical translation of the words of the text. The ancient versions seem to have been made from the parallel passage, chap. xxiii. 6; where, however, the words differ extremely, though they amount to the same sense.—*Dr. Blayney.*

Bp. Pearson renders the original, ‘He that shall call her, is The LORD Our Righteousness.’

17. *David shall never want a man to sit upon the throne of the house of Israel.*]—From the Babylonish captivity to the coming of Christ, David was without a successor of his family sitting on the throne of Judah, or Israel, in any sense whatever. And, from the destruction of Jerusalem to the present time, the Jews have had neither a king, nor a regular priesthood, belonging to their nation. So that, hitherto, there has been a failure and interruption both in the royal line of David, and in the sacerdotal race of Levi; a plain proof that the prophecy alludes not to any time that is already past, but respects what is to come.

It is true, indeed, that, in a spiritual sense, the kingdom of Christ, the Son of David, has been for some time established over those whom the apostle calls ‘the Israel of God,’ (Gal. vi.

16), and the 'children of Abraham,' (Gal. iii. 7;) meaning by these expressions all true believers, whether of the Jews, or of the Gentiles. And it is true, also, that in the church of Christ there has been a constant and uninterrupted succession of persons appointed to perform the public offices of religion in the room of the priests and the Levites, though not taken out of their family. The perpetuity of this kingdom and the priesthood, is, in the opinion of many learned expositors, looked on as a full and authentic completion of the intention of this prophecy. This, however, seems to be spiritualizing too far. The days, it is evident, are not yet arrived, though they certainly will come, for the performance of God's good promise concerning the restoration of the house of Israel, and the house of Judah, under 'Christ, their Righteousness.' Admitting this, and that all the families of Israel shall again be re-established in their own possessions, what improbability is there, that the two families of David and Levi may actually revert also to their ancient privileges, subject only to the supreme authority of the Messiah, and continue to enjoy them, to the end of the world?—*Dr. Blayney.*

The learned Dr. Allix is of opinion, that this and similar prophecies were accomplished in the person of Zerubbabel, and in the time of the Maccabees. The word 'never' may be taken here, and in many other places of Scripture, in a qualified sense.—Compare 2 Sam. xii. 10. and see *Glassii Philologia Sacra*, p. 1268, edit. *Dathe*.

18. *To kindle meat-offerings.*]—The verb *מקטיר*, which properly signifies 'burning incense,' is not unfitly here applied; because part of every meat-offering was covered with frankincense, and burned upon the altar 'for a memorial of sweet savour unto God.' See Levit. ii. 1, 2, &c. It is not necessary, however, says Dr. Blayney, to suppose that precisely the same sacrifices shall continue to be offered in the Christian church, which are prescribed by the Mosaic law; but, as that law is abrogated, we may fairly understand those sacrifices figuratively to denote the offices of a more spiritual worship substituted in their stead.

20. *My covenant of the day, &c.*]—By 'the covenant of the day and night,' is here meant the same with the ordinances mentioned, chap. xxxi. 35; God's law established in the course of natural causes, by virtue of which the day and night succeed each other. These verses are a further confirmation of what has been already said, and the sense is no more than this; that the succession of the gospel-ministry in the church of God, which is to abide for ever, should be as certain as the succession of darkness and light. God established the latter in a neces-

sary course of natural causes; and he will in his providence take care for the other, that the effect shall be as certain.—*Matt. Poole.*

CHAP. XXXIV. This chapter contains two distinct prophecies. The first of which is dated at the time when Nebuchadnezzar was engaged in carrying on the siege of Jerusalem, and of the cities of Lachish and Azekah, most probably towards the latter end of the ninth year of Zedekiah, the siege having been begun in the tenth month of that year. It announces to Zedekiah the taking and burning of Jerusalem, his own captivity, peaceful death, and honorable interment, ver. 1—7.

The second prophecy was delivered some time after, when the Chaldeans had raised the siege, and marched off to meet the Egyptian army, which had made a shew of coming to the relief of Jerusalem. It reproaches the people of Judah for their perfidious and inhuman behaviour to their brethren, whom they had released from bondage according to the law; but, on thinking all danger from the enemy over, had compelled them to resume their former servitude. For this, God threatens to let loose upon them at once the sword, the pestilence, and the famine; and to deliver them up to the vexations of the Chaldeans, their cruel enemies, who should return, take and burn their city, and reduce their country to a solitary waste. See ver. 8, to the end.—*Dr. Blayney.*

3. *And thine eyes shall behold, &c.*—See note on Ezek. xii. 13.

5. *So shall they burn odours for thee.*—‘According to the burnings of thy ancestors.’ See 2 Chron. xvi. 14; xxi. 19; from which it appears to have been customary for the Jews to burn a large quantity of spices at the interment of their kings; an honor not refused to Zedekiah, though he died in captivity.

9. *That none should serve himself of them.*—That is, ‘that none should exact service of them.’ See the next verse, and note on chap. xxx. 8.

14. *Your fathers hearkened not unto me, &c.*—It appears from this, and other passages of Scripture, that the sabbatical years had been wholly neglected for some centuries before the captivity. The author of the second book of Chronicles, chap. xxxvi. 21, assigns this reason for the captivity, ‘That the land might enjoy her sabbaths.’ Now, if we reckon the whole seventy years captivity as a punishment for this neglect, it will follow, that the law for observing those sabbatical years had been disregarded for about 490 years.—See *W. Lowth*; and the parallel texts.

18. *When they cut the calf in twain, &c.*]—A curious superstition practised by the Algerine corsairs, and mentioned by Pitts in his Travels, may serve farther to illustrate this text. ‘When they happen to be in very great distress, from being chased, or in a storm, after having tried other expedients without success, they will sacrifice a sheep (or two, or three, on some occasions) in the following manner. Having cut off the head with a knife, they immediately take out the entrails, and throw them and the head overboard; and then, with all the speed they can (without skinning), they cut the body into two parts by the middle, and throw one part over the right side of the ship, and the other over the left, into the sea, as a kind of propitiation. The ship passes between the parts, which are thrown overboard on each side of it.’ See p. 18.

CHAP. XXXV. All the intermediate prophecies, from chap. xxvi, according to the Hebrew arrangement, belong clearly to the reign of Zedekiah; and consequently are posterior to this chapter and the next, which are dated in the reign of Jehoiakim, together with chap. xlv, which is closely connected with the latter of these two chapters. The Rechabites appear to have retired within the walls of Jerusalem, on the hostile approach of Nebuchadnezzar and his army, in the fourth year of Jehoiakim.—*Dr. Blayney.*

2. *The house of the Rechabites.*]—The Rechabites, as may be collected from ver. 7, were not of the children of Israel; but strangers of another race, that dwelt among them. From 1 Chron. ii. 55, they appear to have been ‘Kenites,’ a people originally settled in that part of Arabia Petræa, which was called the land of Midian; and most probably the descendants of Jethro, the father-in-law of Moses, or of Hobab, (whom some look upon to have been Jethro’s son, others Jethro himself) who is called a Kenite, and said to have severed himself from the rest of his countrymen, and to have dwelt among the people of Israel. Compare Numb. x. 29—32, with Judg. i. 16; iv. 11.

At what time Rechab lived, who gave his name to the family, is not certain, nor is it known, whether he was the immediate father, or the remote ancestor of Jonadab; for the word ‘son’ often denotes nothing more than a lineal descendant. But it is most likely, that the Jonadab here spoken of, as having dictated a rule of living to the Rechabites, was the same person of whom mention is made, 2 Kings x. 15. For that this latter was a man of considerable eminence is manifest from the respect shewn him by Jehu; and his being taken along with him by that prince to witness his zeal for the honor of the true

God, shews him to have been a man of right and religious principles.

The institutions which he left with his posterity bespeak a principal concern for the purity of their morals, which he might rightly suppose would be less liable to be corrupted, whilst they adhered to the simplicity of their ancient usages, than if they adopted the refinements of modern luxury. He therefore enjoined them not only to abstain from the use of wine, but to live, as the patriarchs did of old, and as many of their countrymen, the Scenite Arabs, continue to do at this day, without any fixed habitations, or possessions, far from the society of cities, in the open country, feeding their flocks, and maintaining themselves by the produce of them.—*Dr. Blayney.*

4. *The chamber of the princes.*]—This was probably the chamber, in which the Sanhedrim, or great council of the Jews, assembled, and which, Dr. Lightfoot observes, was always adjoining the temple.

19. *Jonadab—shall not want a man, &c.*]—The meaning of this promise in its full extent seems to be, not only that the race of Jonadab should never fail, or be extinct; but that some of the family should always be found among the worshippers of the true God. For, ‘to stand in the presence of a prince,’ implies an attendance in some degree upon his person and service. So the queen of Sheba, speaking of Solomon’s court, says, ‘Happy are thy men, happy are these thy servants, which stand continually before thee,’ 1 Kings x. 8. And, therefore, ‘to stand before God,’ must denote at least the privilege of treading his courts, and of worshipping him among the train of his chosen servants and followers.

CHAP. XXXVI. VER. 5. *I am shut up.*]—The prophet was not in prison; but in some obscure place, to which he had been obliged to retire in order to avoid Jehoiakim. See ver. 26.

10. *The Lord’s house.*]—This included all the sacred precincts; not only the temple, properly so called, but all the courts and out-buildings.

18. *With ink.*]—It is very doubtful whether ink was used in those days, and it occurs no where else in the Hebrew Scriptures. We may conclude, therefore, with Dr. Blayney, that *כִּתְּבָהּ* is composed of the preposition *כִּ*, the noun *כֶּתֶב*, which signifies the sufficiency, or ability of a person, and the affix *ה*. If this be admitted, the sense is, that Baruch wrote exactly what Jeremiah dictated, or agreeably to the power of prophetic wisdom with which he was endowed.

22. *Winter-house.*]—Not in any separate house; but rather in the apartment which he used in the winter.

22. *The hearth.*]—This was probably a brasier, or pan of lighted charcoal; for we learn from Bp. Pococke, Dr. Russell, and Sir John Chardin, that this was the mode in which the Orientalists warmed their apartments during the winter months.—See *Harmer*, vol. i. p. 55.

23. *Three or four leaves.*]—Dr. Waterland reads, ‘columns.’ Their books were in the form of a scroll, and consisted of several pieces of parchment rolled on each other; whence we are enabled to account for the transpositions, which are to be found in Scripture, as being occasioned by rolling two pieces on each other, that did not immediately follow, or were not properly connected. However, it must be likewise noted, that by ‘leaves,’ several understand, with Dr. Waterland, ‘columns,’ or ‘partitions,’ into which the breadth of the parchment was divided.

A variety of Hebrew manuscripts in the Bodleian library, as well as a curious one found at Herculaneum, are evidences, that this manner of writing was not unusual. Houbigant reads, ‘pages;’ which, says he, were the same with those now found in the parchments called ‘The volumes of the Synagogue;’ in which the parchments are not sewn one beneath another; for if this were the case, the volume would only have one page, the beginning of which would be at the top, and the end at the bottom of the parchment: but the parchments are sewn on the side of each other; which are read by unfolding the volume either to the right or left; so that there are as many pages as there are parchments.—*Dr. Dodd.*

The poetical parts of Scripture were sometimes written in columns, each being sufficiently wide to contain a verse, or line.

CHAP. XXXVII. VER. 1. *Made king.*]—Zedekiah was but a tributary king, having taken an oath of allegiance to the king of Babylon. He was not so bad as many of his predecessors, though he was feeble, irresolute, and had but little credit, and little religion.—*Dr. Dodd.*

In Dr. Blayney’s translation, this chapter is placed after chapter xxxiv.

15. *For they had made that the prison.*]—There is nothing extraordinary in making the dwelling-house of a great man a prison, according to either the ancient, or modern manners of the east. See Gen. xxxix. 20. Even in the royal palace itself, we find there was a prison, chap. xxxii. 2. Mr. Harmer gives the following passage concerning eastern prisons, from a MS. of Sir J. Chardin. ‘The eastern prisons are not public buildings erected for that purpose; but a part of the house in which their criminal judges dwell. As the governor and provost of

a town, or the captain of the watch, imprison such as are accused in their own houses, they set apart a canton of it for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find among their domestics.' And thus Mr. Harmer thinks that Jonathan's house became a prison, in consequence of his being made 'a royal scribe;' or, as we should now term him, 'a secretary of state.'—*Dr. Blayney.*

CHAP. XXXVIII. VER. 1. *Jucal.*]—A contraction of Jehucal. See chap. xxxvii. 3, and note on chap. xxii. 28.

2. *For a prey.*]—See note on chap. xxi. 9. See also chap. xxxix. 28.

5. *Against you.*]—That is, in opposition to you.

14. *Into the third entry.*]—מבוא properly signifies 'an avenue,' or 'entrance,' to any place. It appears, that from the king's house to the temple, Solomon formed a communication, which was called 'the king's ascent, by which he went up to the house of Jehovah,' and it was of so excellent a structure, that it raised the queen of Sheba's astonishment at Solomon's wisdom and magnificence; 1 Kings x. 5. This extended to one of the western gates of the temple, called Shallecheth, which is said to have been 'by the causeway of the going up,' or 'ascent,' abovementioned, 1 Chron. xxvi. 16. Now this, perhaps, was 'the first entrance.' From the gate Shallecheth there must have been a passage, the whole length of the south side of the building of the sanctuary, extending straight forward, till the king turned to the left, in order to go to his place in the court, where he is said to have stood before the altar, 2 Chron. vi. 12. From the gate Shallecheth, therefore, to this turning may have been 'the second entrance,' and the same that is called 'the king's entry without,' 2 Kings xvi. 18. 'The third entrance' then might have been the continuance of the same approach from the turning abovementioned, till it terminated with 'the brasen scaffold, on which Solomon stood in the midst of the court, right over-against the altar, in the presence of the whole congregation of Israel,' 2 Chron. vi. 12, 13. This is expressly called מבוא, 'the entrance,' where 'the king stood at (or upon) his pillar,' 2 Chron. xxiii. 13; the pillar being most probably the support, on which the scaffold, or pulpit, rested. This entrance, perhaps, is that which is called מִסְכַּד הַשַּׁבָּת, 'the covert for the sabbath,' 2 Kings xvi. 18; being covered over for the king's accommodation, when he appeared in the temple on the sabbath-day, at the head of the congregation of Israel. To this, as the most retired place, king Zedekiah may be understood to have

brought the prophet, in order to confer with him with the greatest privacy.—See *Dr. Blayney*.

16. *This soul.*]—Rather, ‘This breathing-time,’ or intermission from the siege, owing to the absence of the Chaldeans. Others understand it in the present tense, ‘As the Lord liveth who gave us this life;’ and the ancient versions favor this interpretation.

22. *Thy friends, &c.*]—Houbigant translates, ‘His friends deceive and delude him; they have placed his feet in the mire, and then have turned away from him.’—So, also, *Dr. Blayney*.

CHAP. XXXIX. VER. 2. *Was broken up.*]—That is, a breach was made in the walls.

3. *The middle gate.*]—*Dr. Blayney* renders it, ‘the gate of the centre;’ which is equivalent, and adds the following note. The city of Jerusalem stood upon two hills, Sion to the south, and Acra to the north, with a deep valley between them. ‘The gate of the centre,’ as the term seems plainly to import, was a gate of communication in the middle of the valley between the two parts of the city, sometimes called ‘the higher,’ and sometimes ‘the lower city.’ The Chaldeans entered the city on the north side, by a breach in the walls, and immediately rushing forward, and posting themselves in this gate, in the very heart, or centre of the city, they soon became masters of the whole. Zedekiah, perceiving this, fled with his troops out of the opposite gate, on the south side.

4. *By the gate betwixt the two walls.*]—We find mention made of two walls, one exterior to the other, 2 Chron. xxxii.

5. Probably, between these two walls there might have been a private postern, through which the king and his followers might slip out unperceived by the besiegers, who surrounded the city, and undoubtedly kept a strict watch at the principal gates.—*Dr. Blayney*.

5. *To Riblah in the land of Hamath.*]—Most interpreters suppose this city to be the same that was afterwards called Antioch, when it was rebuilt by Seleucus.—See *Calmet*, and *Dr. Wells*, vol. ii. pp. 92, 93.

9. *The remnant of the people.*]—Two sorts of persons are here distinguished, 1. The residue of the people that remained in the city when it was taken; and 2. Those who had deserted during the siege. These together are included under one general name, ‘even the remnant, or residue of the people, that remained.’ Compare chap. lii. 15.—*Dr. Blayney*.

14. *Carry him home.*]—It appears from chap. xl. 1, that Je-

remiah had been first carried off to Ramah with the rest of the captives.—*Dr. Blayney.*

CHAP. XL. VER. 6. *Mizpah.*—A town in the confines of Judah and Benjamin, where Gedaliah then resided. It was a place of great note, in the time of the judges, and after having been destroyed, it was rebuilt by king Asa.—*W. Lowth.*

14. *Baalis the king of the Ammonites.*—The word Baalis is rather a name of office than a proper name, by which we may understand the queen-mother, who was guardian of the king of the Ammonites during his minority. Ishmael here mentioned was a Jew, and a descendant from David. He seems to have had some pretensions to the throne at this time; and made an alliance with the queen-mother of the Ammonites, perhaps, to render his designs more successful.—*Grotius.*

CHAP. XLI. VER. 5. *Cut themselves.*—See note on chap. xvi. 6.

6. *Weeping all along as he went.*—The dissimulation and hypocrisy of Ishmael can only be equalled by that masterly delineation of treachery and art in the character of Sinon. See Virg. *Æn.* lib. ii. ver. 55—198. The English scholar will recollect the inference drawn from it by our great dramatic poet:

————— ‘And Sinon’s weeping
Did scandal many a holy tear.’

8. *Treasures in the field of wheat, and of barley, &c.*—*Dr. Shaw* (*Trav.* p. 139) says; that in Barbary, when the grain is winnowed, they put it in *mattamores*, or subterraneous repositories; two or three hundred of which are sometimes found together, the smallest holding four hundred bushels. These are very common in other parts of the east, and are mentioned by *Dr. Russell* (p. 20.) as being in great numbers about Aleppo, which makes travelling in the night there very dangerous, the entry into them, when they are empty, being often left open.

9. *The pit.*—This was a large basin, or reservoir, formed principally, we may suppose, for the purpose of receiving rain water; though it seems also to have been used as a place of concealment: for it is said that it was ‘made for fear of Baasha.’ See note on Ps. lxxxviii. 4.

12. *Great waters.*—These are called 2 Sam. ii. 13, ‘The pool of Gibeon.’ In the time of the prophet, it was probably a considerable lake.

CHAP. XLII. VER. 6. *Whether it be good.*—Rather, ‘Whether it seems good.’

19. *The Lord hath said, &c.*—God commanded the Jews by Moses, not to have any commerce with Egypt, lest they

might be induced to practise the idolatrous customs of that country; and this was the reason why he often reproved them by his prophets for making alliances with Egypt. But there were particular reasons at this time for so severe a prohibition; for the Jews had already learned several of their idolatrous practices from the Egyptians, and were confirmed in them by their example. Besides, it was the rival kingdom, which contended for empire with that of Babylon. The Jews, therefore, by seeking protection in Egypt, refused to submit themselves to the king of Babylon, to whom God had decreed the government of Judea, and all the neighbouring countries. See chap. xxvii. 6, and *W. Lowth*.

CHAP. XLIII. VER. 2. *Azariah*.]—This is the same person perhaps who is called Jezaniah, chap. xlii. 1. Compare 2 Kings xxv. 23.

7. *Tahpanhes*.]—This city was situated to the north of Migdol, and not far from Pelusium, from which it was afterwards called Daphnæ, Pelusiæ, or Pelusiacæ. It was a celebrated port of Egypt on the coast of the Mediterranean. The Septuagint calls it Taphanes, which, by substituting D for T, (a letter of the same organ) omitting the second *a*, and making the *hp* of the original word one character, or *ph* by inversion, is easily changed to Daphnes, or Daphnæ.—See *Dr. Wells*, vol. i. p. 222.

12. *And I will kindle*.]—Houbigant follows the Septuagint and Vulgate, and reads, ‘He shall kindle a fire,’ with reference to Nebuchadrezzar.

12. *And he shall array himself with the land of Egypt*.]—This expression seems to denote, that he should appropriate to himself, and carry off, the riches of the land of Egypt; or, as we say, load himself with the spoils of that country, and go off with them, as quietly as a shepherd wraps his garment about him, and goes about his business. See Ezek. xxix. 19.

13. *Beth-shemesh*.]—The Septuagint translates the Hebrew name, and calls it Heliopolis, i. e. ‘the city of the sun.’ See the marginal reading.

CHAP. XLIV. VER. 1. *At Migdol*.]—Migdol is mentioned Exod. xiv. 2, as situated near the Red Sea. ‘Migdol’ properly signifies a tower, and may in all probability have been given as a name to different cities in Egypt, where there was a distinguished object of that kind. The city of Magdolus is mentioned by Herodotus, Hecataeus, and others. It is placed by Antoninus at the entrance of Egypt from Palestine, about twelve miles from Pelusium. This was too far distant from the Red Sea to be in the route of the Israelites; but its situation in the

neighbourhood of Tahpanhes, or Daphnæ, and its distance from Judea, favor the supposition of its being the Migdol here spoken of. For then, as Bochart observes, we shall find the four places mentioned exactly in the order of their respective distances from that country; first, Migdol, or Magdolus; secondly, Tahpanhes, or Daphnæ; thirdly, Noph, or Memphis; and lastly, the district of Pathros, or Thebais.—See Phaleg. lib. iv. cap. 27.—*Dr. Blayney.*

7. *To cut off from you man and woman, child, &c.*—God designed that this remnant should have kept possession of Judea, when the rest of their brethren were carried away captive; but by going into Egypt, and defiling themselves with the idolatry of that nation, they provoked God to destroy them utterly.—*W. Lowth.*

9. *Of their wives.*—The Septuagint reads, ‘And the wickedness of your rulers,’ or ‘princes.’ See ver. 17 and 21; where ‘princes’ are immediately connected with ‘kings.’ Instead of ‘wickedness,’ we might adopt with more propriety the marginal reading, ‘punishments.’

14. *The remnant of Judah, &c.*—It is evident from ver. 28, that some Jews were to escape the general destruction in Egypt, and to return into their own country, although but a few; and the same thing is implied in the latter sentence of this verse. But the former part of it excludes from the number of escapers every individual of those that were called properly ‘the remnant of Judah;’ those that had set their faces to enter Egypt to sojourn there, in opposition to the express command of God, on a presumption, that they knew better than God how to consult their own restoration. The few then who were destined to escape, and to return back to the land of Judah, were to be such as had come into the land of Egypt in a less offensive manner, and chanced to be there when the storm burst upon them.—*Dr. Blayney.*

19. *Without our men.*—By the law of Moses, the men had an independent power of binding themselves by any religious vow, or obligation; whereas, the vows of the women were not binding, without the knowledge and consent of their fathers and husbands: but if the father, or husband, knew of the vow, and did not signify his dissent at the time, his consent was presumed, and the vow stood firm and irrevocable. Numb. xxx. This appeal, therefore, to the concurrence of their men, must be considered as coming from the female part of the assembly only, who thereby appear to declare, that since they were thus authorised by those, who alone had a legal right to control

them, they should not submit to any other restraint on their inclinations.—*Dr. Blayney.*

26. *That my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, &c.]*—The Jews seem to have joined the worship of the true God with that of idols, as the Samaritans had done before them. See note on 2 Kings xvii. 41. Hence God declares, that he will not receive any such polluted worship at their hands, nor suffer his name to be any longer profaned by hypocrites; but will consume them by a sudden and general destruction, or deliver them up to impotence and utter apostacy.—*W. Lowth.*

30. *Pharaoh-hophra king of Egypt.]*—This prince is the same that is called by profane authors ‘Apries;’ and his unfortunate end, in exact conformity with this prediction, is related by Herodotus, lib. ii. cap. 169; and by Diodorus Siculus, lib. i. p. 43, edit. Rhodomanni, 1604.

CHAP. XLV. VER. 3. *The Lord hath added grief to my sorrow, &c.]*—The sorrow which I felt for the threatnings denounced against my country and religion, are increased by my own troubles, being sought after, by the king’s command, in order to be put to death.—*W. Lowth.*

CHAP. XLVI. VER. 1. *The word of the Lord, &c.]*—This may be considered as a general title to the prophecies contained in this and in the five following chapters.

2. *Pharaoh-necho.]*—This prince distinguished himself in history, for his attempt to join the Nile to the Red Sea, by cutting a canal from one to the other, though they were above a hundred and eighteen English miles asunder; but, after the loss of a hundred and twenty thousand workmen, he was obliged to desist. His first military exploit was against the Medes and Babylonians, who, having by the capture of Nineveh destroyed the Assyrian empire, became formidable to the neighbouring states. Josiah opposed him in his march through his country; but was defeated, and received a wound in the battle, which proved mortal. Necho continued his march after this victory, defeated the Babylonians, took Carchemish, and having established a strong garrison there, he returned into his own country. Nabopalassar, observing that all Syria and Palestine had revolted on account of the reduction of Carchemish, sent his son Nebuchadnezzar with an army against Necho, whom he vanquished near the river Euphrates, recovered Carchemish, and subdued the revolted provinces, according to this prophecy of Jeremiah, A. M. 3397, before Christ 607.—See *Rollin’s Ancient Hist.* vol. i. book i. and *Calmet.*

4. *Brigandines.*]—Coats of mail.

5. *Fear was round about, saith the Lord.*]—These words ought rather to be connected with the following, which, being spoken imperatively, can only be understood as coming from the mouth of God. 'Fear' seems to be put by metonymy for 'danger;' i. e. the effect for the cause. The passage taken together seems to imply, that from the danger which surrounded them on all sides, it was the divine decree, that neither the swift should escape by flight, nor the strong be able to extricate themselves by any exertions of valor.

7, 8, &c. *Who is this that cometh up as a flood? &c.*]—In order to raise an expectation of some mighty enterprise, the prophet describes, by way of derision, the march of the Egyptian army coming on like a flood, and sweeping away all before it. The allusion is to the annual overflowing of the Nile.—*W. Lowth.*

10. *This is the day of the Lord God of hosts.*]—'The day of the Lord,' often signifies the day of his vengeance; and it is therefore used in the New Testament to signify the day of judgment.

10. *Made drunk.*]—Many of the old translators of the Bible render it, 'shall be bathed,' or 'drenched.' See Deut. xxxii. 42.

11. *Go up into Gilead, and take balm.*]—Gilead was famous for producing the celebrated balm, which is called after the name of that country; and, in allusion to the practice of going thither for relief in dangerous cases, the prophet ironically advises the Egyptians to try all methods in their power, to prevent the destruction with which they are threatened.

11. *O virgin, the daughter of Egypt, &c.*]—Those countries, and cities, are called 'virgins,' which were never conquered. Egypt was become great by its success, and therefore did not apprehend the least danger of being conquered. See note on 2 Kings xix. 21.

15. *Why are thy valiant men swept away? &c.*]—Dr. Blayney, on the authority of above forty MSS. and some of the ancient versions, renders this verse,

'Wherefore is thy mighty one overthrown?

He stood not, because Jehovah pushed him down.'

Some think that the reference is to the favorite idol of the country; others are of opinion, that the Egyptian king is meant.

16. *From the oppressing sword.*]—In the Hebrew, it is, 'the sword of the pigeon,' i. e. 'the sword of the Assyrians;' for

they paid a particular worship to pigeons, and bore the figure of a dove on their standards. Vid. *G. J. Vossii* de Theolog. Gent. lib. i. p. 174; and compare note on *Psa. lxxviii. 18.*

18. *As Tabor is among the mountains, and as Carmel by the sea, so shall he come.*—Though Egypt were as inaccessible as the top of mount Tabor, and defended by the sea like Carmel, yet the enemy shall come upon her, and conquer her entirely.—*Matt. Poole.*

20, 21. *Egypt is like a very fair heifer—like fatted bullocks, &c.*—The prophet delights in that kind of imagery, which marks out a people by its singularities, or pre-eminence. Thus, in the passage before us, he alludes to the peculiar worship of the Egyptians; for the worship of Isis and Osiris, under the figure of a cow and a bull, and afterwards of the animals themselves, was the most celebrated in all the Egyptian ritual.—*Bp. Warburton.*

22. *The voice thereof shall go like a serpent.*—Rather, ‘Her voice shall proceed like that of an enchanter.’ That is, ‘her (Egypt’s) voice shall be low and inarticulate through fear.’ This passage seems to be an imitation of *Isa. xxix. 4*, where we find the same threat denounced against Jerusalem, i. e. ‘Thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground.’ The cause which is assigned is the same in both places, the irresistible attack of powerful enemies.—*Dr. Durell.*

23. *Though it cannot be searched; because, &c.*—Rather, ‘That it may not be found on searching, although,’ &c.—*Dr. Blayney.*

25. *The multitude of No.*—The literal translation is, ‘Amon of No,’ and we need seek for no other. See the marginal reading. Ammon was the name by which the Egyptians called Jupiter; who had a famous temple at Thebes, and was worshipped there in a distinguished manner. On this account, the city was called Diospolis; and the Septuagint renders Νῶ, by Διοσπολις, *Ezek. xxx. 14, 16.* If ‘No,’ therefore, be Thebes, or Diospolis, then ‘Ammon of No,’ signifies the deity of the place; ‘the Theban Jupiter,’ as Herodotus styles him, lib. ii. cap. 42.

27. *I will save thee from afar off.*—That is, ‘I will bring thee safe from a great distance.’

28. *I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee.*—The preservation of the Jews through so many ages, and the total destruction of their enemies, are wonderful events, and are made still more so by being signified beforehand by the spirit

of prophecy, as we find particularly in this passage. The Jews are dispersed among all nations, and yet they are not confounded with any. They still live as a distinct people, and yet they no where live according to their own laws; they no where elect their own magistrates, and no where enjoy the full exercise of their religion. Their solemn feasts and sacrifices are limited to a certain place, and their country has now for many ages been in the hands of strangers and aliens, who will not suffer them to come thither. No people have continued so long unmixed as they have done, not only of those who sent forth colonies, but even of those who have remained in their own country. The Jews can go up higher than any nation, and can deduce their pedigree from the beginning of the world.

They may not know their particular tribe and family; but they know certainly that they all sprang from Abraham: and yet the contempt with which they are treated, and the hardships which they have undergone, should, one would think, have made them desirous to forget and renounce their original; but they profess and glory in it: and after so many wars, massacres, and persecutions, they still subsist, and are very numerous. And what but a supernatural power could have preserved them in such a manner as no other nation on earth has been preserved? The providence of God is no less remarkable in the destruction of those who were enemies of the Jews, than in their own preservation. The Egyptians, the Syrians, the Babylonians, the Syro-Macedonians, especially Antiochus Epiphanes, and the Romans, were successively the enemies of the Jews; and where are now those great monarchies? are they not vanished as a dream? And what wonder of providence is it, that the vanquished should so many ages survive the victors, and the former be spread all over the world, while the latter are no more!—*Bp. Newton.*

CHAP. XLVII. VER. 1. *Before that Pharaoh smote Gaza.*]—When the country of the Philistines was in seeming quiet and security, the destruction of Gaza probably followed Pharaoh's victories at Megiddo and Carchemish, when Judea became tributary to him.—*W. Lowth.*

2. *Waters rise up out of the north.*]—An overflowing flood is a common metaphor to describe the march of an army that overruns a country. By 'the north,' is meant the land of the Chaldeans.

3. *The fathers shall not look back to their children, &c.*]—Anxiety for their own safety shall, for a time, deprive them of natural affection.

4. *The remnant of the country of Caphtor.*]—The Caphtorim,

which are also called Cappadocians, had anciently destroyed the Philistines, and dwelt in their land. See Deut. ii. 23.

5. *Their valley.*]—Sandys gives the following description of this beautiful valley. ‘We passed this day through the most pregnant and beautiful valley that ever eye beheld. On the right hand, a ridge of high mountains, (whereon stands Hebron) on the left hand, the Mediterranean sea; bordered with continued hills, and beset with variety of fruits. The champain between, about twenty miles over, was full of flowery hills, ascending leisurely, and not much surmounting their ranker valleys; with groves of olives, and other fruits, dispersedly adorned.’—*Travels*, book iii. p. 150.

CHAP. XLVIII. Many passages and expressions will be found in this chapter, which Jeremiah has borrowed from a prophecy of Isaiah, chap. xv, and xvi, concerning a like calamity which befel Moab, in all probability when Shalmaneser, king of Assyria, seized on their cities and fortresses, and ravaged their country, on his march through it to invade the kingdom of Israel. By comparing the parallel places, much light may be mutually thrown on them; and, as Bp. Lowth thinks, several mistakes in the present text of both prophets may be rectified.—*Dr. Blayney*.

1. *Woe unto Nebo! for it is spoiled: Kiriathaim is confounded, &c.*]—These are the names of two cities of Moab. The latter was given to the Reubenites; but the inhabitants of Moab afterwards recovered it, together with several other places.—*W. Lowth*.

1. *Misgab.*]—*Dr. Blayney* translates the Hebrew name, and by a slight correction reads, ‘the high fortress is confounded and broken down.’ See the marginal reading.

2. *Madmen.*]—A city of Moab.

5. *For.*]—The Hebrew particle *ו*, should not have been rendered in this verse as a causal conjunction; but as a particle of asseveration. It frequently corresponds with the Latin *imò*, *equidem*, *verò*, &c. and with the English ‘yea, indeed, surely, verily.’ Our translators, by rendering it almost invariably ‘for,’ have frequently obscured the sense; or led the reader to make a reference, or look for a motive, which was not intended. ‘Luhith’ was the hill-country of Moab.

6. *Like the heath in the wilderness.*]—Heath grows no where but in desert and uncultivated places; which is the reason why the prophet, threatening the Jews with an entire desolation, uses this comparison.—*Lamy*.

Others render ‘Like a blasted tree.’ See the marginal reading, and compare chap. xvii. 6.

8. *The valley also shall perish.*]—That is, as Grotius judiciously remarks, ‘Those who inhabit the valley.’ The same form of speech is common with us.

11. *On his lees.*]—See note on Is. xxv. 6.

12. *Therefore.*]—Rather, ‘afterwards.’ See note on chap. xxx. 16.

12. *Wanderers, that shall cause him to wander.*]—Dr. Blayney thinks the text should be rendered, ‘tilters that shall tilt him down.’ The allegory, he observes, begun in the preceding verse, is here continued; and by סעצ, ‘tilters,’ the Chaldeans are designed, who should lower the vessels of Moab, namely, the cities, and empty them, and also break to pieces their bottles, or pitchers; that is, destroy the towns and villages, dependent on the cities; to which the bottles or pitchers answer, being filled with the redundancy of the larger vessels.

Notwithstanding this conjecture, most readers, it is presumed, will prefer the established text.

18. *And sit in thirst.*]—This seems to be an expression signifying extreme misery, or the want of the common necessities of life.

28. *The hole’s mouth.*]—Rather, ‘the pit’s mouth.’ That is, says Dr. Blayney, ‘on the edge of a precipice.’ The mouth of the pit is the same as the brink of destruction; the pit, or grave, yawning wide, as it were, ready to swallow one up. And the image is peculiarly striking, when a person from the side of a steep rock looks down into a deep gulph below. The Moabites are exhorted to retire for safety to such places, where the apprehensions of danger would secure them from the enemy’s pursuit. That doves build in the clefts, or natural hollows of a rock, we have already observed, Cant. ii. 14. Dr. Shaw, in his Travels, p. 162, mentions a city on the African coast, called ‘Hamamet’ from the number of wild pigeons, (*Hamam*) that are bred in the cliffs of the adjacent mountains.

28. *Like the dove that maketh her nest in the sides of the hole’s mouth.*]—In a curious paper relating to mount Ætna, (Phil. Trans. vol. lx.) which mentions a number of subterraneous caverns there, one is noticed as being called by the peasants, ‘La spelonca della palomba,’ from the wild pigeons building their nests there. (Compare Solomon’s Song, ii. 14.) Though Ætna is a burning mountain, yet the cold in these caverns is excessive. This shews that pigeons delight in cool retreats, and explains the reason why they resort to mountains, which are known to be very cold even in those hot countries. The words of the Psalmist, xi. 1, ‘Flee as a bird to your

mountain,' without doubt refer to the flying of doves thither when frightened by the fowler.—*Harmer*.

29, 30. There are several words in these verses, which are not to be found in the parallel passage, Is. xvi. 6. But in the main they agree; and while they describe the overweening pride and insolence of Moab, and the intemperance of his rage, they intimate the small pretensions he had for such high assuming, either in respect to the extent of his power, or his actual performance.

30. *But it shall not be so.*—Dr. Blayney renders this very differently:

‘ But he is not alike in the extent of his ability;
He is not alike in performing.’

And adds the following note. כן refers to גאה in the preceding verse; ‘ he is not so,’ that is, alike supereminent. בדיו signifies ‘ according to the measure,’ or ‘ extent of his power;’ see note on chap. xxxvi. 18. The Septuagint, according to MS. Pachom. renders it *κατα το ικανον αυτου*, ‘ he is not so,’ or alike supereminent, ‘ in performing.’ עשׂו is the infinitive mood used gerundively, ‘ in doing,’ or, ‘ with respect to performing.’

33. *None shall tread, &c.*—Dr. Blayney corrects this passage from the parallel place, Is. xvi. 10, and reads,

‘ The treaders shall not tread:
The shouting shall be no shouting.’

34. *As an heifer of three years old.*—A young cow, when deprived of her first calf, is known to run about from place to place, and to fill the air for a long time with loud and repeated lowings, which are very expressive of distress.

36. *Like pipes.*—Strange as it may seem to us, Galen compares the hoarse and dead sound of the bowels, when they are empty, to that of the flutes used at funerals, lib. iii. de Symp. Caus.—*Dr. Dodd*.

40. *He.*—That is, Nebuchadnezzar.

43. *The pit.*—This expression frequently occurs in Scripture. It sometimes signifies ‘ a pit-fall,’ sometimes ‘ the grave,’ sometimes ‘ a reservoir for water,’ and sometimes ‘ a dungeon under ground.’ This last, says Dr. Blayney, appears to have been a deep pit sunk perpendicularly like a well, in the middle of the open court, or quadrangle, around which the great houses were built. In the sides of it, near the bottom, niches were formed, somewhat like the cabins of a ship, for the separate lodgment of the unfortunate persons who were let down there. Such was the place, we may suppose, in which the venerable

prophet Jeremiah was confined, chap. xxxviii. 6. See note on Ps. lxxxviii. 4.

45. *They that fled stood under the shadow of Heshbon, &c.*]—They that fled, for fear of the enemy's forces, hoped to find safety in Heshbon, a strongly fortified city belonging to the Moabites. Vid. *Relandi Palæst.* p. 719, 720.

CHAP. XLIX. VER. 1. *Hath Israel no sons?—why then doth their king inherit Gad? &c.*]—Instead of 'Gad,' the Septuagint has 'Gilead;' and this seems to be the true reading. God sorely afflicted those parts of the kingdom of Israel, which lay on the east side of Jordan, first by Hazael, then by Tiglath-pileser, and, at length, he delivered up the whole kingdom to be carried away captive by Shalmaneser. Not long after this, the Ammonites took occasion to possess themselves of Gilead, as it lay near their territories. But God's dispossessing of the Israelites gave them no right to invade their inheritance, especially since they had been so tender of the Ammonites' right, as not to invade their possessions in their march towards the land of Canaan.—*W. Lowth.*

2. *Her daughters.*]—These were the towns and cities of inferior note; which, with reference to the mother-city, are called 'daughters.'

3. *By the hedges.*]—Rather, 'within the hedges.' By גדרות are meant those fences, or inclosures, round the smaller towns, which served to secure them against thieves and robbers; but they were not dignified by the name of walls, as being incapable of resisting the attack of a regular enemy. The Psalmist distinguishes these from the fortifications of cities, Ps. lxxxix. 40, 'Thou hast broken down all his fences (גדרותיו); thou hast brought his strong-holds' (מבצרי, his walled fortresses) 'to ruin.'—*Dr. Blayney.*

4. *Thy flowing valley.*]—Houbigant renders the verse, 'Wherefore dost thou glory in thy valleys? Thy valley is spoiled, O backsliding daughter, who didst trust in her treasures,' &c.

8. *Dwell deep.*]—The meaning of this is, that they should go into those deep caverns to hide themselves from the enemy, whither the people of those countries used to retire on similar occasions. See Judg. vi. 2; 1 Sam. xiii. 6; Is. ii. 10, 19.

When the Arabs have drawn upon themselves the resentment of the more settled inhabitants of those countries, and think themselves unable to stand against them, they withdraw into the depths of the wilderness, whither none can follow them. (*Diodorus Siculus, lib. xix. p. 722; Niebuhr, vol. ii. p. 199.*)

Thus, also, says M. Savary, very expressly, Tom. ii. p. 8. 'Always on their guard against tyranny, on the least discontent that is given them, they pack up their tents, load their camels with them, ravage the flat country, and, loaded with plunder, plunge into the burning sands, whither none can pursue them, and where they alone can dwell.' Is it not then most probable, that 'the dwelling deep,' mentioned in these words, means their plunging far into the deserts, rather than going into deep caves and dens, as has been most commonly supposed? This explanation is also strongly confirmed by ver. 30, 'Flee, get you far off, dwell deep.'

16. *Thy terribleness hath deceived thee, &c.*]—'Thou hast been formerly terrible to all about thee: the confidence thou hast in thy strength hath rendered thee careless and secure, and thus given thine enemies an advantage over thee.'—*W. Lowth.*

16. *O thou that dwellest in the clefts of the rock, &c.*]—St. Jerome, who lived in the neighbourhood, tells us, that Idumea was a rocky, mountainous country, and that the inhabitants dwelt in caves dug in the rocks and hills.

20. *The least of the flock shall draw them out.*]—The prophet, having given the name of 'shepherd' to the generals of the army, pursues the same metaphor, expressing the common soldiers by 'the least of the flock.' These, says he, shall have strength and courage sufficient to defeat the Idumean forces.

25. *How is the city of praise not left!*]—'A city of praise,' is a city of fame and renown. Compare chap. xxxiii. 9, and Is. lxii. 7. This is spoken in the person of the king, or some inhabitant of Damascus, bewailing the lot of this pleasant and celebrated city. Houbigant renders the verse, 'How shall I leave a city which is my glory, a city which is so delightful to me?'

29. *Curtains.*]—Rather, 'furniture.'

31. *Alone.*]—That is, not in towns, or villages, but in dwellings separated from each other.

34. *The word—that came to Jeremiah—against Elam, &c.*]—Elam was the same as the province of Elymais, which, together with Susiana, Nebuchadnezzar subdued and took from Astyages, king of Media. The prophet Daniel, chap. viii. 1, 2, mentions his residing in 'Shushan the palace, in the province of Elam.'

35. *The bow of Elam, the chief of their might.*]—Isaiah speaks of the Elamites in this manner, chap. xxii. 6: 'And Elam bare the quiver.' Strabo also says, that the mountainous part of Elymais bred chiefly archers; *στρατιώτας τρεφει τοξοτάς της πλεισθς,*

lib. xvi. p. 744; and Livy speaks of 'Elymæi sagittarii,' the Elym archers, lib. xxxvii. cap. 40. Other heathen writers do the same.—*Dr. Blayney.*

36. *Four winds.*—By these we are to understand enemies, directing their force against them from every quarter of the heavens.

CHAP. L. This chapter and the next contain a prophecy concerning the fall of Babylon, intermixed and contrasted with predictions respecting the redemption of Israel and Judah; who were not, like their oppressors, to be finally extirpated, but to survive them; and, on their repentance and conversion, to be pardoned and restored. The prophecy was delivered and sent to Babylon in the fourth year of Zedekiah's reign, as appears from chap. li. 59.

2. *Bel is confounded, Merodach is broken in pieces, &c.*—'Bel' is the same with 'Baal,' a name common to the idols of the East; and, at first, probably given to some of the heavenly bodies. Both 'Bel' and 'Merodach' were ancient kings, whom the Babylonians had placed among the number of their gods.—*Lamy.* See, also, *Selden, De Diis Syris.*

5. *Let us join ourselves to the Lord in a perpetual covenant, &c.*—The words may allude to that solemn covenant entered into by Josiah, and the people of Judah, after the general corruption of religion and morality, which, like a deluge, had overflowed the nation during the reign of Manasseh.—*W. Lowth.*

7. *The habitation of justice, even the Lord, the hope of their fathers.*—*Dr. Blayney* renders it 'the legitimate fold and recourse of their fathers.' The repetition of 'the Lord,' in the last clause, is omitted on the authority of the Septuagint.

11. *Bellow as bulls.*—The marginal reading should have been adopted here, 'shall neigh as steeds.'

12. *The hindermost of the nations shall be, &c.*—It is probable, that the words 'shall be' ought to be understood before 'the hindermost of the nations.' Our translation supplies them after: so the reading will be, 'It shall be the hindermost of the nations, a wilderness,' &c. that is, Babylon, formerly so famous, and accounted the head of the nations, shall become the meanest of all nations, a mere wilderness, a dry land, and a desert.—*Matt. Poole.*

15. *She hath given her hand.*—That is, 'She has submitted.' Giving the hand is a token of assent to any conditions that are proposed. Dare manum, in Latin, which is literally 'to give the hand,' means 'to yield, or consent.' Compare 1 Chron. xxix. 24; and Lam. v. 6.

15. *Her foundations.*—We may read, on the authority of the Septuagint, ‘her turrets;’ or ‘her battlements.’

16. *Cut off the sower from Babylon.*—Babylon resembled a country walled in rather than a city; the walls, according to Herodotus, being sixty miles in circumference, though Strabo says only forty-eight. Within this immense inclosure, a great deal of ground was cultivated and ploughed for corn; so that they grew enough within the walls to support the inhabitants during a long siege.—*W. Lowth.*

Or else the threatening imports, that God would deal more severely with Babylon, than conquerors usually deal with places which they conquer, who use to spare and leave behind them such as are employed in cultivating the ground; but in the destruction of Babylon it should not be so.—*Matt. Poole.*

16. *Oppressing sword.*—The Hebrew is ‘The sword of the dove.’ The dove was the favorite image that distinguished the standards of the Assyrians. See note on Ps. lxxviii. 13.

17. *He hath broken his bones.*—Dr. Blayney renders it, ‘Hath picked him to the bone.’ The alteration is not necessary; but the imagery would be more distinct, if we were to substitute, with reference to the lions, ‘cracked his bones.’

18. *Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.*—After Nineveh was destroyed, Babylon became the queen of the east. They were both equally enemies to the people of God: the one subverted the kingdom of Israel, and the other the kingdom of Judah; the one carried away the ten tribes, and the other the two remaining tribes, into captivity. No wonder, therefore, that there are several prophecies relating to each of these cities, and that the fate of Babylon is predicted, as well as of Nineveh. Both the prophets Isaiah and Jeremiah particularly foretold the destruction of this city. They lived during the declension of the kingdom of Judah; and as they predicted the captivity of the Jews, so they likewise foretold the downfall of their enemies; and they speak with such assurance of the event, that they describe a thing future as if it were already past, Is. xxi. 9, ‘Babylon is fallen, is fallen,’ &c. and Jer. li. 8, ‘Babylon is suddenly fallen and destroyed,’ &c.

The time too of the destruction of Babylon was marked out by the prophet Jeremiah, chap. xxv. 11, 12. ‘These nations’ (that is, the Jews and the neighbouring nations) ‘shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord.’ This

prophecy was delivered, as appears from the first verse of the chapter, in the fourth year of Jehoiakim, the son of Josiah king of Judah, which was the first year of Nebuchadnezzar king of Babylon: and from that time there were seventy years to the taking of Babylon, and the restoration of the Jews. Several circumstances likewise of the siege and taking of Babylon were pre-signified by the prophets Isaiah and Jeremiah. It was foretold, that God would stir up the Medes and Persians against it: 'Go up, O Elam,' that is, Persia, Is. xxi. 2, 'besiege, O Media;' and Jer. li. 11, 'The Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon, to destroy it.' And, accordingly, it was besieged by the united forces of the Medes and Persians, under the command of Cyrus the Persian. It was foretold, that the river should be dried up before the city should be taken, which was very unlikely ever to happen, as it was more than two furlongs broad, and deeper than two men standing one upon another; so that the city was thought to be stronger and better fortified by the river than by the walls: but yet the prophet predicted that the waters should be dried up; Is. xlv. 27; Jer. l. 38, and li. 36.

Cyrus turned the course of the river Euphrates, which ran through the midst of Babylon; and, by means of deep trenches and canals, so drained the waters, that the river became easily fordable for his soldiers to enter the city. By these means Babylon was taken, which was otherwise impregnable, and abounded with all kinds of provisions and necessaries. It was announced by the holy prophet, that the city should be taken by surprise during the time of a feast, Jer. l. 24; li. 39, and 57; and accordingly the city was taken in the night of a great annual festival, while the inhabitants were dancing, drinking, and revelling. All these facts are related by the historians Herodotus and Xenophon. Isaiah lived about 250 years before Herodotus, and nearly 350 before Xenophon; and Jeremiah lived about 150 years from the one, and nearly 250 before the other. Cyrus took Babylon, according to Dr. Prideaux, in the year 539 before Christ. Isaiah prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, chap. i. 1, which was at least 160 years before the taking of Babylon.

Jeremiah sent his prophecies concerning Babylon, to Babylon, by the hands of Seraiah, in the fourth year of the reign of Zedekiah, chap. li. 59, which was fifty-six years before the event. This gives the most conclusive testimony to the truth of prophecy; to which the present condition of that once mighty city is a further attestation. Could the prophets, unless

they were prophets indeed, have foreseen and foretold its future condition in ages so very remote? And yet they have expressly foretold, that it should be reduced to desolation. See Is. xiii. 19, &c. xiv. 22, 23; and Jer. l. 13, 23, 39, 40; li. 13, 26, 29, 39, 42, 43. These and other prophecies have, by degrees, been accomplished; for, in the nature of things, they could not be fulfilled all at once. But, as the prophets often speak of things future, as if they were already effected; so they often speak of things to be brought about in process of time, as if they were to succeed immediately: past, present, and to come, being all alike known to an infinite mind, while the intermediate time is not revealed perhaps to the minds of the prophets themselves.—See *Bp. Newton*.

21. *Merathaim—Pekod.*]—Dr. Blayney translates these appellatives, and renders the former the land of ‘bitternesses,’ and the latter as a verb in the imperative mood connected with חרב, ‘a sword,’ in the vocative case. The text will then be, ‘Visit, O sword, and utterly destroy,’ &c. which is certainly preferable to the text as it now stands in our Bible.

23. *How is the hammer of the whole earth cut asunder and broken! &c.*]—How is that oppressive empire, which smote the whole earth with a continual stroke, destroyed and laid waste!—*W. Lowth*.

27. *Her bullocks.*]—The Vulgate and Chaldee have explained the sense of this figure by rendering it ‘her strong men.’

28. *The voice of them that flee and escape out of the land of Babylon, &c.*]—Some of those Jews, who were more than ordinarily zealous for the welfare of God’s church and people, were ready, on the first news of the taking of Babylon, to bring the glad tidings to Judea, that God had revenged his people; and executed his judgments on those who destroyed his temple, and profaned the holy vessels of it, which had long been dedicated to his service.—*W. Lowth*.

34. *The land.*]—Dr. Blayney, after Dr. Waterland and Schultens, reads, ‘So as to cause a commotion in the earth;’ or ‘to make the earth tremble.’ Houbigant renders it, ‘rest to their land;’ i. e. to the land of the Jews.

36. *The liars.*]—The Hebrew word כזבים rather means ‘impostors;’ such as pretend to reveal the events of futurity by astrology, necromancy, and other arts of divination. Such are the persons designated, perhaps, by ‘her wise men,’ in the preceding verse.

38. *Dried up.*]—An allusion to the stratagem of Cyrus. See note on verse 18.

38. *They are mad upon their idols.*]—Rather, on the subject

of their idols; or 'with respect to their idols.' Such is frequently the meaning of the prefix **ל**. See *Noldius*.

39. *The wild beasts of the desert, &c.*]—St. Jerome assures us that in his time, the place where Babylon stood was turned into a park, where the king of Persia used to hunt.

44. *Who will appoint me, &c.*]—Rather, 'Who shall prescribe to me,' &c.

45. *Surely the least of the flock shall draw them out.*]—Dr. Blayney reads, 'Surely they shall be dragged away from the little ones of the flock.' See note on chap. xlix. 20.

CHAP. LI. VER. 2. *Fanners.*]—'Fanners,' or 'winnowers,' are persons who separate the chaff from the corn, by driving away the former in any direction according as the wind blows, and reserving the latter pure and unmixed. Hence, in the poetical language of Scripture, which borrows its images chiefly from rural life, 'fanners' are used by the holy prophet, as fit emblems of military conquerors, who scatter the native inhabitants of a country, or city, in every direction, like chaff, and appropriate their treasures to themselves. Compare chap. xv. 7.

4. *Thus the slain shall fall, &c.*]—'Let the wounded fall in the land of the Chaldeans.'—*Houbigant*.

Dr. Kennicott would render it, 'Thus the soldiers shall fall;' which seems to agree well with the 13th verse of the preceding chapter.

5. *For Israel hath not, &c.*]—Dr. Durell proposes a transposition here, and would read,

'For Israel is not forsaken by his God,
Nor Judah by the Lord of hosts.'

7. *Babylon hath been a golden cup in the Lord's hand.*]—In what sense Babylon is called 'a cup,' may be seen by comparing chap. xxv. 15. She was a splendid instrument of vengeance ordained by God against the neighbouring nations; and, as all these had suffered by her, all are represented as ready to glory over her, or to rejoice, when her turn of suffering came.—*Dr. Blayney*.

10. *Our righteousness.*]—The Hebrew צדקתינו may be rendered, 'our deliverance.' So, also, Taylor, who understands by 'our righteousness,' 'our salvation.' Compare chap. xxiii. 6, and xxxiii. 16. See Heb. Concord. on the word צדק.

11. *The Lord hath raised up the spirit of the kings of the Medes, &c.*]—Neriglissorus, king of Babylon, having formed an alliance against the Medes, Cambyses sent his son Cyrus with an army of thirty thousand Persians to join the Medes command-

ed by Cyaxares. This Cyaxares, king of Media, called 'Darius the Mede' in Scripture, was the uncle of Cyrus, and it was properly his army that made the expedition against the Babylonians, Cyrus being employed as his general. Persia was then a small part of the empire of Media, and of little importance, till Cyrus advanced its reputation; but even then, it was called the kingdom of the Medes and Persians, the Medes having still the preference.—*W. Lowth.*

12. *Upon the walls of Babylon.*—Rather, 'before the walls of Babylon.' Our translators, with the generality of interpreters, seem to have understood this as an address to the inhabitants of Babylon, calling on them to stand up in their own defence; but they have been obliged to suppose it ironical, as their efforts could be of little avail against the declared purpose of God. Dr. Blayney thinks, that the address is rather directed to the enemies of Babylon, who are exhorted to encamp before the walls, and, setting up their standards, to commence the siege, by strengthening their out-posts, in order to prevent succors from being brought into the city, or the effects of any sally from the garrison. See chap. iv. 16, 17.

13. *O thou that dwellest upon many waters, &c.*—That is, upon the river Euphrates, which encompassed Babylon, and which was thought to render the city impregnable.

25. *O destroying mountain.*—Any nation, or prince, that rises in power above others, may be called, metaphorically, 'a mountain:' and the Babylonish nation is accordingly here to be understood by 'the destroying mountain.' 'The rocks,' from whence it was to be rolled, were its fortresses, or strong-holds. And from the next verse, where it is said, 'they shall not take of thee a stone for a corner, nor for foundations,' we may understand that they should no longer have kings and governors taken from among themselves, but should be under the dominion of foreigners.—*Dr. Blayney.*

27. *Ararat, Minni, and Ashchenaz.*—The two former of these Bochart reasonably concludes to be the greater and less Armenia; and the latter, he thinks, formed part of Phrygia near the Hellespont. Phaleg. lib. i. cap. 3, and lib. iii. cap. 9. That both the Armenians and Phrygians composed part of the army, which Cyrus led against Babylon, may be seen in Xenophon, Cyropæd. lib. iii. and lib. vii.

27. *Caterpillars.*—Perhaps we should render the Hebrew word, קָלָיִם, both here and in ver. 14, 'the locust.'—See *Parkhurst* on קָלָיִם.

The simile is meant to convey an idea of the great number of the invading enemy's cavalry.

31. *One post shall run to meet another, &c.*]—That is, they shall run from different parts, and so fall in with one another; all carrying the same intelligence to the same person, that the city was taken on the side, from which every one came. This is a very natural description of what may be supposed to happen, on a city being taken by surprise in the middle of the night; for, as fast as the alarm spread, people would be posting away with the news from all parts to the head quarters. And Herodotus tells us, that, on account of the greatness of the city, the extreme parts of it were taken some time before those who lived in the middle knew of the attack. Lib. i. cap. 181.—*Dr. Blayney.*

31. *At one end.*]—Rather, ‘from one end to the other.’

32. *The passages.*]—These were most probably the entrances into the city from the river-side, which were secured by gates, that ought, as Herodotus observes, to have been strongly barred. If this had been done, it would have effectually frustrated the attempt of the enemy; but the gates having been left open and unguarded, on account of the public festivity, the assailants were in possession of those entrances, and got into the heart of the city, before the besieged were aware of it.—*Herodot. lib. i. cap. 191.*

32. *The reeds.*]—*Dr. Blayney* thinks that **האגמים** has been written by mistake for some other word; and proposes to read **האלמים**, ‘the vestibules,’ or ‘porches of the houses,’ for the following reasons. When Cyrus’s troops were once in possession of the avenues, or entrances from the river, their next care would of course be to provide for their passing along in safety. But in a speech which Xenophon represents Cyrus to have made to his soldiers, previously to their setting forth, he states, that ‘possibly some of them might be afraid of being annoyed, as they passed along the streets, by weapons thrown on them from the tops of the houses: but for this, says he, we have a remedy at hand; for the vestibules, or porches of their houses, may easily be burned, from the materials of which they are constructed; so that, by applying fire to them, we may soon force the citizens to quit their houses, or be consumed in them.’—*Cyropæd. lib. vii.*

If ‘reeds’ be the right word, it must mean the reeds that grew in profusion, and to a great height, on the banks of the Euphrates.

33. *Her harvest.*]—*Dr. Blayney* reads, ‘her threshing.’ Some of the ancient versions read, ‘her vintage.’

34. *Me.*]—A great variety of MSS. have the pronoun in this verse in the plural number, ‘us.’ In the last clause, some copies

read מַעַדְנוּ, 'from our Eden,' which contains, perhaps, an allusion to the expulsion of Adam and Eve from paradise.

39. *In their heat, &c.*]—That is, 'when they shall grow hot with wine, I will give, or make them, a feast of another nature.' Interpreters are of opinion, that the prophet refers to the feast made by Belshazzar, Dan. v. 1, 'to a thousand of his lords;' when he and his wives and concubines drank wine out of the vessels belonging to the temple, during which feast the city was taken.—*Matt. Poole.*

41. *How is Sheshach taken!*]—How is Babylon taken! This city was surprised at the time of the festival called Sacchæa; and thence, it is supposed to be named Sheshach by the prophets. But see note on chap. xxv. 26.

41. *How is the praise of the whole earth surprised! &c.*]—Babylon was esteemed the wonder of the world, for the height, breadth, and compass of its walls, the palace, and hanging gardens belonging to it, for the temple of Belus, for the banks and facing of the river, and for the artificial lakes and canals made for the purpose of draining it.—*W. Lowth.*

44. *That which he hath swallowed up.*]—Meaning, no doubt, the offerings made to him from the spoils of the conquered countries; and, more particularly, the sacred vessels taken from the temple of Jerusalem, which Nebuchadnezzar had placed in the temple of his gods, 2 Chron. xxxvi. 7; Dan. i. 2; Ezra 1. 7.

47. *All her slain shall fall.*]—Dr. Kennicott reads, 'And all her soldiers shall fall in the midst of her.' See note on 2 Sam. xxiii. 18. There are some commentators, indeed, who, seeing the impropriety of 'her slain,' have rendered the word, 'dancers;' but this seems to deserve no further notice than to shew, that they were not satisfied with the common interpretation.

49. *Caused the slain of Israel to fall.*]—The true translation of this verse seems to be, 'As Babylon has caused the soldiers of Israel to fall, so at Babylon shall fall the soldiers,' (not of all the earth, but) 'of all that country.'—*Dr. Kennicott.*

51. *We are confounded, because we have heard reproach, &c.*]—The prophet repeats the words of those pious exiles, when they reflected on the desolation of God's people and sanctuary.

55. *Destroyed out of her the great voice.*]—When cities are populous they are of course noisy. See Is. xxii. 2. Silence is therefore a mark of depopulation; and in this sense we are to understand God's destroying, or taking away, out of Babylon

the great noise, which, during the time of her prosperity, was constantly heard there; 'the busy hum of men,' as the poet very expressively calls it. In this manner, the mystical Babylon is threatened, Rev. xviii. 22, 23. Compare chap. vii. 34; xvi. 9; xxv. 10.—*Dr. Blayney.*

58. *The broad walls of Babylon.*—See note on Is. xiii. 19.

64. *Thus far are the words of Jeremiah.*—These words seem to indicate, that the following chapter is not to be attributed to Jeremiah. They are not found in the Septuagint, where, indeed, they could not have been introduced, at the end of this chapter at least, because the chapters are ranged differently in that version, and this makes only the xxviiith of the collection. By whom, or when, the chapters were digested in the order in which we now find them, is uncertain. The disposition, for any thing which appears, is arbitrary; and, on many accounts, unlikely to have been made under the direction of the prophet himself. But when, or by whomsoever, the disposition was made, it is most probable, that the foregoing words were subjoined at the same time, and by the same person.—*Dr. Blayney.* See, also, *Carpzovius.*

CHAP. LII. This chapter was confessedly added by some one after Jeremiah's time; probably by Ezra, or whoever revised the sacred writings, after the return of the Jews from Babylon, and collected them into one body. It contains a brief history of the captivity, nearly the same word for word, as it is related in the second book of Kings, chap. xxiv. 18—20, and chap. xxv, with some few additions. Some have supposed it placed here as a proper introduction to the Book of Lamentations. But more probably the design was, by immediately subjoining this historical narrative of the desolations of the Jewish nation to the predictions of Jeremiah concerning them, to hold forth a nearer view of the exact accomplishment of the divine word of prophecy.—*Dr. Blayney.* See, also, *Grotius.*

12. *In the tenth day of the month.*—In the parallel place, 2 Kings xxv. 8, we read בשבעה, 'on the seventh,' instead of בעשור, 'on the tenth.' This difference some attempt to reconcile by supposing, that one of the sacred writers may speak of the day, on which Nebuzaradan set out from Riblah, and the other of the day, on which he arrived at Jerusalem; or else, that he came on the seventh, but did not set fire to the buildings till the tenth. It is more likely, however, to have arisen from some mistake of the transcriber, in writing the numbers at length, which in the old copies were expressed by numeral letters. And, in this instance, such a mistake might easily

happen between the 7 and 10, of which the first stands for 'seven,' and the latter for 'ten.' See note on Num. i. 46.

28, 29, 30. These verses are not inserted in 2 Kings xxv.; nor are they to be found here according to the Roman and Alexandrine editions of the Septuagint; but they are in the Complutensian, and in two MSS. collated by Dr. Grabe, in the one marked with asterisks, in the other without; and also in Theodotion's version in the Hexapla. All the other ancient versions acknowledge them; and they are not omitted in any of the collated Hebrew MSS: so that there is no doubt of their being genuine. But are we to conclude from them, that the whole number of the Jews, whom Nebuchadnezzar in all his expeditions carried into captivity, was no more than four thousand six hundred? This cannot be true; for he carried away more than twice that number at one time; and this is expressly said to have been in the eighth year of his reign, 2 Kings xxiv. 12—16. Before that time, he had carried off a number of captives from Jerusalem in the first year of his reign, among whom were Daniel and his companions, Dan. i. 1—6. And of these Berosus, the Chaldean historian, speaks, as cited by Josephus, Antiq. lib. x. cap. 11. edit. *Hudsoni*. These are confessedly not taken notice of here; and, as the taking and burning of Jerusalem is, in this very chapter, said to have been in the fourth and fifth months of the nineteenth year of Nebuchadnezzar, those who were carried into captivity, at the date of those events, cannot possibly be the same with those that are said to be carried away, either in the eighteenth, or the twenty-third year of that prince. So that it seems most reasonable to conclude, with Abp. Usher in his *Chronologia Sacra*, that by the latter three 'carryings away,' the historian meant to point out deportations of less consequence, not elsewhere noticed in direct terms in Scripture.—*Dr. Blayney*.

34. *Until the day of his death.*]—These words seem to be a most unnecessary tautology. We do not find them in the parallel passage in 2 Kings xxv. 30; nor in the oldest manuscripts.—*Dr. Kennicott*

THE
LAMENTATIONS
OF
JEREMIAH.

INTRODUCTION.

THE Lamentations of Jeremiah are very properly distributed into five chapters, each of them containing a distinct elegy, consisting of twenty-two periods, according to the number of letters in the Hebrew alphabet; although it is in the first four chapters only that the several periods begin, acrostic-wise, with the different letters, in the original Hebrew, following each other in alphabetical order. By this contrivance, the metre is more precisely marked and ascertained, particularly in the third chapter, where each period contains three verses, which have all the same initial letter. The first two chapters, in like manner, consist of triplets, excepting only the seventh period of the first, and the nineteenth of the second, which have each a supernumerary line. The fourth chapter resembles the three former in metre; but the periods are only couplets. In the fifth chapter, the periods are couplets, but of a considerably shorter measure.

It has been surmised by some men of eminence in literature, both among the ancients and moderns, such as Josephus, St. Jerome, Abp. Usher, &c. that these were the funeral La-

mentations composed by Jeremiah on the death of the good king Josiah, which are mentioned, 2 Chron. xxxv. 25, and there said to have been perpetuated by an ordinance in Israel. But whatever is become of those Lamentations, these cannot possibly be the same; for their whole tenor, from beginning to end, plainly shews them not to have been composed till after the destruction of Jerusalem and its temple, and the depopulation of the country by the transmigration of all its inhabitants; which events are described not at all in the style of prophetic prediction, but alluded to and bewailed as what had been already fully accomplished and brought to pass. And, that this was the most ancient opinion held concerning them, appears from the introductory title prefixed to the Greek versions of the Septuagint, and from thence probably transmitted to the Latin Vulgate; but which, not being found in any of the Hebrew copies, is inserted at the beginning of the notes on the first chapter between crotchets, as some doubts may be entertained with respect to its original authority.

The internal evidence, however, is sufficient to ascertain both the date and the occasion of these compositions; nor can we admire too much the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country. ‘Never,’ says Bp. Lowth, an unquestionable judge of these matters, ‘was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied.’ (Prælect. xxii.). But the prophet’s peculiar talent lay in working up and expressing the passions of grief and pity; and, unhappily for him, as a man and a citizen, he met with a subject but too well calculated to give his genius its full display.—*Dr. Blayney.* See, also, *Carpzovii* Introd. ad Lib. Bib. Vet. Test. Pars iii. cap. 4.

CHAPTER I.

The Introduction to the Lamentations, in the Septuagint, is, [*'And it came to pass, after that Israel had been carried away captive, and Jerusalem was become desolate, that Jeremiah sat weeping, and lamented with this Lamentation over Jerusalem, and said.'*]

VER. 1. *How is she become as a widow!*—Cities are commonly described as the mothers of their inhabitants, and their kings and princes as their husbands and children. When, therefore, they are bereaved of these, they are said to be widows and childless. Under these affecting circumstances, Jerusalem is described as sitting alone, and in a pensive condition, the multitude of her inhabitants being dispersed, or destroyed.—*Lowth.*

1. *She that was great among the nations.*—The kings of Judah, in the time of their prosperity, conquered the countries of the Philistines, Edomites, and other neighbouring nations: and thus, by enlarging their dominions, they advanced the power and grandeur of Jerusalem.

3. *Judah is gone into captivity, &c.*—Our translators, who have rendered, '*Judah is gone into captivity,*' &c., seem to have adopted the notion of the Chaldee Paraphrast, who represents the Jews as carried into captivity in retaliation for having oppressed the widow and the fatherless among them, and illegally prolonged the bondage of their brethren, who had been sold by them for slaves. But *ללך* does not necessarily signify, '*to go into captivity;*' but often to '*remove,*' or '*go into exile,*' whether voluntarily, or by compulsion. Probably, this was a voluntary migration of the Jews, many of whom had left their country previously to the captivity, and retired into Egypt, and other parts, to avoid the oppressions and servitude, which they had reason to apprehend from the Chaldeans, who had invaded, or were about to invade, their country. Thus, the preposition *מן* may either be construed '*from,*' or '*out of the way of*' oppression; and multiplied slavery; or '*because of,*' for fear of those evils; or like '*præ*' in Latin, '*in preference to;*' that is, they voluntarily exiled themselves, rather than stay to be oppressed and compelled to be slaves. Either of these senses is competent; and the interpretation, according to them, will be found to suit perfectly with the subsequent members of the period.—*Dr. Blayney.*

3. *Between the straits.*—A metaphorical expression, meaning in the midst of difficulties and distresses, when she had no

power to defend herself. The definitive article, 'the,' might have been omitted.

7. *At her sabbaths.*]—It has been observed by Houbigant and others, that the Hebrew expression no where else means 'sabbaths.' Dr. Blayney, therefore, proposes to render it, without altering the original, 'did mock at her discontinuance.' Parkhurst thinks the meaning is 'at her being carried into captivity.' See Heb. Lexic. on שבת.

8. *Her nakedness.*]—That is, 'her affliction and disgrace.'

9. *Her filthiness is in her skirts.*]—The plain meaning of this, taken out of metaphor, seems to be, 'that though evident marks of her pollution appeared about her, and the land was defiled by her sinfulness, even to its utmost borders, she had no thought, or consideration, of what must be the consequence of all this at the last.'—Dr. Blayney.

13. *From above, &c.*]—Rather, 'from above hath he sent fire, and hath caused it to penetrate into my bones.'

CHAP. II. VER. 1. *His footstool.*]—See note on 1 Chron. xxviii. 2.

4. *And slew all that were pleasant, &c.*]—Bp. Lowth observes, in his preliminary dissertation (p. xxxix.) to Isaiah, that this line is imperfect in the Hebrew. He supplies כל נער, 'every youth,' and reads, 'And he slew every youth; all that were desirable to the eye.'

6. *He hath violently taken away his tabernacle, as if it were of a garden, &c.*]—'He hath destroyed the temple, as if it had been no better than a cottage erected in a garden, while the fruit is gathering, and then to be removed.' The Septuagint reads, 'He hath torn up his tabernacle, as a vine.' See note on Isaiah i. 8.

6. *Hath caused—to be forgotten.*]—Rather, 'hath forgotten.' The Hebrew verb is not in *hiphil*, but in *kal*.

7. *They have made a noise, &c.*]—That is, 'They have shouted and triumphed in consequence of their victory, and made as much noise, as the people used to do, when they assembled to praise God on a solemn festival.'

11. *My liver is poured upon the earth.*]—That the passions have a considerable influence on the habit of the body, in various instances, is a fact not to be questioned; and experience daily shews, that a violent uneasiness of mind tends greatly to promote a redundancy and overflowing of vitiated bile. The liver is the proper seat of the bile, where its secretions are carried on. Hence, the prophet's meaning in this place seems to be, that he felt as if his whole liver was dissolved, and carried off in bile, on account of the copious discharge brought on by con-

tinual vexation and grief. Job expresses the same thing, when he says, chap. xvi. 13, 'He poureth out my gall upon the ground.'—*Dr. Blayney.*

13. *What thing shall I take to witness for thee?*]—*Dr. Blayney* reads, 'What shall I urge to thee?' Sixty-eight, perhaps seventy, MSS. and eight editions, read with the Masora אעיד for אעוד. It signifies, 'making a solemn asseveration of what one knows to be true.'

20. *Their fruit.*]—That is, 'the fruit of their womb.'

22. *Thou hast called as in a solemn day my terrors, &c.*]—*Dr. Blayney* interprets the Hebrew מגור, differently, and reads, 'Thou hast convoked, as on a set day, such as were strangers to me round about.'

CHAP. III. VER. 1. *His wrath.*]—That is, 'God's wrath.'

4. *He hath broken my bones.*]—A strong, poetical expression, denoting the severest afflictions. Compare Ps. li. 8.

5. *With gall and travail.*]—This may mean, 'with bitterness of grief and toil.' Compare Deut. xxix. 18; xxxii. 32; and Ps. lxxix. 21. *Dr. Blayney* reads, on the authority of the Septuagint, and perhaps of one MS., 'My head, so that it is weary.' See ver. 15, 19.

9. *He hath inclosed my ways.*]—Rather, 'He hath blocked up my way.'

16. *He hath also broken my teeth with gravel-stones.*]—A strong image of bodily suffering, to denote the afflictions of the mind.

23. *They are new.*]—That is, 'They are renewed.'

26. *It is good, &c.*]—Rather, 'He is gracious, therefore let a man hope,' &c.

27. *Dr. Blayney* renders this verse, 'He is gracious unto a man, when he beareth the yoke in his youth.'

28, 29, 30. The verbs in these verses may be rendered, more intelligibly, in the imperative mood, 'Let him sit alone, and keep silence; let him put his mouth in the dust; let him give his cheek to the smiter; and let him be filled full with reproach.'

31. *For the Lord will not cast off for ever.*]—This line is justly considered by *Bp. Lowth* as imperfect, with respect to the metre and the sense: after 'cast off,' therefore, he supplies, on the authority of the Chaldee paraphrast, עבדיו, 'his servants.'

51. *Mine eye.*]—That is, 'what I see,' or, 'the objects of sight.'

63. *I am their musick.*]—That is, 'a subject of merriment and derision to them.' See note on Job xvii. 6.

66. *Of the Lord.*]—All the ancient versions read, 'O Lord,' in the vocative case.

CHAP. IV. VER. 3. *Sea-monsters.*]—It is extremely difficult to ascertain what is meant by the Hebrew word תנין. It frequently occurs in Scripture, and is englished by ‘a whale, a dragon, a serpent,’ &c. In support of our present translation, it may be said, that the sea-lioness, and some other marine animals, are furnished with dugs, and are said to suckle their young. See note on Is. xxxiv. 13.

3. *Ostriches.*]—See note on Job xxxix. 14—17.

6. *That was overthrown as in a moment, and no hands stayed on her.*]—Sodom was not given up into the hands of an enemy that laid siege to it, nor condemned to the lingering destruction of famine. See ver. 9.

7. *Her Nazarites.*]—Dr. Blayney reads, ‘her nobles,’ and observes that נזיר signifies to ‘separate,’ or ‘distinguish’ from the vulgar. We are not here, therefore, to understand by נזירים, those who are properly called ‘Nazarites,’ that is, persons who had set themselves apart by a religious vow; but persons of rank and distinction above the common sort. נזיר is thus applied to Joseph, Gen. xlix. 26, as one distinguished in eminence and dignity above his brethren. See Dr. Durell’s note on the Parallel Prophecies of Jacob and Moses, p. 100.

7. *Their polishing was of sapphire.*]—Rather, ‘their veining was of sapphire.’ גזר signifies to divide, or intersect, as the blue veins do the surface of the body. These, therefore, are probably here intended.

8. *Their visage is blacker than a coal.*]—The Hebrew word שחר means, ‘the dusk of the evening;’ which, perhaps, affords a fitter object of comparison. We may then read, with Dr. Blayney, ‘Their appearance is become duskier than the twilight, or the dawn; they are not distinguished in the streets.’

13. *For.*]—That is, ‘on account of.’

15. *They said among the heathen, They shall no more sojourn there.*]—When the priests were driven from their own land into heathen countries, every one considered their banishment as a just judgment on their wickedness, and accounted them unworthy of attending any longer on the worship of the Almighty in his temple.—*W. Lowth.*

20. *The breath of our nostrils, the anointed of the Lord.*]—Zedekiah’s fate is, no doubt, here alluded to; who being taken prisoner, all the hopes, which the people had entertained of living safely under his protection, fell of course to the ground. ‘To live among the heathen,’ probably means to exist in a national capacity, or as one among them.—*Dr. Blayney.*

21. *Rejoice and be glad, &c.*]—This must be considered as an ironical address. The Edomites had exulted, with a mali-

cious joy, over the ruin of their brethren. See Ps. cxxxvii. 7; Obad. 8—12. The prophet predicts, that the time is now come, when they should suffer similar judgments.

CHAP. V. VER. 6. *We have given the hand.*—See note on Jer. l. 15.

9. *With the peril of our lives.*—On account of their weak and defenceless state, the people were continually exposed, whilst they followed their necessary business, to the incursions of the Arabian freebooters, who, by a bold metonymy, might not improperly be styled ‘the sword of the wilderness.’—See Harmer, vol. i. p. 150—154.

10. *Our skin was black.*—See notes on Joel ii. 6; and Nahum ii. 10.

12. *By their hand.*—That is, by the hand of their enemies.

13. *Fell under the wood.*—Meaning the heavy burdens of wood, which they were compelled to carry.

21. *Turn thou us unto thee, O Lord, and we shall be turned, &c.*—Do thou give us the grace of conversion and amendment, and then Thou wilt remove thy heavy judgments, and restore us to that happiness and prosperity, which we formerly enjoyed.—*W. Lowth.*

EZEKIEL.

INTRODUCTION.

THE name of Ezekiel is well adapted to the holy prophet's character and office, as it means 'The strength of God.' He was the son of Buzi, a priest, descended probably from Aaron, or at least considered as belonging to the sacerdotal race. He was carried away captive to Babylon by Nebuchadnezzar, with Jehoiachin king of Judah, about six hundred years before the birth of Christ, and was stationed, with other captives, on the banks of the river Chebar; but it does not appear that he prophesied till the period of his captivity, and till he came to Mesopotamia. During the time of his exercising the prophetic office, which was about twenty years, Zedekiah, king of Judah, having entered into a confederacy with Egypt, and some neighbouring princes, rebelled against Nebuchadnezzar, who marched against Jerusalem, and besieged it. At this time, Ezekiel, though at the distance of two hundred leagues, with his fellow captives, foretold the very day on which this event took place, and the impending ruin of their native city.

The book of Ezekiel, says Dr. Gray, is sometimes distributed by the following analysis, under different heads. After the first three chapters, in which the appointment of the prophet is described, the wickedness and impending punishment of the Jews, especially of those remaining in Judea, are represented under different parables and visions, to the twenty-

fourth chapter, inclusive. From thence, to the thirty-second, the prophet turns his attention to those nations who had unfeelingly triumphed over the Jews in their affliction; predicting that destruction of the Ammonites, Moabites, and Philistines, which Nebuchadnezzar afterwards effected. He particularly foretels, also, the ruin and desolation of Tyre and of Sidon; the fall of Egypt, and the base degeneracy of its future people, in a manner so forcible, in terms so accurately and minutely descriptive of their several fates and present condition, that nothing can be more interesting, than to trace the accomplishment of these prophecies in the accounts which are furnished us by historians and travellers.

From the thirty-second to the fortieth chapter, Ezekiel inveighs against the hypocrisy and murmuring spirit of his captive countrymen; encouraging them to resignation by promises of deliverance, and by intimations of spiritual redemption. In the last two chapters of this division, under the promised victories to be obtained over Gog and Magog, he is supposed by many to predict the final return of the Jews from their dispersion, in the latter days; with an obscurity, however, that can be dispersed only by the event.

The last nine chapters of this book furnish the description of a very remarkable vision of a new temple and city; of a new religion and polity, under the particulars of which is shadowed out, as some imagine, the establishment of a future universal church. Writers assert, on a tradition reported by Epiphanius, that Ezekiel was put to death by the prince of his people, because he exhorted him to forsake idolatry; though, as Calmet observes, it is not easy to ascertain who this prince was. Others adopt a popular opinion, that he fell a victim to the rage of his own countrymen, who were incensed to destroy him, in consequence of the reproaches, which the holy prophet uttered, and which their conduct so justly deserved. It is said, that his body was laid in the same cave in which Shem

and Arphaxad were deposited, on the banks of the Euphrates. Benjamin of Tudela asserts, that his tomb is behind the synagogue, between the Euphrates and the Chebar, in a very fine vault built by Jehoiachin; that the Jews keep a lamp always burning there, and boast, that they possess the prophet's book of prophecies, written with his own hand, which they read every year on the great day of expiation.—See *Calmet*, and *Carpzovius*, Pars iii. cap. 5.

The character of Ezekiel's style and manner is thus drawn by the masterly hand of Bp. Lowth. 'Ezekiel is much inferior to Jeremiah in elegance; in sublimity he is not even excelled by Isaiah: but his sublimity is of a totally different kind. He is deep, vehement, tragical; the only sensation he affects to excite is the terrible; his sentiments are elevated, fervid, full of fire, indignant; his imagery is crowded, magnificent, terrific, sometimes almost to disgust; his language is pompous, solemn, austere, rough, and at times unpolished; he employs frequent repetitions, not for the sake of grace, or elegance, but from the vehemence of passion and indignation.

'Whatever subject he treats of, that he sedulously pursues; from that he rarely departs, but cleaves, as it were, to it; whence the connexion is in general evident and well preserved. In many respects, he is perhaps excelled by the other prophets; but in that species of composition to which he seems by nature adapted, the forcible, the impetuous, the great and solemn, not one of the sacred writers is superior to him. His diction is sufficiently perspicuous; all his obscurity consists in the nature of the subject. Visions are necessarily dark and confused. The greater part of Ezekiel, towards the middle of the book especially, is poetical, whether we regard the matter, or the diction.'

Michaëlis detracts from this high praise, considering Ezekiel by no means equal in sublimity to Isaiah, but rather as a successful imitator, and living in an age when the Hebrew poetry

was on the decline; while Professor Eichhorn minutely discusses his claims to originality and invention: but, as Abp. Newcome judiciously observes, the holy prophet is not to be considered merely as a poet, or as a framer of those august and astonishing visions, and of those admirable poetical representations, which he committed to writing; but as an instrument in the hands of God, who vouchsafed to reveal himself, through a long succession of ages, not only in divers parts constituting a magnificent and uniform whole, but also in divers manners, as by a voice, by dreams, by inspiration, and by plain, or enigmatical vision.

CHAPTER I.

VER. 1. *In the thirtieth year, &c.*]—Some commentators refer this date to the æra which commenced with the reign of Nabopolassar: but Abp. Usher, Grotius, Prideaux, Calmet, and others, are of opinion, that these thirty years are to be reckoned from the time when Josiah, and all the people of Judah, entered into that solemn covenant mentioned 2 Kings xxiii. 3, which was in the eighteenth year of Josiah; from which time the same learned writers compute the forty years of Judah's transgression, mentioned chap. iv. 6. So, also, the Chaldee Paraphrast. Houbigant thinks it more probable, that the 'thirty years' denote the prophet's own age. He is likewise of opinion, that there has been some derangement of the text, and that the third verse should be the first.

In other parts of the book, Ezekiel dates from the captivity of Jehoiachin, 2 Kings xxiv. 12.

1. *The heavens were opened.*]—These words are to be considered as the indication of a heavenly vision.

1. *Chebar.*]—Ammianus calls this river 'Aboras,' and Ptolemy 'Chaboras.' It falls into the Euphrates near Carchemish.

3. *Upon him.*]—Many MS. copies read, 'upon me.' So, also, the Septuagint, Syriac, and Arabic versions.

4. *And I looked, &c.*]—God's anger and judgments are frequently compared to a whirlwind; and this whirlwind is represented as issuing from the north, to denote Nebuchadnezzar, who was to come from that quarter to destroy Jerusalem.

Though Ezekiel was in Mesopotamia, God represented objects to him, as if he had been in Judea. As Nebuchadnezzar was only the instrument of God's vengeance upon the Jews, God himself is here described as coming to take that vengeance.

6. *Every one had four faces, &c.*]—These were the faces of a man, a lion, an ox, and an eagle; which were the figures on the standards of the four principal tribes. The lion is the most noble among wild beasts; the ox among beasts of labor; the eagle among birds; and man is God's master-piece. And if it be true, as is pretended, that the cherubim, which God ordered to be put over the ark, had the figures of these four standards about them, then was the ark truly and literally a military chariot, in which God, as general of his armies, fought against his enemies; and this may be the explanation of this difficult, but magnificent vision. For, God being invisible, under what form more worthy of him could he shew himself, than under that of a warrior, who has an equal share of strength, prudence, address, and understanding, whom none can resist, from whom nothing is hidden, who is every where present, and who marches with the greatest expedition wherever he pleases? Thus, did these cherubim represent the four beasts; and therefore the virtues beforementioned; and the whole vision was a strong and lively representation of the majesty and power of God, under the appearance of a warrior in a triumphal chariot.—*Lamy*, p. 84—86. See, also, *Spencer*, de Leg. Heb. p. 853.

Cherubim cannot represent Jehovah; because, Rev. iv. 8, and v. 8, 9, they pay worship to him in heaven.

They cannot always represent angels alone; because, Rev. v. 9, they were redeemed to God by the blood of the lamb, and, ver. 11, are distinguished from angels.

Taylor is of opinion, that, in the Apocalypse, they represent the people, or body of the church of God; as the twenty-four elders represent the ministers of the church.

But, says Abp. Newcome, I do not think with him, that, in the book of Revelation, they represent the church of God on earth. They seem to foreshadow the glorified state of Christ's redeemed in heaven; who will serve God with reason, with strength of affection, with perseverance, and with swift obedience; qualities which seem to be signified by the emblems here described.

Angels may have occasionally assumed this form, Gen. iii. 24; and they may have been represented under this form in the holy of holies; as it expresses their own nature, and that

of those who will be like angels in heaven, Luke xx. 36.—*Abp. Newcome*. See, also, *Rosenmüller* in loco, and on Gen. iii. 24.

It seemed impossible in ancient times for men to live, or at least to practise any thing like divine worship, without some visible symbol, or representation of the Deity. The cherubim, under the Mosaic dispensation, and in the visions of the prophets, are to be regarded, perhaps, in this light; and they might have been tolerated by the great Jewish legislator, from the consideration, that they did not violate the letter, or the spirit of the second commandment, because they could not be said, in their combined form, to be ‘like any thing in the heaven above, or in the earth beneath, or in the waters under the earth.’ It is remarkable, also, that the individual creatures here mentioned, were all favorite objects of idolatrous worship, when taken separately; and, when united, they may be considered as a very striking, symbolical image of the true God. The lion may be the appropriate emblem of his POWER; the ox, or rather the cow (for it is the species that is meant), when we consider the patient labor of the one, and the prolific nature of the other, furnishing man in his infancy and savage state, with necessary food, and in civilised society with luxurious delicacies, may well represent his GOODNESS; and the eagle, from his quick and piercing sight, may be the fit emblem of his all-seeing WISDOM. Is it going too far to admit, that the Christian may perceive sufficient ground for believing, that under these same symbols are shadowed out the three persons of the Holy Trinity;—the Father, Son, and Holy Ghost? It is analogous to one of the leading articles of his faith, and harmonises with that more perfect revelation of the divine will, which, in the fulness of time, was made to man.

In the religion of ancient nations, fabulous animals seemed a necessary part of its mysteries and symbols. The Egyptians had their sphinxes, the Greeks their dragons, and the Indians, as well as the more northern nations of Asia, had their griffins.

9. *They went every one straight forward, &c.*—*Drexelius* considers this as emblematical of the perpetual progress, which we ought to make in virtue. Standing still is in effect to go back: so that, like the moon, we are to be increasing to the full; like rivers, we are to run on till we flow into the sea; like fire, we are to be ever ascending.

13. *It went up, &c.*—That is, the fire went up, &c.

16. *As it were a wheel in the middle of a wheel.*—Like two circles in a sphere cutting each other at right angles, to signify the stability and uniformity of their motion, and the subserviency of one part of divine Providence to another.—*W. Lowth*.

18. *Rings.*]—This means the outer circumference, the tires, or strakes of the wheels.

19. *By them.*]—Rather, ‘with them.’

20. *Thither was their spirit to go.*]—This appears to have been a various reading admitted into the text. It is not found in many MSS. and it is omitted in the Septuagint and Syriac versions. Instead of ‘the spirit,’ the former reads ‘the cloud,’ and the latter ‘the wind.’ Vid. *Cappellum*, et *Rosenmüller*.

20, 21. *Over-against them.*]—Abp. Newcome renders it ‘beside them;’ and Rosenmüller, preferably, ‘according to them.’ The whole is intended to describe harmonious motion.

23. *Straight.*]—That is, ‘stretched out.’

24. *As the voice of the Almighty.*]—That is, ‘like thunder.’

28. *Glory of the Lord.*]—This glory assumed a different appearance, Isaiah vi. 1, 2. Thus was God pleased to reveal himself to the prophets *πολυτροπως*, ‘in divers manners.’

We need not allegorise the circumstances of this august vision too minutely. Many of them may serve only to fill up the splendor of the scene; though others, no doubt, have much significance; which should be pointed out rather by a correct judgment than a luxuriant imagination.—*Abp. Newcome*.

CHAP. II. VER. 1. *Son of man.*]—This form of expression, Eichhorn observes, is in imitation of the Syriac, and occurs repeatedly. It was well adapted to remind the prophet of his frailty and mortality.

6. *Though briars and thorns be with thee, &c.*]—‘Though thou art likely to be torn by briars and thorns, and to be stung by scorpions;’ that is, though thou exposest thyself to all kinds of suffering, and injurious treatment.—See *Abp. Newcome*.

8. *Open thy mouth, and eat that I give thee.*]—The knowledge of divine truth is often expressed by the metaphors of bodily food and nourishment; and, therefore, to eat the words of this prophecy, signifies to commit them to memory, to meditate on them, and digest them. Or, perhaps, to listen to them with earnest and eager attention. See *Rosenmüller*. Our colloquial form of expression, ‘to eat one’s words,’ is totally different.—See *Maimonides*, *Duct. Dub.* i. 2.

CHAP. III. VER. 1. *Eat that thou findest.*]—Instead of ‘eat,’ the Chaldee reads ‘receive,’ agreeably to the explanation given ver. 10, ‘Receive in thine heart.’

8. *I have made thy face strong.*]—Here, and in the following verse, may be an allusion to the prophet’s name, which signifies ‘God confirmeth;’ or ‘The strength of God.’

12. *From his place.*]—The prefix *ו* might here have been

rendered by 'in,' which would make the expression more intelligible.

15. *Tel-abib.*]—This means 'a heap of new corn.' The place appears, from the next clause, to have been on the banks of the river Chebar, and derived its name, perhaps, from its fertility.

15. *And I sat where they sat.*]—On the authority of many MSS. we may read, 'And I dwelt where they dwelt.'

19. *Thou hast delivered thy soul.*]—Thou hast discharged thy duty; thou hast spoken without fear, or shame, what the Holy Spirit inspired, and hast freed thy soul from the imputation of negligence, sin, and guilt.

20. *And I lay a stumbling-block, &c.*]—Houbigant renders it, 'And if, when I bring ruin upon him, he shall die because thou hast not given him warning,' &c.

22. *There.*]—That is, 'at Tel-abib,' ver. 15. From the words that follow, we may conclude that this town, or village, was situated on a hill. See *Rosenmüller*.

CHAP. IV. VER. 1. *A tile.*]—Some would render the Hebrew word לִבְנָה, 'a slate;' but Grotius thinks it was a flat piece of unbaked clay. It was probably a large tile formed of brick earth, and resembling the tiles which are at present used occasionally for paving kitchen-floors. It was not uncommon to use these for tablets, as we learn from Pliny, who relates that Epigenes inscribed a long series of astronomical observations on brick tiles. Vid. Nat. Hist. lib. vii. 57. A great number of tiles, with inscriptions on them, have been dug up near the spot where it is supposed the city of Babylon formerly stood.

2. *And lay siege, &c.*]—The command here given to the holy prophet was evidently intended, by a series of symbolical actions, to represent the impending fate of his country. This mode of predicting events was not unusual. Compare 1 Kings xi. 30; xxii. 11; 2 Kings xiii. 15; Jer. i. 11, 13; xiii. 1—7; xxvii. 2; Ezek. xxiv. 3—12.

3. *An iron pan.*]—Rather, 'an iron plate;' such, probably, as they used to bake their thin cakes on. See the marginal reading.

4. *Lay the iniquity.*]—That is, 'the punishment due to the iniquity.'

4. *Thou shalt bear their iniquity.*]—'Thou shalt present a symbol, or typical sign of it.' So, also, verse 6.

5. *Three hundred and ninety days.*]—This number of years, (see ver. 6,) will take us back, with sufficient exactness, from

the year in which Jerusalem was sacked by Nebuchadnezzar, to the first year of Jeroboam's reign, when national idolatry began in Israel. The period of days seems to predict the duration of the siege by the Babylonians, (see ver. 9,) deducting from the year five months and twenty-nine days, mentioned 2 Kings xxv. 1—4, the time during which the Chaldeans were on their expedition against the Egyptians, Jer. xxxvii. 5.—*Abp. Newcome*. See, also, *Rosenmüller*, cum Addit.

6. *Forty days.*]—Reckon nearly fifteen years and six months in the reign of Manasseh, two years in that of Amon; three months in that of Jehoahaz, eleven years in that of Jehoiakim, three months and ten days in that of Jehoiachin, and eleven years in that of Zedekiah; and there arises a period of forty years, during which time gross idolatry was practised in the kingdom of Judah. Manasseh's reformation, 2 Chron. xxxiii. 13, is supposed to have lasted the remainder of his reign; and Josiah was uniformly a good king, ib. xxxiv. 2. Forty days may have been employed in spoiling and desolating the city and temple.—*Id.*

The reader should remember that 'forty' is one of those numbers which are used, indefinitely, for 'many.' See Rosenmüller's learned and satisfactory note on this verse.

7. *Thine arm shall be uncovered.*]—This denoted a preparation for battle. The Vulgate has, 'and thine arm shall be stretched out.'

9. *Take thou also unto thee wheat, and barley, &c.*]—It was common, in a time of scarcity, to mix a great deal of the coarser grain with a little of the better sort, to make their provisions last the longer. Accordingly, Ezekiel was commanded to do this, to signify the scarcity which the inhabitants should suffer during the siege.—*W. Lowth.*

12. *Dung.*]—The dung of oxen and camels was often used by the Eastern people as fuel in preparing their food. Cow-dung is used in some of our counties for the same purpose. The command to use human dung expressed extreme necessity.

14. *Abominable flesh.*]—Probably, such as was forbidden by the law of Moses.

16. *With astonishment.*]—There is great variety in the ancient versions. The Vulgate reads, 'in distress;' the Septuagint, 'in destruction;' and the Syriac, 'in the time of thirst.' By 'astonishment,' our translators may mean the stupor which extreme grief and suffering often produce.

CHAP. V. VER. 1. *Take thee, &c.*]—On the authority of the Septuagint, and Arabic versions, we may read, 'Take thee a

sharp sword, sharper than a barber's razor.' It is probable, that the prefix **נ**, denoting the comparative degree, has been dropped out of the Hebrew text.

2. *The city.*]—Meaning the symbolical city delineated on the tile, ch. iv. 1.

2. *After them.*]—That is, 'After the house of Israel;' some of whom fled with Johanan into Egypt, and others were carried away captive into Babylon. Compare Jer. xliii. 5—8.

3. *Skirts.*]—The extremities of thy garment. This denotes the few that were left in the land by Nebuzar-adan. See Jer. xl. 6; and 2 Kings xxv. 22.

4. *Thereof shall a fire come forth.*]—In consequence of Ishmael's conspiracy against Gedaliah, destruction shall spread itself among the small residue of the Jews. See Jer. xlii, xliii, xliv.—*Abp. Newcome.*

5. *This is Jerusalem, &c.*]—'This Jerusalem, against which thou prophesiest, was placed in the midst of the heathen nations. It made a figure among them on account of my temple, and the tokens of my presence: it was a city set on a hill, that it might be a pattern of religion and virtue to them.' There are some who take this expression, 'in the midst of the nations,' literally, and suppose that Jerusalem was in the centre of the world: but this is a fanciful conceit.—See *Calmet*, and *W. Lowth*.

7. *Because ye multiplied.*]—This may be rendered, 'Because ye have transgressed, or indulged yourselves in every kind of excess.'—See *Rosenmüller*.

But the prophet may advert to the circumstance of their multiplying as a blessing from God; which, among other things, should have led them to obedience, instead of omission and transgression of the divine commands.

9. *The like.*]—The national punishment of the Jews, comprehending what they suffered from Nebuchadnezzar, Titus, and Adrian, has been remarkably signal.—*Abp. Newcome.*

11. *Will I also diminish thee.*]—Seven or eight MSS. instead of **אגרע**, read **אורע**, 'Will cut thee off.'

12. *And I will draw out a sword after them.*]—That is, 'Mine anger shall still pursue thee, even into countries whither thou art banished and carried away captive.' This was particularly fulfilled in those who retired into Egypt; and it has been remarkably verified in the many persecutions and miseries, which the Jews have undergone, at different times, in most parts of Europe, since their general dispersion. Compare Deut. xxviii. 65; Jer. xliv. 7; and Amos ix. 4.—See *W. Lowth*.

16. *Arrows of famine.*]—A metaphor expressive of the severe sufferings and miseries of famine. See notes on Deut. xxxii. 23, 42; and Ps. lxxvii. 17.

17. *Blood.*]—Instead of ‘blood,’ Houbigant reads ‘death,’ or ‘mortality.’ Perhaps the shedding of blood profusely by the sword, or by the hands of violence, is here predicted by the prophet.

CHAP. VI. VER. 3. *Ye mountains of Israel.*]—These are particularly addressed, because on them the images and altars of false gods were erected, and every kind of idolatrous worship was practised.—See *Rosenmüller*.

7. *And the slain shall fall.*]—Rather, ‘And men shall fall mortally wounded.’ The original is in the singular number וַיִּפֹּל הָאֶחָד; and, agreeably to the Hebrew idiom, is to be understood indefinitely. Perhaps we might read, with Dr. Kennicott, on other occasions, as it is the same word in Hebrew, ‘the soldiers,’ instead of ‘the slain.’ See Jer. li. 47.

13. *Their slain men.*]—Some MSS. with the Vatican copy of the Septuagint, read, ‘your’ throughout this verse, instead of ‘their.’

14. *Wilderness toward Diblath.*]—Rather, ‘the wilderness of Diblath.’ This appears to have been in the land of Moab, (see Numb. xxxiii. 46) and it probably formed a part of that horrible desert mentioned Deut. viii. 15. Michaelis would read, ‘Riblah.’ The ד and ר are indeed frequently confounded; but there is no necessity for change.

CHAP. VII. VER. 4. *Shall be in the midst of thee.*]—That is, says Matt. Poole, ‘Shall ever be before thee, and openly known to others also;’ or, in a more literal sense, ‘Shall reach thy very heart.’

7. *The morning is come unto thee, &c.*]—Houbigant reads, ‘Straights come upon thee, O thou, &c. The day of trouble is near, and not of mirth.’ Those who understand the passage according to our translation, suppose the meaning to be, ‘God’s judgments shall overtake thee speedily and unexpectedly;’ and think, that the expression alludes to the time when magistrates used to pronounce sentence on offenders, which was in the morning. See Jer. xxi. 12. ‘The sounding again of the mountains’ is supposed to refer to the joyful sounds echoed from the mountains, at the time of the vintage and other similar festivities. See Isaiah xvi. 9, &c. Houbigant and Abp. Newcome read, ‘of joyful shouts, or acclamations.’

10. *The morning—the rod—pride.*]—Under these emblems, it is probable, the holy prophet characterises the prosperity, the

avenging power, and insolent oppression of Nebuchadnezzar, who was a scourge in the hands of God, to punish the Jews for their idolatry, rebellion, and wickedness.

11. *Neither shall there be wailing for them.*]—‘In this destruction, none shall escape to bewail the calamities of their brethren.’ Or, ‘They shall be so astonished under their affliction, that they shall use no expressions of sorrow.’—*W. Lowth.*

Some think that these threats relate to the Chaldeans; but the application of them to the Jews is preferable. See ver. 13, where there is an allusion to the restoration of property in the year of jubilee.

12. *Let not the buyer rejoice, nor the seller mourn, &c.*]—The buyer will have no reason to rejoice, because he will not enjoy what he has purchased; nor will the seller have cause to mourn for the loss of his possessions, which the approaching captivity will for ever deprive him of.—*W. Lowth.*

By ‘the multitude thereof,’ is meant the whole population of the country.

13. *Which shall not return.*]—The relative refers to ‘the vision,’ which the holy prophet declares ‘shall not return;’ i. e. ‘it shall take effect, or be fully accomplished.’ The metaphor is taken from an arrow, which when it misses, returns to the archer again.

13. *In the iniquity.*—Rather, ‘By the iniquity.’

19. *Because it is the stumbling-block of their iniquity.*]—Rather, ‘Because it was,’ &c. meaning that their gold and silver occasioned their transgressions.

20. *As for the beauty of his ornaments, &c.*]—Houbigant reads more intelligibly, and in connexion with the preceding verse, ‘They made of it’ (i. e. the gold) ‘beautiful and splendid ornaments, with which they adorned the abominable images of their gods.’ The Septuagint, Syriac, and Arabic versions, have the verb, in the first clause of this verse, in the plural number.

22. *And they shall pollute my secret place.*]—By this we must understand the sanctuary. The Hebrew expression is indefinite, and equivalent to ‘my sanctuary shall be polluted.’

23. *Make a chain.*]—This was the significant emblem of captivity; and, by a lively figure of speech, it indicated that the people would in a short time be led away in chains to Babylon.

24. *Their houses.*]—That is, ‘The houses of the Jews.’ The antecedent of pronominals is thus frequently to be understood, in reading Hebrew poetry.

27. *Shall be troubled.*]—Rather, ‘Shall be palsied, disabled, or relaxed, from the effects of terror.’

27. *After their way.*]—That is, ‘According to their conduct.’

CHAP. VIII. VER. 2. *A likeness as the appearance of fire.*]—Houbigant reads, ‘As the appearance of a man,’ agreeably to the Septuagint. It is probable that the Hebrew word was originally *אִישׁ*, ‘a man,’ instead of *אֵשׁ*, ‘fire.’ The yod might have been easily dropped, or obliterated from the text.

3. *Took me by a lock, &c.*]—By the time that the sins of this wretched people were ripe for the punishment of their approaching captivity, says Bp. Warburton, they had polluted themselves with all kinds of Egyptian abominations; as appears from this famous vision of the prophet, in which their three principal idolatries are graphically described. The prophet represents himself as brought in a vision to Jerusalem; and, at ‘the door of the inner gate, that looketh toward the north,’ he saw, ‘the seat of the image of jealousy, which provoketh to jealousy.’ This is a prelude to the visions, which describe the various idolatries of the house of Israel; where, in the noblest stretch of an inspired imagination, idolatry is itself personified, and made an idol; and the image is sublimely called ‘the image of jealousy,’ which the prophet explains by observing, that it was that which provoked God to jealousy. He then proceeds to the various scenery of the inspired vision.—See The Divine Legation of Moses, b. iv. § 6.

Houbigant is of opinion, that this ‘image of jealousy’ represented Mars, because Tammuz is spoken of in the 14th verse, who was certainly the same as Adonis: for each of these idols was in the same part of the temple; and the women wept for Adonis before ‘the image of jealousy,’ or Mars, who had killed Adonis, by means of the boar, through jealousy: but Bp. Warburton’s opinion seems preferable. Instead of ‘the door of the inner gate,’ Dr. Waterland reads, ‘the door,’ or ‘entry, of the gate of the inner court.’

10. *And abominable beasts.*]—The Syriac and three MSS. read, ‘and of beasts and of abominable things.’ Round the room in Thebes, where the body of king Osymanduas seemed to be buried, a great many chambers were built, which had elegant paintings of all the animals that were held sacred in Egypt.—*Diod. Sic. i. p. 59.*

This prophetic vision is employed in describing the three principal superstitions of this unhappy people;—the Egyptian, the Phœnician, and the Persian. It is observable, that when the prophet is bid to turn from the Egyptian to the Phœnician

rites, he is then said to look towards the north; the situation of Phœnicia with regard to Jerusalem: consequently, he before stood south; the situation of Egypt, with regard to the same place. And when from thence, he is bid to turn into the inner court of the Lord's house, to see the Persian rites, this was east, the situation of Persia. With such exact decorum is the whole vision conducted.

Again, as the mysterious rites of Egypt are represented, agreeably to their usage, as being celebrated in secret, by their elders and rulers only; so the Phœnician rites, for the same reason, are represented as celebrated by the people in open day. And the Persian rites of worship to the sun, which were celebrated by the Magi, are here said to be performed by the priests alone, consisting of five and twenty men, with their faces towards the east.—Div. Leg. b. iv, sect. 6, p. 295.

14. *There sat women weeping for Tammuz.*—The anniversary custom of lamenting the death of Adonis was attended with very impure rites; (see Calendar of the Jews, in the month *Tammuz*, p. 74.) to which our great heroic poet alludes in the following passage:—

—————‘ The love-tale

Infected Sion's daughters with like heat,
Whose wanton passions in the sacred porch
Ezekiel saw; when, by the vision led,
His eye survey'd the dark idolatries
Of alienated Judah.’

Par. Lost, b. i. l. 452.

Some, however, think that Osiris is here meant.—See *Grotius*; and the learned disquisition of *Selden*, *De Diis Syris*, Syntagm. ii. cap. xi, cum addit. *Beyeri*.

17. *And, lo, they put the branch to their nose.*—This appears to be unintelligible. The Septuagint reads, ‘And lo, they are as sneerers, or mockers.’ Instead of זמורה, eight MSS. and three additions have זמרה, which signifies, in Chaldee, any noise that indicates contempt and scorn. We may therefore read with Abp. Newcome, ‘And lo, they send forth a scornful noise through their nostrils.’ So, also, equivalently, *Aquila*, and *Symmachus*.

Those who favor our present translation, think that the text alludes to a custom among the ancient Persians, who are said, when they prayed, to have held in their hands a small bundle of twigs, which was called, in their language, *BORSAM*. *Michaëlis* says that they held it before their faces opposite the holy fire; and *Spencer* observes, that the heathens, in worshipping their

deities, held forth the branches of those trees, which were dedicated to them, lib. iv. cap. v. p. 1117. With reference to this custom, St. Jerome explains the present text. Vid. *Hyde*, Hist. Relig. Vet. Pers. c. 27. p. 350; and *Michaëlis*, Sup. ad Lexica Heb. in זמורה.

CHAP. IX. VER. 2. *Inkhorn.*]—The Hebrew word קֶסֶת should rather have been rendered by ‘tablet,’ or an apparatus for writing. See Arias Montanus. It is not probable, that ink was used in those days. See note on Jer. xxxvi. 18. Some of the ancient versions read very differently, thus; ‘having his loins girt with a sapphire girdle.’

3. *And the glory, &c.*]—Meaning the glory which Ezekiel saw in the preceding chapter; i. e. not only the chariot of glory, with the wheels and the cherubim, but also the man sitting in the chariot; for it is the man who speaks in this and the following verses, and who, in the fourth verse, is called ‘the Lord.’ It is observable, that ‘cherub’ is here used in the singular for the whole divine apparatus. Houbigant renders it, ‘From the cherubim upon which he sat.’ In 1 Chron. xxviii. 18, the chariot of the cherubims is spoken of. This glory of God is mentioned here and in other places as going to, and standing over, the threshold of the house, in order, as it seems most probable, to denote that God was now about to depart from his temple.—*Dr. Dodd.*

4. *A mark upon the foreheads, &c.*]—This alludes to an eastern custom of marking servants on the forehead. Compare Rev. vii. 3; xxii. 4.

CHAP. X. VER. 2. *Fill thine hand with coals of fire, &c.*]—The prophet thus symbolically prophesies, that Jerusalem should be burnt by the Babylonians.

3. *The cherubims stood on the right side of the house.*]—‘The cherubims’ here mentioned were those described in the vision, chap. i.

4. *The glory of the Lord went up from the cherub.*]—Meaning, that the glory would depart from the temple.

13. *It was cried, O wheel.*]—They were put in mind of continually attending on their duty; for the wheels and living creatures were animated with the same principle of understanding and motion.—*W. Lowth.*

CHAP. XI. VER. 3. *This city is the caldron, and we be the flesh.*]—Jeremiah foretold the destruction of Jerusalem, under the symbol of a seething-pot, Jer. i. 13; and Ezekiel here uses nearly the same image. These infidels, therefore, made use of similar expressions, in order to deride the menaces of the prophets; as if they had said, ‘If this city be a caldron, we had

rather take our chance in being consumed in it, than leave our commodious habitations, and other advantages, and run the risk of war and captivity.'—*W. Lowth.*

6, 7. *Ye have multiplied your slain, &c.*]—Dr. Kennicott very judiciously observes, that these words are delivered to men, who gave wicked counsel in the city, probably by recommending an increase of the military force; and who, vainly confiding in the arm of flesh, thought to defend themselves against the destruction pronounced by the prophet. He contends that the Hebrew word, which is translated 'slain,' should here also have been rendered 'soldiers.' See 2 Sam. xxiii. 8. The passage will then be, 6. Ye have multiplied your 'soldiers' in this city, and with 'soldiers' ye have filled the streets thereof. 7. Therefore, thus saith the Lord; The 'soldiers,' whom ye have placed in the midst of you, &c.

CHAP. XII. VER. 3. *Prepare thee stuff for removing, &c.*]—Get all thy sorts of necessaries together, and pack them up, as those who are about to take a long journey, or to remove from one house to another. Do this openly, at noonday, that the people may see and take notice of it. The prophets frequently prophesied by signs, as being universally intelligible, and often more significant and efficacious than words. See Jer. xiii. 4.

5. *Dig thou through the wall, &c.*]—This was to shew, that Zedekiah should make his escape by the same means.

10. *The prince.*]—That is, 'king Zedekiah.'

13. *Yet shall he not see it, though he shall die there.*]—Jeremiah had foretold (chap. xxxii. 3,) that Zedekiah should 'see the eyes of the king of Babylon.' This darkness of expression, and apparent contradiction between the two prophets, induced Zedekiah (as Josephus informs us) to give no credit to either of them: yet he unhappily experienced, and the fact is worthy of observation, the truth of them both. He saw the eyes of the king of Babylon, not at Babylon, but at Riblah. His eyes were there put out; and he was carried to Babylon, yet he saw it not: and thus were the predictions of both the prophets verified, and the enigma of Ezekiel explained.—*Bp. Watson.*

CHAP. XIII. VER. 2. *That prophesy out of their own heart.*]—Who predict not what the holy spirit has inspired; but what their own imagination suggests, or what they wish might come to pass.

4. *Thy prophets are like the foxes in the deserts.*]—Or, as the apostle styles them, 2 Cor. xi. 13, 'deceitful workers,' who craftily insinuate false doctrines into unstable minds; and, at the same time, are hungry and ravenous, greedily catching at the least appearance of advantage.—*W. Lowth.*

5. *Ye have not gone up into the gaps.*]—To stand in the gap, in order to prevent the progress of an enemy, who has made a breach in the walls of a fortified place, has always been considered as an act of determined courage, and as filling a post of honor.

10. *A wall.*]—In this symbolical representation, 'a wall' must be understood as the usual emblem of security and defence. Compare Cant. viii. 9.

18. *That sew pillows to all arm-holes, &c.*]—We may translate, with Dr. Waterland, 'That fit cushions to all elbows, and make pillows for heads of all sizes to inveigle souls.' Instead of 'that sew,' the original may be rendered, 'who embroider, or work luxurious cushions for persons of all ages and stations.' This may be figurative language, designed to express the effeminacy and luxurious ease, with which men were taught to recline on their couches, and to partake of banquets. See what Harmer says concerning the eastern mode of sitting supported by pillows, vol. ii. p. 367. Carpets, mattresses, and cushions, are the furniture of divans, as Dr. Russell informs us, in his Natural History of Aleppo. See the plates, p. 100, edit. 1756.

Sir John Chardin, also, mentions a mattress, with large cushions placed at the back and sides of the person who uses it as a bed. Dr. Shaw, in his Travels, (p. 209, 4to.) says, that several velvet and damask bolsters were placed on the carpets, or mattresses, in Barbary.

The manner in which Martial represents Galbanatus, lolling and indulging himself on a couch, will throw some light on this passage. Vid. Epig. lib. iii. 81. Those who wish for further conjectures on the text may consult *Rosenmüller's* long note.

18. *Will ye save the souls alive that come unto you?*]—We may read more intelligibly, 'And will ye save your own souls alive?' This mode of interrogation is equivalent to, 'Ye shall not save your own souls alive.' The following remarks of Michaëlis, with reference to this text, deserve attention. The Orientalists had, he observes, and still have, frequent amulets and ribbands of charms, which they put principally round their wrists and on their heads. Such charms these female prophets fabricated; and, as appears, attributed to them the power of preserving the life of those who wore them, and of bringing death on their enemies.

19. *For handfuls of barley.*]—A proverbial expression for 'the humblest presents.' It is well known how customary gifts were, and are to this day, in the east.—So *Abp. Newcome*, after *Calvin*, *Mercier*, and others: but perhaps there is an allusion

to some peculiar rite, or ceremony, of idolatrous worship, which, at present, is not known.

CHAP. XIV. VER. 3. *Have set up their idols in their heart.*]—‘Have a strong inward disposition to idolatry.’

3. *And put the stumbling-block, &c.*]—‘And have actually placed before them idols which they worship.’ See note on chap. vii. 19.—*Abp. Newcome.*

5. *That I may take, &c.*]—That is, catch, or surprise them in their own consciences, when they perceive that I am acquainted with their idolatries.—*Id.*

9. *I the Lord have deceived that prophet, &c.*]—That is, I have suffered him to be deceived; I have given him up to strong delusions, as a just judgment on him for going after idols, and setting up false pretences to inspiration. Some interpreters think that this passage should be translated interrogatively, thus; ‘If a prophet suffer himself to be deceived, shall I the Lord have deceived that prophet?’ But this does not agree with the context.

Abp. Newcome’s interpretation is, ‘When any false prophet is deceived, the probable event proving contrary to his prophecy, I Jehovah have so superintended the course of things, as to deceive that prophet.’

13. *When the land.*]—Rather, ‘When a land, or nation,’ &c.

14. *Daniel.*]—He was taken captive in the third year of Jehoiakim, Dan. i. 1. After this, Jehoiakim reigned eight years, 2 Kings xxiii. 36. And this prophecy, as appears from chap. viii. 1, was uttered in the sixth year of Jehoiachin’s captivity, who succeeded Jehoiakim, and reigned only three months. 2 Kings xxiv. 6, 8. Therefore, at this time, Daniel had been fourteen years in captivity.—*Abp. Newcome.*

19. *In blood.*]—Or ‘on account of blood,’ that has been shed, we may suppose, cruelly, and unlawfully. Others would read ‘with blood,’ referring to the slaughter which was to attend this divine judgment.

21. *How much more, &c.*]—If it is just with respect to other countries, that the good alone should escape punishment; how much more with respect to Jerusalem, after such repeated instructions and admonitions?—*Abp. Newcome.*

CHAP. XV. VER. 2. *What is the vine-tree?*]—Rather, ‘What is the wood of the vine-tree?’ Michaëlis has justly observed, that the vine is the noblest of all trees, while it produces fruit; but if cut down, its wood is fit only for fuel. See ver. 3, 4.

4. *The fire devoureth both the ends of it, and the midst of it is burned, &c.*]—This must have been a very apposite representation of the present state of Judea, at a time when its extremi-

ties were laid waste by the ravages of a foreign enemy, and the middle of it, where the capital city stood, was threatened every hour with destruction.

CHAP. XVI. Jerusalem is represented under the image of an exposed infant, whom God preserved from destruction, brought up, espoused, and exalted to sovereignty. But she proved faithless and abandoned; and therefore God threatens her with severe vengeance, but graciously promises that, hereafter, he will fulfil his early covenant with her.

The allegory is easily understood; and, as Mr. Lowth observes, has much force, liveliness, and vehemence of eloquent amplification. The images are adapted to a people immersed in sensuality.—*Abp. Newcome.*

3. *Thy father was an Amorite, and thy mother an Hittite.*—Thou boastest thyself to be of the seed of Abraham, and yet thou followest the abominations of the wicked Canaanites. Those are said, in the language of Scripture, to be our parents, whose manners we resemble. Virgil makes Dido reproach Æneas nearly in the same manner. ‘Nec tibi Diva parens,’ &c. lib. iv. 365. See, also, The History of Susanna, ver. 56.

4. *Thou wast not salted.*—From this text it appears, that it was an ancient custom to salt the bodies of new-born infants. It is probable, that they only sprinkled them with salt, or washed them in salt water, which they imagined would dry up all superfluous humors, purify the body, and prevent putrefaction. Galen de Sanit. i. 7, says, ‘Sale modico insperso, cutis infantis densior, solidiorque redditur;’ that is, ‘A little salt being sprinkled on the infant, its skin is rendered more dense and solid.’ It is said, that the inhabitants of Tartary still continue the custom of salting their children as soon as they are born.

8. *Behold, thy time was the time of love.*—‘I now thought it a proper time to betroth thee.’ The Jews’ deliverance out of Egypt is often described as the time of God’s espousing them to himself; and his entering into covenant with them, is represented by a marriage contract.—*W. Lowth.*

8. *I spread my skirt over thee.*—That is, ‘I took thee under my protection;’ or, ‘I espoused thee.’ See Ruth iii. 9.

10. *Badgers’ skin.*—Josephus and Bochart understand by the Hebrew word שחן, the name of a color. So, also, the Septuagint, the Syriac, and Arabic versions. Houbigant and Dr. Waterland therefore read, after Bochart, ‘I shod thee with purple sandals.’ The expression in the Septuagint is ὑπεδύσα σε ὑακινθῶν, which plainly indicates, that the color of her shoes, or sandals, was that of the hyacinth. But compare Exod. xxv. 5.

12. *On thy forehead.*—Rather, ‘in thy nostril.’ See the marginal reading. It appears to have been the fashion to wear these jewels in the left nostril. See the figure of the Ganges in Dow’s History of Indostan, as quoted by Abp. Newcome, vol. i. p. lxxvii.

13. *And thou didst prosper into a kingdom.*—That is, ‘Thou wast exalted to regal dignity and power.’

14. *Through my comeliness.*—The Hebrew בְּהַדְרִי might have been better rendered by ‘through my glory;’ or, ‘in consequence of my renown.’

15. *His it was.*—Abp. Newcome thinks that the genuine reading is לֹא יָהִיָּה i.e. ‘Which should not have been done.’

17. *Images of men.*—This is probably an allusion to the shameful exhibitions that were usual, and to the images that were set up, as well as to the lascivious practices that were common, in the worshipping of Baal Peor, and in celebrating the death of Tammuz. See notes on ch. viii. 14; and Numb. xxv. 3.

24. *An eminent place.*—Dr. Waterland and Houbigant render the Hebrew word בֵּית, ‘A house for prostitution.’ See the marginal reading. So, also, the Vulgate, the Septuagint, and Arabic versions. In reading this passage, the classical scholar will recollect what the stern Roman satirist says of Messalina and others.—See *Juv. Sat. lib. ii. vi.*

26. *Great of flesh.*—This is either descriptive of their size and stature; or else it may be an expression indicating a proneness to voluptuousness and sensuality. The Arabic version favors the former idea; though the word בָּשָׂר, ‘flesh,’ is used by the prophet Ezekiel in a sense, which it is not necessary to explain. Compare chap. xxiii. 20; and Levit. xv. 2, 19.

30. *How weak is thine heart, &c.*—Thou art not only unstable with regard to good resolutions, but even restless and unsettled in the practice of wickedness; still hankering after some new kind of idolatry, and resolved to indulge a wandering appetite.—*W. Lowth.*

Instead of ‘weak,’ Dr. Waterland reads ‘inconsistent.’

31, 32. *Hast not been as an harlot, &c.*—‘Hast not been as an harlot, to prostitute thyself for hire; but as a wife,’ &c.—*Dr. Waterland.*

The terms in which God’s warnings are expressed against the defection of the Jews, shew that their lapse into idolatry was not a final rejection of him: but he will have no fellowship, or communion, with false gods. The terms employed to express their idolatries, are adultery and whoredom; and God’s resentment of their idolatries is perpetually expressed by the same meta-

phors. All which shews, that his right over them was still acknowledged; just as the husband's right is acknowledged by an adulterous wife amidst all her pollutions with strangers. Where we may observe, that though the idolatry is so perpetually styled 'adultery,' yet that of the pagans never is, though it is very often called 'whoredom.' This distinction is plainly intimated in the present passage. See Is. liv. 5; lxii. 5; Jer. iii. 1; and The Divine Legation of Moses, book v. sect. 2.

33. *Thou givest thy gifts to all thy lovers.*]—The Jews are often upbraided for making leagues with idolaters, and even for courting their favors by presents.—*W. Lowth.*

42. *So will I make my fury toward thee to rest.*]—Though it be more grateful to God's excellent nature to awaken men with his bounty, than with his chastisement; yet he can punish with as little noise as he can relieve. It is but withdrawing himself, 'giving men up to their own hearts' lust,' letting them walk in their own counsels, and have all they desire to have; and they are insensibly as miserable as their most outrageous enemies desire to see them. The oldest and most obstinate sinners have the same desires, the same childish desires with little children. They wish to be let alone; God gratifies them, and lets them alone; and woe unto them who are so left! There is not a more terrible denunciation of judgment and vengeance, in all the most heightened expressions of the prophets, than in that unconcerned determination and denunciation, which he here makes by Ezekiel, after all other experiments and expedients had failed; 'So will I make my fury toward thee to rest,' &c. All his threats, all the strokes of his displeasure, all the mortification, which the people had undergone by it, were not so intolerable, as this cessation of his fury, this departure of his jealousy, and this quietness and laying aside of his anger. Whilst he had any kindness left, any good purposes towards her, he was jealous for Sion with great jealousy and great fury; but this kindness was for ever expired, when the fury and the jealousy were extinguished. We are to pray that he will rather deliver us up to our worst enemies, than give us up to ourselves, to our own heart's desire; and that he will rather consume us with his anger, than be no more angry with us.—*Lord Clarendon, ap. Dr. Dodd.*

44. *Every one that useth proverbs shall use this proverb, &c.*]—They that love to apply the memorable sayings of former ages to the present times, shall apply this common proverb to thee; namely, that the daughter followeth the mother's steps; and that Jerusalem is no better than the Amorites, whose land

her children inhabit, and whose manners they imitate.—See *W. Lowth*.

46. *Thine elder sister is Samaria, &c.*]—Samaria is called the elder sister of Jerusalem, as being the capital city of the ten tribes, who possessed a larger kingdom than that of Judah. She also led the way to that idolatry, which afterwards infected the whole nation, forsaking the worship of God, and setting up the idolatry of the golden calves.—*Id.*

48. *Sodom thy sister hath not done—as thou hast done, &c.*]—The sins of Sodom were not attended with such aggravating circumstances of ingratitude; nor did I use such powerful methods of convincing her inhabitants of the enormity of their wickedness, as I have done with regard to thee.—*Id.*

54. *That thou mayest bear thine own shame.*]—That thou mayest suffer the punishment, the shame, and degradation, which thy sins have deserved. See ver. 58.

60. *Nevertheless, I will remember my covenant with thee.*]—The prophet here reminds the Jews of the mercies of God reserved for them, in their restoration and return under the Messiah, when the Gentiles also, specified here by the ‘elder’ and ‘younger’ sister, shall also be called in. ‘But not by thy covenant,’ says the Lord, ver. 61; that is, ‘Not by virtue of the old covenant made with your fathers, when they came out of Egypt, the privileges of which you have forfeited by your disobedience; but by virtue of the new covenant, which I will make with you, through the mediation of the Messiah; a covenant founded in love, cemented by the blood of Jesus, and delivered from the yoke of the law. The first covenant was only for a time; but the second shall be for ever.’—*W. Lowth*.

CHAP. XVII. VER. 2. *A riddle.*]—We should now call it ‘a parable, or allegory;’ in which the king of Babylon is represented under the image of a great eagle, with great wings, &c. ver. 3, and the land of Judea under the emblem of a vine. See ver. 12.

3. *Came unto Lebanon, and took the highest branch of the cedar.*]—That is, he invaded Judea, invested the city of Jerusalem, and took king Jehoiachin captive.

3. *Feathers, which had divers colours.*]—Michaelis thinks this is an allusion to the various nations, which inhabited Babylon; and Bp. Hall refers it to the numerous rites, ceremonies, and forms of government which distinguished them. The expression may indicate both these, and also the great variety of dress which they exhibited.—See *Rosenmüller*.

4. *A land of traffick, &c.*]—Babylon and the country round about it, being the seat of universal monarchy, must conse-

quently have been a place of much trade. Strabo tells us, that vessels of great burden came up the Euphrates, from the Persian gulph, to the very walls of the city.—*W. Lowth.*

7. *Another great eagle.*]—This was Pharaoh, king of Egypt, with whom Zedekiah entered into an alliance; in consequence of which, an army of Egyptians came to his assistance, and raised the siege of Jerusalem.

17. *Make for him in the war.*]—All the ancient versions and one MS. read, 'Shall make war with him;' i. e. Nebuchadnezzar. Houbigant, after Vatablus, renders it, 'shall assist him,' meaning Zedekiah; which is equivalent to our present version.

21. *Toward all winds.*]—This phrase means in every direction; or, as we should now say, 'toward all the points of the compass.'

22. *I will also take of the highest branch of the high cedar, and will set it.*]—The prophet, pursuing the same metaphor, foretels the restoration of the royal family of David; but the words belong more properly to Christ and his kingdom, which shall be extended all over the world.—*W. Lowth.*

22. *I will crop off from the top of his young twigs a tender one, &c.*]—This description may be very properly applied to our blessed Saviour, in respect to the mean condition to which the family of David was then reduced.

23. *Under it shall dwell all fowl of every wing, &c.*]—That is, 'of every kind.' A powerful and easy government is a shelter and security to all the subjects of it. Such shall be the kingdom of Christ to all who submit themselves to his laws.—*W. Lowth.*

24. *Have brought down the high tree, have exalted the low tree, &c.*]—Under these figurative expressions, it is asserted, that Christ's kingdom shall gradually exalt itself above all the kingdoms of the world; it shall at length put an end to them, and itself continue to all eternity.

CHAP. XVIII. VER. 3. *Ye shall not have occasion any more to use this proverb in Israel.*]—I will so visibly distinguish between the righteous and the wicked, that you shall have no further occasion to use this proverb. God expressly threatens 'to visit the sins of the fathers upon the children;' but this is to be understood only with regard to temporal, not eternal punishments. The Scripture takes notice of a certain 'measure of iniquity,' which is filling up from one generation to another, till at last it renders a nation, or family, ripe for destruction. And though these persons, on whom the vengeance falls, suffer no more than their own personal sins deserved; yet, because

the sins of former generations, which they equal, if not exceed, make it time for God to destroy them utterly, the punishments due to the sins of many ages and generations are said to fall upon their heads. See note on Exod. xx. 5.—*Bp. Sherlock.*

4. *It shall die.*—See note on Prov. xv. 10.

18. *In his iniquity.*—Rather, ‘for his iniquity.’ So also the prefix $\aleph$ might be rendered in the latter part of ver. 24.

25. *Equal.*—That is, ‘right, consistent, and just.’ The Hebrew expression conveys the idea of rectitude, or of proceeding in a right line.

31. *Make you a new heart and a new spirit, &c.*—The prophets often exhort the Jews to inward purity and holiness, that they might not rely on an outward, legal righteousness, and a scrupulous exactness in the observance of the ritual parts of the law. By thus instructing them in a more excellent way of serving God than the ceremonial law directly prescribed, they prepared their minds for receiving those truths, which would be more fully displayed by the gospel.—*W. Lowth.*

CHAP. XIX. VER. 2. *A lioness.*—An allusion to Gen. xlix. 9, says Grotius. Judea was among the nations like a lioness among the beasts of the forest: she possessed strength, courage, and sovereignty.

3. *One of her whelps.*—Jehoahaz, the son of Josiah, is meant; whom Pharaoh-necho ‘put in bands,’ and took into Egypt, 2 Kings xxiii. 33, 34.

5. *She took another of her whelps.*—Jehoiakim was made king in his brother’s stead by the king of Egypt.

6. *He went up and down among the lions.*—That is, he practised all kinds of tyranny and oppression. Others think that the prophet means, ‘he deported himself among the nations as a sovereign, independent power.’

8. *In their pit.*—The Arabs dig a pit where the lions are observed to enter; and, covering it slightly with reeds, or small branches of trees, they frequently decoy and catch them. Pliny has taken notice of the same practice.—*Dr. Shaw’s Travels*, p. 172, 4to.

10. *Thy mother is like a vine in thy blood.*—By a very slight alteration in the Hebrew word, a double comparison is formed, and we may read, ‘like a vine, or a pomegranate, planted by the waters.’ The comparison of Judea to a fruitful vine is frequent in the holy Scriptures.

11. *She had strong rods for the sceptres of them that bare rule, &c.*—From her sprang sovereign princes, who were themselves very powerful, and made their people appear considerable among their neighbours.—*W. Lowth.*

13. *In the wilderness.*]—An allusion to the conquered and enslaved state of Judea, after the taking of Jerusalem by Nebuchadnezzar. Grotius thinks that the captive Jews may have been placed in the worst part of Chaldea.—See *Abp. Newcome*.

CHAP. XX. VER. 1. *In the seventh year.*]—The prophet means the seventh year of Jehoiachin's captivity.

4. *Wilt thou judge them?*]—Rather, 'Wilt thou not judge them?' Such is frequently the import of the interrogative π .—See *Noldius*, or *Taylor*, in *Heb. Concord.* No. 417.

5. *And lifted up my hand.*]—That is, *sware*. So also, ver. 15. Compare *Gen.* xiv. 22; *Exod.* vi. 8; [marginal reading] and *Dan.* xii. 7.

11. *He shall even live in them.*]—Rather, 'He shall even live by them;' i. e. he shall be prosperous and happy. See note on *Prov.* xv. 10.

25. *I gave them also statutes that were not good.*]—God does not here mean his own statutes, or judgments, but the idolatrous and corrupt principles and practices of the heathens, to which he sometimes abandoned his people, because they had first deserted him. It is observable,

1. That these statutes and judgments are described by characters directly opposite to what God gives of his own. In ver. 11, 13, 21, he says, 'I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them;' characters conformable to *Levit.* xviii. 4, 5, where it is said, 'Ye shall do my judgments, and keep mine ordinances to walk therein; I am the Lord your God: ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them;' (compare *Rom.* x. 5; *Galatians* iii. 12.) which is plainly to be understood of the whole system of the Jewish laws; to the keeping of which life was promised, and to the breach of any of them a curse was annexed. See *Deut.* xxvii. 26, and *Gal.* iii. 10. The character then of God's laws, ritual as well as others, was, that 'a man shall live in them.' But in the verse before us, God says, 'I gave them also statutes,' (not *my* statutes) 'and judgments' (not *my* judgments) 'whereby they should not live;' directly contrary to what he had before said both here and in *Leviticus*, of *his own* statutes at large. So that it is highly unreasonable, or rather absurd, to understand both of God's own statutes.

2. In ver. 11, God had spoken of giving his own laws to his people; and ver. 13, he proceeds to speak of their frowardness, in contemning those laws, and ver. 17, his forbearance with them in the wilderness notwithstanding. But, at length, in punishment to them, he did what he mentions in the verse before

us. So that these statutes cannot be the same with those laws of Moses given before, but must be different.

3. God immediately adds, ver. 26, 'And I polluted them in their own gifts, in that they caused to pass through the fire' (to be sacrificed, or consecrated by fire to Moloch) 'all that openeth the womb, that I might make them desolate.' This may be sufficient to intimate what kind of statutes and judgments are here spoken of; namely, the rites and practices of the heathen, by which he polluted them; that is, he gave them up to their own hearts' lusts, to defile and pollute themselves: wherefore, it is said, ver. 31, 'When ye offer your gifts, &c. ye pollute yourselves,' &c. The Israelites had provoked God many ways, and more especially by their frequent idolatries; and therefore God gave them up to the vilest and most deplorable idolatry, namely, that of 'sacrificing their sons and daughters to devils,' offering them up as burnt-offerings to Moloch.

These were the statutes, 'not good;' i. e. 'the worst that could be,' for such is the force of the expression according to the Hebrew idiom. It is said also, ver. 18, 'Walk ye not in the statutes of your fathers,' &c. Here we have mention of statutes and judgments, by the same words in the Hebrew as in the present verse; not meaning God's statutes, or judgments, but the corrupt customs of their idolatrous ancestors, such as God permitted, or gave them up to, because they chose such as are here intimated. The original word is frequently used in a permissive sense; and therefore 'I gave them,' may amount to no more than 'I suffered' such things. Compare *Exod.* iv. 21; vii. 3; x. 1, 20, 27; *Josh.* xi. 20; *Psa.* cxli. 4; *Isa.* lxiii. 17.

4. St. Stephen, (*Acts* vii. 42), seems to have been the best interpreter of the text before us, who says, 'God turned, and gave them up to worship the host of heaven,' &c.—Such, nearly, is the exposition of St. *Jerome*, *Jarchi*, and the Jewish Interpreters. See, also, *Matt. Poole*, *Dr. Waterland*, and *Vitringa*.

By חקים לא טובים, 'Statutes not good;' i. e. 'Statuta mala,' Ephraim Syrus understands the national evils and calamities, which were decreed by the divine wisdom, and judicially inflicted on the Jews, as a punishment for their sins. Among others, may be mentioned wars, exile, pestilence and famine.—See *Rosenmüller*.

Bp. Warburton thinks that a contradistinction is here meant between the moral and divine law of the holy decalogue, and the ritual law of Moses; which was not 'good' in itself: and,

unless we regard its typical nature, might well be called, 'the yoke of ordinances.'

26. *And I polluted them.*—That is, 'I suffered them to be polluted.'

28. *The provocation of their offering.*—That is 'The offering that provoked my wrath.' This is a common hebraism.

29. *And the name, &c.*—It may be doubted whether the last six words in Hebrew of this verse have not been taken into the text from the margin, where they anciently stood, perhaps, as a note. All the old versions have this verse, which yet seems out of place here. If the verse should stand, it relates to something not now to be explained.—*Abp. Secker.*

32—37. *And that which cometh into your mind, &c.*—From all this it appears, says Bp. Warburton, that this wretched people were not anxious to avoid their approaching captivity, denounced and threatened by all the prophets. What they wanted was a light and easy servitude, which might enable them to mingle with, and at last to be lost among, the nations; like the ten tribes, which had gone before them. Against the vileness of these hopes, this part of the prophecy is directed. God assures them, that he will bring them out of the Assyrian captivity, as he had done out of the Egyptian; but not in mercy, as was that deliverance, but in judgment, and with fury poured out: and, as he had brought their fathers into the 'wilderness of the land of Egypt,' so could he bring them into the 'wilderness of the people,' that is, the land of Canaan, which they would find, on their return to it, was become desert and uninhabited; and therefore elegantly called the 'wilderness of the people.' But what now was to be their reception, on their second possession of the Promised Land? A very different welcome from the first. God, indeed, leads them here again with a 'mighty hand, and a stretched-out arm;' and it was to take possession; but not, as at first, of a land flowing with milk and honey, but of a prison, a house of correction, where they were to pass under the rod, and to remain in bonds. 'I will cause you,' says God, ver. 37, 'to pass under the rod, and I will bring you into the bond of the covenant:' words which strongly and elegantly express subjection to a ritual law, after the extraordinary providence, which so much alleviated the yoke of it, was withdrawn; and we find it withdrawn soon after their return from the captivity.—See Div. Leg. book iv.

37. *I will cause you to pass under the rod.*—A metaphor derived from the practice of shepherds, who when they count their flocks carefully make them pass, one by one, under their

staff, or rod. The declaration of the prophet indicates, that, after their calamitous bondage and dispersion, such would be the goodness of God, in their restoration, that not an individual, however humble, would be overlooked, neglected, or forgotten. Compare the parallel texts.

46. *Set thy face toward the south.*]—Toward the land of Israel, which lay rather to the south-west of Chaldea.

46. *Against the forest of the south field.*]—That is, against Jerusalem; Ezekiel being at this time in the northern part of Chaldea, Jerusalem was to the south of him. The word 'forest' is taken by the prophets metaphorically, for 'a city,' because the lofty buildings resemble cedars and other stately trees standing together. Compare 2 Kings xix. 23; and Jer. xix. 14. See, also, *Glassii Phil. Sacr. lib. v. Tract. 1, cap. 1, § 4.*

47. *Every green tree—and every dry tree.*]—Under these emblems, are designated both the righteous and the wicked. See chap. xxi. 3, and compare Luke xxiii. 31.

CHAP. XXI. VER. 6. *With the breaking of thy loins.*]—Rather, 'Even to the bursting of thy sides.' Virgil has, 'Invidiâ rumpantur ut ilia;' and we still say 'to burst with envy,' or 'with rage.'

7. *It cometh.*]—That is, 'The execution of God's threatened judgments.'

10. *It contemneth the rod of my son, as every tree.*]—Abp. Newcome thinks the text corrupt, and reads, 'Alas! the sceptre of my son is destroyed: it despiseth every tree.' But what does this mean? The text seems to be a highly poetical expression, signifying, that the sword (ver. 9) was to make no distinction between the sceptre of royalty and the poor man's staff; or between the very highest and lowest of the people. By 'my son' is meant the people of God. Compare Exod. iv. 22, and Hosea xi. 1.

12. *Smite therefore upon thy thigh.*]—As a mark of sorrow and indignation. See note on Jer. xxxi. 19.

13. *Because it is a trial, &c.*]—In reading this obscure verse, the English scholar should attend to the words in italics, supplied by our translators; and be informed that the Hebrew word שֶׁבֶט here rendered 'the rod,' means also a 'tribe;' and in this passage perhaps the favorite tribe of Judah. The version therefore may be, 'Because a trial has been made. What then shall be done? Verily, that scornful tribe shall not remain, saith the Lord.' In other words, 'Trial has been made and opportunities have been given, to see if they would repent, but without effect. What then is to be done? That deluded tribe of Judah, which

scorns my threats and judgments, shall no longer remain, but be carried into captivity like their brethren.'—See *Rosenmüller*.

14. *And let the sword, &c.*]—‘And bring the sword twice, yea bring it thrice; it is the sword of the slain.’—*Abp. Newcome*.

Rather, ‘let the threat, or judgment of the sword be repeated the third time.’ The first was ver. 9, and the second ver. 12.

Dr. Kennicott proposes to render the latter part of the verse thus; ‘It is the sword of the soldiers,’ meaning the Babylonians; ‘The sword of the great soldier;’ that is, Nebuchadnezzar, the warlike king of Babylon. See notes on chap. vi. 7; Jer. li. 47; and 2 Sam. xxiii. 18.

15. *It is wrapped up.*]—Houbigant follows the Chaldee paraphrast, and reads more intelligibly, ‘It is sharpened.’ See the marginal reading. The Syriac has, ‘it is prepared.’

21. *To use divination.*]—St. Jerome describes the way of divining by arrows thus. They wrote on several arrows the names of the nations, or cities, which they intended to attack, and mixed them together in a quiver; and then drawing the first that came to hand, they declared war with the nation, or besieged the city, whose name was written upon the arrow first drawn. This custom was common among the Greeks, and still prevails among the Turks and Arabians. Vid. *Potter's Antiq.* Vol. i. p. 334, 9th edit. and *Selden, De Diis Syris*, Syntagm. 1. cap. 2.

Seven divining-arrows were kept at the temple of Mecca; but generally, in divination, the idolatrous Arabs made use of three only: on one of which was written, ‘My Lord hath commanded me;’ on another, ‘My Lord hath forbidden me;’ and the third was blank. If the first were drawn, they looked on it as an approbation of the enterprise in question; if the second, they formed a contrary conclusion; but if the third happened to be drawn, they mixed them, and drew over again, till a decisive answer was given by one of the others.—See *Sale's Koran*, Prelim. Disc. p. 168, edit. 1801; and *Pocock's Spec. Hist. Arab.* p. 329, referred to by Lowth, as treating fully of this mode of divination.

21. *He made his arrows bright.*]—Rather, ‘He mingled his arrows,’ agreeably to the Vulgate.

25. *Prince of Israel.*]—Zedekiah is meant, who had broken his solemn oath of allegiance to the king of Babylon.

26. *This shall not be the same.*]—‘That which now is shall not be the same;’ i. e. there shall be an entire change.—See *Rosenmüller*.

26. *Exalt him that is low, &c.*]—Rather, ‘The lowly must be exalted, and the lofty abased.’

27. *Until he come whose right it is.*]—The ‘it’ here must refer to the crown, ver. 26; and some of the best Jewish interpreters consider this a prediction of the Messiah’s kingdom.

29. *Slain.*]—Here also we may read, instead of slain, ‘soldiers;’ or ‘destroyers,’ in connexion with the adjective ‘wicked,’ in the next clause. See ver. 14.

CHAP. XXII. VER. 2. *Wilt thou judge?*]—Rather, ‘Wilt thou not judge?’ See chap. xx. 4. Others prefer the imperative mood, ‘Judge, judge thou the bloody city.’

4. *Unto thy years.*]—That is, ‘Unto the end of thy years.’

5. *Which art infamous.*]—Rather ‘Whose name is infamous.’ The marginal reading should have been adopted in the text.

10. *They discovered their fathers’ nakedness.*]—That is, they have committed incest. See note on Gen. ix. 22.; and compare Levit. xviii. 7, 8; 1 Cor. v. 1.

10. *They humbled her, &c.*]—A reference to the following texts will be the most satisfactory comment on the present passage. Levit. xviii. 19; xx. 18.

10. *For pollution.*]—That is, not for the purpose of pollution; but on account of being polluted and unclean.

13. *I have smitten mine hand.*]—As an expression of indignation and wrath.

16. *And thou shalt take thine inheritance in thyself.*]—The sort of pollution just referred to may be called a woman’s ‘inheritance.’

24. *Nor rained upon.*]—An allusion to the awful judgment of Sodom and Gomorrah.

25. *Ravening the prey.*]—That is, seizing and devouring it eagerly.

28. *Her prophets have daubed them, &c.*]—The antecedent to the pronoun ‘them,’ in the preceding verse is ‘princes.’ The sense is, that the prophets had endeavoured to varnish over the crimes of the great, to palliate their vices, and to conceal their faults.

30. *And stand in the gap.*]—See the parallel text.

CHAP. XXIII. VER. 3. *They bruised, &c.*]—The first, and early step towards idolatry, or spiritual fornication, is marked by this expression. The pronoun ‘they’ must refer to ‘Egyptian lovers.’

4. *Aholah the elder, and Aholibah her sister.*]—These two appellations imply, that Samaria had indeed a place for public worship, but of her own founding; namely, the cities of Dan and Bethel, where the golden calves were set up: whereas God’s

tabernacle, at first, and afterward his temple, was placed at Jerusalem, the city which he chose for his peculiar residence. See the marginal readings. Samaria is called the elder city to Jerusalem, as being the capital city of the kingdom of Israel, which was a much larger kingdom than that of Judah.—*W. Lowth.*

10. *Famous.*]—This word in the time of our translators signified notorious, and was often used in a bad sense. We should now say ‘infamous,’ which is used by Milton, in its classical sense, for ‘obscure,’ or ‘unknown.’

‘Infamous hills, and sandy perilous wilds.’

Comus, l. 424.

12. *She doated upon the Assyrians, &c.*]—Whoever attentively considers what has been related from various authors, and some of such unimpeachable veracity as Niebuhr, Hunter, and Perron, concerning the splendid, regal ornaments that decorate the head and neck; the zones, jewelled, or serpentine, that gird round the waist of the Indian statues; whoever, in India, has seen the profusion of vermilion, or saffron, with which, according to his cast, the devout Hindu marks both his own forehead, (see chap. ix. 4) and that of the deity he adores; must agree, that no description of the images themselves can be more accurate, than this of Ezekiel. Under the character of Aholibah, an abandoned prostitute, Jehovah thus parabolically stigmatises the idolatrous devotion of the apostate Judah. ‘She doated upon the Assyrians,’ &c. to ver. 21.—See *Maurice’s Ind. Antiq.* vol. ii. p. 375.

14. *Men pourtrayed.*]—In the sense of the parable, the deified men, worshipped by the Chaldeans, must be meant. These the inhabitants of Chaldea had represented on the wall in Jerusalem; and the Jews desired to possess the idols, that they might pay them divine honors.—*Abp. Newcome.*

15. *Princes to look to.*]—That is, ‘princes in appearance.’

21. *Abp. Newcome* renders this verse in connexion with the following; ‘Now since thou hast repeated the deliberate wickedness of thy youth, in that they bruised thy paps in Egypt, and that they pressed the breasts of thy youth; therefore, O Aholibah, &c.’

23. *Pekod, and Shoa, and Koa, &c.*]—St. Jerome thinks that these are so many titles of honor; equivalent to ‘governors, princes, and dukes.’ See a learned, but unprofitable note on this subject, in *Rosenmüller.*

25. *I will set my jealousy against thee, &c.*]—That is, thou shalt be punished with the same fury of anger and resentment,

that a man shews against a wife, who has been false to his bed. We learn from St. Jerome, that the mutilations mentioned in this verse were practised by the Chaldeans. The same mode of punishment was inflicted by other nations.

Martial asks,

‘ Quis tibi persuasit nares abscindere mœcho?’

‘ Who persuaded you to cut off the adulterer’s nose?’

And in Virgil (*Æn.* vi. 496.) we find the following passage.

‘ Ora, manusque ambas, populataque tempora raptis
Auribus, et truncas, *inhonesto vulnere*, nares.’

‘ His hands, ears, nostrils, hideous to survey!

The stern, insulting foes had lopp’d away.’—*Dryden*.

The translation gives no idea of the ‘ *inhonesto vulnere*,’ or ‘ the disgraceful wound,’ of the original.

33. *Cup of astonishment.*]—This expresses such a degree of affliction, as produces stupor and insensibility.

34. *And pluck off thine own breasts.*]—Rather, ‘ And tear, or disfigure thine own breasts.’ So, the Syriac version, and the Chaldee paraphrast..

35. *Bear thou also, &c.*]—That is, ‘ Endure the punishment, also, of,’ &c.

40. *That ye have sent.*]—The ‘ that’ should have been omitted; and we may read, in the imperfect tense, ‘ Ye sent for men,’ &c.

40. *Paintedst thy eyes.*]—There is a curious account given in the Memoirs of Baron de Tott of painting, or rather of tinging the interior of the eyelid. The *syrma* is a black, impalpable powder, and so volatile, as to spread itself like down upon a small brass wire fixed in the cork of the bottle which contains it. The extremity of this wire is applied to the interior corner of the eye, resting it on the eyelid, and drawing it softly towards the temples, in order to leave within the eyelids two black streaks, &c.—*Mem. of Baron de Tott*, vol. i. p. 156.

The word כֹּהֹל occurs only here in the Hebrew, from which the powder is called ‘ *al-kohol*.’

41. *Mine incense and mine oil.*]—Sir John Chardin thus describes an Asiatic bride. They place her on a bed; they then set some incense-pots smoking, and serve up sweetmeats on a table that is placed before her.—*Harmer*, vol. ii. 428.

The stately bed, on which Aholibah is represented as sitting, seems to mean the floor of an idol-temple.

CHAP. XXIV. VER. 3. *Set on a pot.*]—The ‘ pot’ signifies

Jerusalem, the flesh and pieces 'the citizens,' and the fire and water 'the calamities,' which they were to suffer. When men began to affect mystery, or when their subject required secrecy, they gradually changed the apologue, or fable, by faint and far-fetched allusions, into a parable, on purpose to throw obscurity over the information; just as the tropical hieroglyphic was turned into the tropical symbol. We find innumerable instances of this mode of speech in Scripture, and this of the pot is one. In the same manner, was the parable employed both among the Orientals and Greeks; and thus the Jews understood it, as appears from the complaint of this prophet, chap. xx. 49, and from the denunciation of our Lord himself, Luke viii. 10.—*Bp. Warburton.*

17. *Eat not the bread of men.*—Rather, 'of mourners,' as Abp. Secker suggests; or 'of wretched men:' for, by a peculiar idiom of the Hebrew language, an epithet that seems absolutely necessary to complete the sense, may be understood.—Vid. *Buxtorf's* Thes. Gram. lib. ii. cap. 2, p. 347; compare ch. xxxiv. 5, 8; and see the note on Prov. xviii. 22.

21. *That which your soul pitieth.*—Rather, 'that which is most dear to you;' or 'that which you regard with tenderness and affection.' The Hebrew is literally, 'The gratification, or indulgence of your soul.' Compare the marginal reading, and see the Lexicons on the word *לחם*.

24. *Ye shall know that I am the Lord God.*—That is, 'Ye shall know that my decrees are irreversible, and that my judgments shall assuredly come to pass.' This is a remarkable instance, in which a reference is made to the significance of the sacred name 'Jehovah,' which indicates not only sovereign power and independent existence, but expresses also the immutable nature of the only true God. See note on Exod. vi. 3.

CHAP. XXV. VER. 3. *Because thou saidst, Aha, against my sanctuary, &c.*—The Ammonites, Moabites, and Edomites, though nearly related to the Jews, bore them a constant hatred; and took all opportunities to shew it, when they were under any distress, particularly at the time of the general captivity, and destruction of their city and temple.—*W. Lowth.*

Aha! is here an exclamation of insult and contempt.

5. *Rabbah.*—The chief city of the Ammonites.

10. *That the Ammonites, &c.*—The Syriac version reads, 'That Rabbah may not be remembered among the nations of the Ammonites.'

16. *The Cherethims.*—It should be 'Cherethim,' or 'Cherethites.' They lived on the sea-coast, and were a numerous tribe of the Philistines. See note on Zeph. ii. 5.

CHAP. XXVI. VER. 2. *She is broken that was the gates of the people.*]—Houbigant, altering the original text, on the authority of the Chaldee, reads, ‘She is broken; the commerce of the people is turned unto me; she that was full is become desolate.’

The alteration is not necessary; for, by an allowable metonymy, ‘the gates’ may mean ‘the centre of business,’ ‘the seat of judicature,’ or ‘the mart of commerce.’ ‘She is broken’ seems to be precisely equivalent to our expression ‘to break,’ ‘to fail,’ or ‘become a bankrupt.’ See notes on 2 Kings vii. 1; and Isa. iii. 26.

4. *Her dust.*]—Rather, ‘her earth.’ An allusion to a custom in Palestine, of fertilising particular spots, by carrying mould to them from others.

5. *For the spreading of nets.*]—The Jesuit Hadrianus Parvillerius, who resided ten years in Syria, told Bp. Huet that when he approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun, waves, and winds, and used only for drying fishermen’s nets, (many of which happened at the time to be spread on them) it brought to his memory this prophecy.

5. *In the midst of the sea.*]—Probably Old Tyre, or its suburbs, stood in the sea, on a peninsula. See ver. 17, and chap. xxvii. 4. Thus, Carthage is alluded to in Appian as *πολις εν τη θαλασση*, ‘a city in the sea.’—*Libyca*, p. 41, ed. H. Steph. cap. 51.

Vitringa thinks it probable, that insular Tyre served as a station for the ships of Old Tyre. Alexander made use of the ruins and rubbish of the old city in making his causeway from the continent to the island, which from that time were joined together. It is no wonder, therefore, as Bp. Pococke observes, that there are no signs of the ancient city; and, as it is a sandy shore, the face of every thing is altered, and the great aqueduct in many parts is buried in the sand. However, he mentions a large bay, south of Tyre, and assigns some reasons for supposing that Old Tyre stood in a corner of this bay.—*Travels*, vol. i. c. 20.

6. *Her daughters—shall be slain, &c.*]—By ‘the daughters of Tyre,’ are meant towns of inferior consequence, which were under her jurisdiction.

9. *With his axes.*]—Rather, ‘with his battering-rams.’

11. *Shall he tread down.*]—Rather, ‘Shall he trample on.’

12. *And they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.*]—The ruins of Old Tyre con-

tributed very much to the taking of the new city: for with the timber and rubbish of the old city, Alexander built a bank, which extended from the continent to the island, thus literally fulfilling the words of the prophet.—See *Abp. Newton*.

16. *The princes of the sea.*]—That is, ‘the princes of maritime cities and kingdoms.’

17. *All that haunt it.*]—‘All that frequent it.’

18. *The isles.*]—Professor Dathe follows the Vulgate, and reads, ‘the ships.’ So called, perhaps, in Hebrew, from their resemblance, when at sea, and in sight, to small islands.

20. *I shall set glory in the land of the living.*]—That is, ‘I will reinstate Judea in glory again.’ Judea is called ‘the land of the living,’ which signifies, according to the genius of the Hebrew language, ‘the land of happy men,’ because the inhabitants were assured of all temporal blessings, so long as they served God faithfully. See note on Prov. xv. 10. The prophet here foretels, that the city of Jerusalem, at whose destruction the inhabitants of Tyre had so greatly exulted, should be again rebuilt in the same place, and even attain to a height of reputation and glory, whilst the city of Tyre should remain a desolation.

21. *Thou shalt be no more, &c.*]—Maundrell, describing the present state of Tyre, says, ‘This city, standing in the sea upon a peninsula, promises, at a distance, something very magnificent; but, when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times. On the north side, it has an old Turkish ungarrisoned castle; beside which, you see nothing but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly by fishing. They seem to be preserved in this place by Divine Providence, as a visible argument how God has fulfilled his word concerning Tyre, that it should be ‘like the top of a rock,’ a place for the spreading of nets, ver. 4, 5, 14.’ See, also, *Rosenmüller*, on ver. 14.

CHAP. XXVII. VER. 4. *Thy builders.*]—That is, ‘Thy ship-builders.’ The city of Tyre is here beautifully apostrophized by the holy prophet under the symbol of a ship.

5. *Fir-trees of Senir.*]—That is, Mount Hermon, anciently called ‘Shemir,’ and here ‘Senir.’

6. *Isles of Chittim.*]—Countries adjoining the Mediterranean sea. See Isaiah xxiii. 1.

7. *Fine linen with brodered work from Egypt, &c.*]—Fine linen was one of the principal commodities of Egypt, and worn

by princes and great men. Hence, we see to what excess of vanity the Tyrians had arrived, to use such costly manufactures for their sails.—*W. Lowth.*

7. *Isles of Elishah.*—Countries on the coast of Greece. Some part of Peloponnesus still retains the name of Elis in the Greek writers.

7. *That which covered thee.*—Perhaps this means the awning of the ship.

9. *Gebal.*—A province of Phœnicia, near Tyre.

10. *Lud, and of Phut.*—Lydia and Libya, parts of Africa.

11. *The Gammadims.*—It is uncertain what people are here meant; the Chaldee paraphrast, with great probability, takes them to be Cappadocians. Others think that they were a people of Phœnicia.

12. *Tarshish was thy merchant, &c.*—That is, ‘traded with thee.’ Tarshish was most probably a port of Spain, called by the Greek and Latin authors, ‘Tartessus.’ It was situated near the place where Cadiz now stands, and famous for the pillars of Hercules supposed to be the utmost boundary of the ancient navigation.—*W. Lowth.*

See note on 1 Kings xxii. 48.

13. *Javan, Tubal, and Meshech.*—The first signifies Ionia, or Greece; by the other two, Bochart supposes those people are meant, who were afterwards called Tibareni, and Moschi, both of whom lived on the shores of the Euxine Sea.

13. *They traded the persons of men.*—This means trafficking in slaves.

15. *They brought thee for a present, &c.*—Rather, ‘They bartered with thee horns, ivory, and ebony.’

16. *They occupied.*—That is, ‘They traded.’ So, also, ver. 21.

17. *Wheat of Minnith, and Pannag.*—Dr. Waterland and Houbigant translate these words; and read, ‘wheat, stactè, balsam, honey, oil, and rosin.’ Eusebius (in Lib. de Locis, S. Script.) mentions a place of the name of Minnith, where Jephtha fought a battle, and which is about four miles on the road to Philadelphia, meaning probably from the banks of the Jordan. Parkhurst thinks that the word מִנִּיִּת means some delicate spice, gum, or unguent. The Septuagint and Vulgate favor this interpretation. The word is found only in this text. From the similarity of its sound to the Hebrew word, Abp. Newcome renders it ‘panic,’ of which we find bread was sometimes, but rarely, made. ‘Panis multifariè et e millio fit, e panico rarus.’—*Plin. lib. xviii. cap. 10, edit. Barbou.*

The Massilians, when they were besieged by Cæsar, are said to have subsisted on ‘old panic.’—*Vid. Bell. Civ. lib. ii. 22.*

18. *Helbon.*—A place, or district of Syria, supposed to be the same as Aleppo at present.—*Michaëlis.*

18. *White wool.*—Dr. Waterland reads, ‘purple wool.’

20. *For chariots.*—Rather, ‘for horsemen.’

21. *They occupied with thee.*—The meaning is, ‘they traded with thee.’ See ver. 16.

24. *In chests of rich apparel, bound with cords.*—The Septuagint reads, ‘And choice treasures bound up with cords, and articles of cypress-wood;’ including, perhaps, the oil and the unguent, which were made from the flowers of that tree.

26. *Into great waters.*—In these beautiful and expressive figures, Tyre is represented under the image of a ship, brought into great danger by her statesmen, and destroyed by Nebuchadnezzar. Grotius refers for illustration to the well-known allegory of Horace, Od. lib. i. xiv.

29. *They shall stand upon the land.*—That is, the shore of the adjoining island; from which they viewed the conflagration of their city. St. Jerome relates, from the ancient histories of the Assyrians, that, when the safety of the city was despaired of, great numbers of the Tyrians secured themselves and their riches in their ships.

30. *Against thee.*—Rather ‘over thee,’ or, ‘on account of thee.’—See Noldius on על, No. 10.

CHAP. XXVIII. VER. 2. *The prince of Tyrus.*—This was Ithobal, as we learn from Josephus. Theodoret speaks of an impious prince of Tyre, who was mad, thought himself a god, and required men to worship him.—See Rosenmüller.

2. *In the seat of God.*—That is, ‘inaccessible by mortals.’—Abp. Secker.

3. *Behold, thou art wiser than Daniel.*—‘In thy own conceit,’ understood.—Bp. Hall.

8. *Thou shalt die the deaths, &c.*—If literally understood, says Matt. Poole, ‘Thou shalt die as other common mariners, and be cast over-board:’ if figuratively, and ‘seas’ are taken for great distress, then, ‘amidst multitude of deep distresses, thou shalt meet with more than one death, by dying often.’ Compare 2 Cor. xi. 23.

12. *Thou sealest up the sum.*—All the ancient versions, as Houbigant observes, annex the idea of similitude, or likeness, to the Hebrew word תכנית. The meaning therefore may be, ‘Thou that art the model of a seal, or signet, for others to copy from.’ The thought is not very unlike the expression in Shakspeare, ‘The glass of fashion, and the mould of form.’ Abp. Newcome reads, ‘Thou art like a signet of curious engraving.’

The editor of Calmet's Dictionary offers the following exposition of the present text. Bags of money, he observes, were sometimes inscribed with the value of their contents, to save the trouble of opening them, exactly after the manner of the Turkish purses. The meaning, therefore, he thinks, is, 'Thou art like a bag of money, on which is written FULL, PERFECT, COMPLETE: but, as it is usual for others to write thus on bags containing money, thou writest upon thyself, or hast the character among thy neighbours of being FULL of wisdom, and PERFECT in beauty; i. e. of mental and personal accomplishments of every kind. 'Thou hast been in Eden,' &c. 'Thou art the anointed cherub,' &c. i. e. 'in this extravagant manner, dost thou boast of thyself.'

13. *Every precious stone was thy covering.*]—That is, 'Adorned thy garments, and thy crown;' or 'studded the canopy of state under which thou satest.'

13. *The sardius, topaz, &c.*]—The Septuagint adds to these precious stones, 'the amethyst,' and 'the chrysolite,' making the number twelve, equal to the twelve tribes, and to the number on the high-priest's breast-plate.

13. *The workmanship of thy tabrets, &c.*]—This is not very intelligible. Abp. Newcome alters the pointing, and reads, 'And of gold was the workmanship of thy tabrets, and thy pipes, because of thee, in the day when thou wast born, they were prepared;' i. e. to celebrate the joyful event of thy birth. The musical instruments might have been bound and ornamented with gold; or the name of this precious metal might have been used to express their excellence and splendor. The text would be more intelligible still by a slight transposition, and reading 'because of thee' at the end of the verse. Six MSS., two editions, and the Vulgate, read וְוָא without the copulative וְ, 'and.'

14. *Thou art the anointed cherub that covereth.*]—'Thou art like the anointed cherub,' &c. The particle of similitude is often understood. The allusion is to the cherubim, that covered the mercy-seat with their wings. See Exod. xxv. 20. In this lamentation, wisdom, beauty, magnificence, splendor, and perfection, are attributed to the king of Tyre. He likewise bore an exalted and sacred office. On these accounts, he is compared to one of the angelic orders.—See *Spencer*, de Leg. Heb. p. 844.

14. *Thou wast, &c.*]—The image of the cherub is pursued. 'Such was thy eminent distinction, that thou wast, as it were, placed in the temple of God on his holy mountain. Thou

wast conversant among the twelve precious stones on the breast-plate of the high-priest, which shone like fire.'—See *W. Lowth.*

Whenever God, who dwelt between the cherubim, was approached, the high-priest wore his breast-plate. *Exod. xxviii. 29; 1 Sam. xxviii. 6.* The allegory is bold and striking, agreeably to the fervor and sublimity of the holy prophet's genius.

Thinking himself more than a mortal, is expressed by being, as Adam was, in Eden, or paradise, *ver. 13*; and, as the cherubim were, in a place not to be approached.—*Abp. Secker.*

22. *O Zidon.*]—This was one of the most ancient cities in the universe, and the most northern of all those, which were assigned for the portion of the tribe of Asher. It is with great probability thought to take its name from Sidon, one of the sons of Canaan, *Gen. x. 15*, and for a long time it excelled Tyre itself; nay, it is said by a heathen author to have been the greatest maritime city in general, having for ages quietly enjoyed an extensive commerce, which produced immense riches, and consequently great voluptuousness; so that 'to live in ease and pleasure,' is denoted in the holy Scriptures by 'living after the manner of the Zidonians.' See *Judg. xviii. 7.* The men of Zidon, being great shipwrights, were famous above other nations for hewing timber, there being 'none that were skilled to hew timber like the Sidonians,' *1 Kings v. 6.* And therefore from them Solomon had his principal workmen to build his temple. Nay, the people of this city are represented by authors, both sacred and profane, as excellent artificers in several other professions, or trades; particularly, they are said to be the first manufacturers of crystal glass. (*Plin. Hist. Nat. v. 19.*) The city was formerly very strong both by art and nature, having on the north side a fort, or citadel, built on an inaccessible rock, and environed by the sea.—*Dr. Wells, vol. ii. p. 183.*

Zidon, or rather Sidon, appears to have been a city of great celebrity before the Trojan war. Homer speaks of the skill of the Sidonian women in embroidery, *Il. vi. 289*, and mentions a large silver bowl made by Sidonian artists, and ornamented with such curious workmanship, that the poet represents its beauty as matchless. *Il. xxiii. 741.* In the *Odyssey*, he makes Phœnissa say, 'I boast of being from Sidon, that abounds with wealth.' *Lib. xv. 424.*

24. *A pricking briar—grieving thorn.*]—This metaphorical form of expression is still in use among us; and every English reader will know what it is to be 'a thorn in another's side.'

CHAP. XXIX. VER. 3. *The great dragon.*]—That is, ‘the crocodile,’ which was considered as the symbol of Egypt, and appears as such on some ancient Roman coins. Bochart observes, that the word, ‘Pharoah,’ means ‘crocodile,’ in Arabic.

4. *All the fish of thy rivers.*]—Under this expression, are designated all Pharaoh’s subjects.

10. *From the tower of Syene.*]—Rather, ‘from Migdol to Syene,’ as W. Lowth, and Prideaux, ann. 573, observe. See also the marginal reading. The ה in סוּנָה may be local. Migdol, or Magdulus, is mentioned Exod. xiv. 2, Numb. xxxiii. 7, Jer. xliv. 1, xlv. 14; and from the passage in Exodus, it appears to be situated towards the north of Egypt. Antoninus (in his Itiner.) places it at the entrance of Egypt, twelve miles from Pelusium.—See *Bochart*, Phal. iv. xxvii. p. 277.

It is well known, that Syene was to the south of Egypt, under the tropic of Cancer, and bordering on African Ethiopia.—*Abp. Newcome*.

11. *Forty years.*]—After the total defeat of Apries by the Cyreneans, in which so many Egyptians fell, that the whole nation was enraged against their king, a civil war with Amasis followed, then a conquest of Egypt by Nebuchadnezzar, and another by Cyrus.—*Id.* See ver. 12.

12. *Shall be desolate forty years; and I will, &c.*]—We cannot prove from heathen writers, that this desolation of the country continued exactly forty years, though it is probable that this and the other conquered countries did not shake off the Babylonian yoke till the time of Cyrus; but we are assured by Berosus, that Nebuchadnezzar took several captives in Egypt, and carried them to Babylon: and from Megasthenes we learn, that he transplanted and settled others in Pontus. So true is it, that ‘they were scattered among the nations, and dispersed through the countries;’ and, on the dissolution of the Babylonish empire, they might return to their native country.—*Bp. Newton*.

‘Forty’ appears to be one of those numbers, which, in Hebrew, are taken, indefinitely, for ‘many.’—See *Glassii Philol. Sacra*, lib. v. t. i. cap. xv.

14. *And I will bring again the captivity, &c.*]—Such, says a writer hostile to revelation, is the case with Egypt. ‘Deprived three and twenty centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, to the race of Tartars, distinguished by the name of Ottoman Turks. Among so many nations, se-

veral of them have left vestiges of their transient possessions; but, as they have been blended in succession, they have been so confounded, as to render it very difficult to discriminate their respective characters.'—*Volney's Travels*, vol. i. p. 74.

14. *Pathros.*]—That part of Egypt called Thebais.—See *Pliny*, and *Bochart*.

14. *A base kingdom.*]—That is, low, humbled, and degraded. See the marginal reading. It was successively held in subjection, and made tributary, to Nebuchadnezzar, to Cyrus, to Cambyses, and to Artaxerxes Ochus. On the failure of the Persian empire, says Prideaux, Egypt became subject to the Macedonians; after them, to the Romans; next to the Saracens; then to the Mamalukes; and it is now a province of the Turkish empire.

18. *Every head was made bald.*]—Partly by disease, and partly by continually wearing their helmets. This siege is said by Josephus, Philostratus, and others, to have lasted thirteen years.

18. *Yet had he no wages.*]—When the Tyrians saw that the works for carrying on the siege were perfected, and that the foundations of the walls were shaken by the battering-rams, whatever precious things in gold, silver, clothes, and various kinds of furniture, the nobility had, they put them on board their ships, and carried them to the islands; so that, the city being taken, Nebuchadnezzar found nothing to recompense him for his labor.—*St. Jerome* in loc. See, also, *Bp. Newton* on the Prophecies, diss. xi.

21. *The opening of the mouth.*]—This expression means, 'freedom and independence of speech.'

CHAP. XXX. VER. 2. *Woe worth the day!*]—Equivalent to, 'Woe be the day!'

3. *The time of the heathen.*]—That is, the time of visitation.

5. *Chub.*]—According to Ptolemy, there were people called 'Cubii,' in Mareotis, a province of Egypt; so named, perhaps, from this their principal city. Michaëlis observes, that the ancient geographers have a mercantile town, called Kube, on the coast of the Indian sea, in the eighth degree of north latitude. The name does not occur any where else in Scripture.

12. *I will make the rivers dry, &c.*]—That is, 'I will destroy the strength of Egypt.' The metaphor is taken from the decrease, or sinking of the Nile, on the overflowing of which, all the plenty and prosperity of the country depended.

13. *Noph.*]—That is, Memphis, now Grand Cairo. It is still called Menoph.

14. *No.*]—Diospolis, or Thebes.

18. *The yokes of Egypt.*]—That is, ‘the yokes which she imposed on the necks of other nations.’

CHAP. XXXI. VER. 3. *The Assyrian was a cedar in Lebanon, &c.*]—The king of Nineveh is here compared to a tall cedar, such as grew on mount Lebanon. It was in this prince’s reign, that Nabopolassar, king of Babylon, and Cyaxares, king of Media, called by the names of Nabuchodonosor and Assuerus, Tobit xiv. 15, joined their forces and besieged Nineveh; and, after a long siege, having taken and utterly destroyed this famous city, they put an end to that part of the Assyrian empire. In this remarkable catastrophe, the prophecies of Nahum, Jonah, and Zephaniah, foretelling the destruction of Nineveh, were fulfilled.—*W. Lowth.*

Meibomius thinks that the word *אַשּׁוּר*, instead of ‘Assyrian,’ means a species of cedar. Others consider it as an adjective, signifying ‘tall, lofty, or stately.’ Abp. Secker is of opinion, that the passage is an admonitory comparison of Pharaoh to the late Assyrian empire under the image of a cedar. See ver. 18. Bp. Lowth remarks that, as the text stands at present, ‘the Assyrian’ seems awkwardly introduced. See *Prælect. x.*

3. *The thick boughs.*]—These are supposed to represent his tributary kings and subordinate princes.

4. *The waters made him great.*]—The traffic carried on by the navigation of the river Tigris, on which Nineveh was built, made him rich and powerful.

9. *All the trees of Eden.*]—‘All the kings of the east.’

15. *I caused a mourning: I covered the deep for him, &c.*]—Or, it may be better rendered, ‘I covered the deep with mourning.’ The deep that nursed this fair tree is described as mourning its downfall. See chap. xxxii. 7.

17. *Hell.*]—Rather, ‘the grave.’

18. *Uncircumcised.*]—Nations that admitted circumcision held the uncircumcised in the utmost contempt. The Egyptians, at least the priests and learned among them, were circumcised; but now ‘they shall lie in the midst of the uncircumcised.’ See chap. xxviii. 10.—*Michaëlis.*

CHAP. XXXII. VER. 7, 8. *I will cover the heaven, and make the stars thereof dark, &c.*]—These metaphors denote the downfall of states and governments; kings and rulers being figuratively expressed by the sun, moon, and stars. The judgments of the Almighty being earnest of a general judgment, are described in such terms, as if the whole frame of nature were

dissolved. See Is. xxiv. 23, xxx. 26.—*W. Lowth.* Compare chap. xxxi. 15.

13. *Trouble them.*]—‘Disturb, or pollute them;’ meaning ‘the waters.’ The prophet indicates that the warlike expeditions of the Egyptians should speedily cease.

14. *To run like oil.*]—That is, smoothly and calmly, without a wave, or a storm.

18 to 32.]—Bp. Lowth justly considers this prophetic ode as a master-piece in that species of poetry, which is calculated to excite terror.

18. *The daughters of the famous nations.*]—That is, the inferior cities and towns.

19. Abp. Newcome connects this verse with the preceding; and, introducing the word ‘saying,’ after ‘uncircumcised,’ reads, on the authority of the Syriac and Theodotion, ‘Come down from the pleasant waters,’ (i. e. of the Nile) ‘and be thou laid with the uncircumcised.’

25. *A bed.*]—Meaning the cell in the sepulchral vault, which contained the corpse. Others think that the funeral bier is meant.

27. *Gone down to hell with their weapons.*]—Virgil describes his heroes thus in the Elysian fields, *Æn.* lib. vi.

‘Those pleasing cares the heroes felt alive,
For chariots, steeds, and arms, in death survive.’—*Pitt.*

Our poet, Gray, also has,

‘E’en in their ashes live their wonted fires.’

‘Hell’ here means ‘the grave;’ the regions of the dead.

CHAP. XXXIII. VER. 9. *Thy soul.*]—That is, ‘thyself.’ The word ‘soul’ is frequently used for ‘person.’ We still understand it in this sense with reference to those who are shipwrecked; and say, ‘so many souls were lost.’ See note on Rom. vii. 17; and the texts referred in the Index under the word ‘Soul.’

21. *And it came to pass, &c.*]—The news of the taking and burning of Jerusalem was brought to that part of the Babylonish dominions, where the Jewish captives were placed, in about a year and four months after the calamity happened. Many commentators think, that this messenger came not to Ezekiel, simply to relate the taking of Jerusalem and the ruin of the temple; but to announce the entire desolation of the country, the death of Gedaliah, and the last transportation of the people to Egypt.—See *Calmet*, and *Grotius*.

On the authority of the Syriac, and eight MSS. some read 'in the eleventh year.'

24. *Given us.*]—'Who are many; and preferable in the sight of God to Abraham, a single individual.' They thought that they should remain unmolested in the land, when the Babylonians had left them there; not expecting to suffer those severe calamities, which ensued in consequence of Gedaliah's murder, Jer. xli.

26. *Ye stand upon your sword.*]—That is, 'Ye rely upon your sword.'

30. *Also, thou son of man, &c.*]—Bp. Pococke informs us, that the Coptics spend their holidays in sauntering about, sitting under their walls in winter, and under the shady trees in summer. This doubtless is to be understood of those of the poorer classes, who have no places more proper for conversation with their friends. The better sort of houses in the east, according to Dr. Shaw, have porches, or gateways, with benches on each side, where the master of the family receives visits, and dispatches business; few persons, not even the nearest relations, having further admission, except on extraordinary occasions.

30. *Are talking against thee by the walls.*]—Rather, 'speak concerning thee near the walls,' &c. The Hebrew prefix is כ.

31. *Love.*]—The ancient versions render the Hebrew word in this text by 'lies,' or 'mockings.' Montanus and the Polyglot have, for עגבים, 'subsannationes,' i. e. 'sneers, mockings.'

32. *Thou art unto them as a very lovely song.*]—They admired the prophet's eloquence, without heeding his denunciations, or obeying his precepts.

CHAP. XXXIV. VER. 1. *Came unto me, &c.*]—It is probable that this prophecy immediately followed the preceding. At, or before the arrival of the news that Jerusalem was conquered, the prophet was to speak of the tyranny and carelessness of the governors, and to promise the return of the people.—*Michaëlis.*

Ezekiel still continues his prophetic cares and foresight toward his countrymen, who survived the desolation of Jerusalem, including both those who continued there, and also the captives elsewhere. Of the former, some false hopes seem to have been formed by the captive Jews, that this remnant would be still able to preserve the existence of the Jewish state in Palestine. See ver. 24.—*Obs. on Books, ii. 199.*

The negligence of the governors being pointed out as the

cause of the incredulity of the people, the transition here is natural, and the connexion close between this prophecy and the preceding; as also between the beginning of this prophecy and its conclusion. For, considering that the people suffered, in part, for the faults of their shepherds, mercy now urged the prophet to declare from God, that he would judge between them, save the flock, and set up one shepherd over them, who should feed them, even his servant David. Ib. 201, 2.

2. *Shepherds.*]—The king, his counsellors, and the heads of the people.—*Michaelis.*

5. *No shepherd.*]—That is, no good shepherd; (see note on chap. xiv. 17.) no one that deserves that name; no one who feeds, guides, and defends the flock. See the marginal reading, and compare ver. 8. See, also, notes on Prov. xviii. 22; xxiii. 19.

12. *In the cloudy and dark day.*]—That is, ‘in the day of trouble and distress.’ Compare Joel ii. 2; Zeph. i. 15; and Amos v. 20.

16. *I will feed them with judgment.*]—Not, as Abp. Newcome supposes, ‘with discretion.’ The meaning is, ‘I will give them that which is justly their due;’ or ‘that which they have a right to expect and claim,’ agreeably to the Syriac version.

17. *Between cattle and cattle.*]—Between the weaker part of my sheep and goats, and the stronger part, even the rams and he-goats, that use violence towards them. See v. 20. Glassius rightly observes, that ‘rams and he-goats’ are put in opposition with לשה, ‘cattle.’

23. *My servant David.*]—This prophecy may refer to Zerubabel, to Christ, or to some future descendant of David, who was to reign over the Jews after their restoration.

27. *Those that served themselves of them.*]—Rather, ‘Those who exact service of them, and treat them as slaves.’

29. *A plant of renown.*]—The Septuagint, Syriac, and Arabic versions read, ‘a peaceful plantation.’—So, also, equivalently, *Houbigant* and Professor *Dathe.*

By a slight transposition of the letters of one word, reading שלום, instead of שלש, it is not renown that the holy prophet is predicting, but rather, ‘security, prosperity, and exemption from famine.’

CHAP. XXXV. VER. 3. *Mount Seir.*]—That is, Edom, or Idumea.

6. *I will prepare thee unto blood.*]—Or, ‘I will expose thee to slaughter.’

7. *Most desolate.*]—By a slight transposition, reading ומשמה

instead of *ושממה*, Houbigant reads, 'Thus will I make mount Seir a desolation and an astonishment.' Eleven MSS. confirm this conjectural emendation of the text.

8. *In thy hills.*]—Some copies read 'his,' instead of 'thy,' in this verse.

10. *Whereds the Lord was there.*]—A witness of thy pride and arrogance, and about to inflict on thee the severest punishment.

CHAP. XXXVI. VER. 2. *Aha.*]—This is an exclamation of triumph, and enjoyment.

2. *The ancient high places.*]—These were either the ancient fortresses, that were erected on the hills, and that commanded the rest of the country; or else, it is a reference to the sacred mountain on which Jerusalem was built, as well as those which surrounded it.

3. *An infamy of the people.*]—That is, 'A subject of infamy and reproach among the people. The words *subject*, *object*, *motive*, *cause*, *effect*, &c. are often understood in Hebrew, with respect to the substantive to which they belong, or with which they are connected.

5. *Into their possession.*]—Rather, 'For their inheritance.' Such is the usual signification of the prefix *ל*.

5. *To cast it out for a prey.*]—The metaphor seems to be taken from the cruelty of those, who turn out a harmless animal from its fold, or covert, that it might be hunted, and destroyed by wild beasts.

10. *The wastes.*]—Not waste lands; but cities, or towns, laid in ruins and deserted. Compare ver. 35 and 38.

12. *To walk upon you.*]—The holy prophet is still personifying the mountains, valleys, and wastes of Judea.

CHAP. XXXVII. VER. 3. *Can these bones live?*]—Or, 'Shall these bones revive?' Houbigant justly observes, that the question is not concerning the possibility of the fact, for the prophet well knew, that God could do all things. But the Lord, introductory to what follows, asks him whether these bones should now revive, or not; and he replies with some doubt and hesitation, because he knew not the scope of the vision, which relates to the restoration of the wretched Jews. (See note on Prov. xv. 10.) Now, though this be the right interpretation of the place, (see ver. 12) yet the possibility of a resurrection of the dead may very justly be inferred from it; for, 'a simile of the resurrection,' says St. Jerome, after Tertullian and others, 'would never have been used to signify the restoration of the people of Israel, unless such a future resurrection had been be-

lieved and known; because no one attempts to confirm uncertain things by things which have no existence.'—See *Houbigant's* note.

11. *We are cut off for our parts.*]—That is, 'with respect to us, we are cut off.' The text would have been more intelligible to the English reader, if it had been inverted, thus; 'For our parts, we are cut off.'

12. *Your graves.*]—In the land of their captivity, the Jews seemed as absolutely deprived of their own country, as persons committed to the grave are cut off from the living. The foregoing similitude shewed, in a strong and beautiful manner, that God, who could raise the dead, had a power to restore them.—*Abp. Newcome.*

The Jews, during their captivity, are called the dead Israelites, Bar. iii. 4; and their restoration is described as 'a resurrection' by Isaiah, ch. xxvi. 19, who says, 'thy dead men shall live,' at which time their 'bones' are said to 'flourish,' or to be restored to their former strength and vigor, by the same prophet, ch. lxvi. 14. In like manner, St. Paul expresses their conversion by 'life from the dead,' Rom. xi. 15.—*W. Lowth.*

22. *And one king shall be king to them all.*]—This is very properly considered by the generality of interpreters, as referring to the spiritual kingdom of the heavenly Messiah. Compare ver. 24—28.

CHAP. XXXVIII. VER. 2. *Gog.*]—We learn, Gen. x. 2, that Magog was the second son of Japheth. Ezekiel uses Magog for the country, of which Gog was prince. Michaëlis compares the word Gog with Kak, or Chak, the general name of kings among the ancient Turks, Moguls, Tartars, Cataians, and Chinese; (*Spic. Geogr.* p. 34) and thinks that Magog denotes those vast tracts of country to the north of India and China, which the Greeks called Scythia, and which we call Tartary. The Turks are generally allowed to be of Scythian origin. Scythopolis and Hierapolis, which the Scythians took when they overcame Syria, were ever after called by the Syrians 'Magog.'—See *Plin.* lib. v. cap. xxiii; *Jos. Mede*, Disc. l. p. 280.

The Arabs call the Chinese wall, Sud Yagog, that is, Agger Gog and Magog.—*Hyde's Works* by Sharp, ii. 426.

The Scythians ruled over Media for twenty-two years, before they were expelled from that country by Cyaxares, which event happened early in the reign of Zedekiah. After their expulsion, Nebuchadnezzar assists in invading them. See *Obs. on Books*, ii. 181, 2. It follows that, at this time, they were a remarkable people on the theatre of the world.

Grotius thinks, that the appellation of Gog is derived from Gyges, the ancient king of Lydia. See his learned note on this verse, and *Rosenmüller*.

Dr. Hyde informs us, that the Mogul Tartars are still called by that name. The Turks, therefore, who were originally natives of Tartary, are probably here meant by Gog and Magog. The land of Canaan had long been in possession of this people, nor was the whole strength of Europe sufficient to recover it from the infidels in the holy war: God, therefore, says the elder Lowth, seems to have reserved that work for himself, when Judea shall be the scene of some extraordinary event of his providence. But, on this subject, the sober views of the learned and judicious Dr. Allix deserve the most serious attention. See his *Examination of Scripture Prophecies*.

2. *Meshech and Tubal.*]—See note on chap. xxvii. 13.

6. *Gomer, and all his bands; the house of Togarmah, &c.*]—Gomer is joined with Magog, Gen. x. 2, and seems to signify Galatia, Phrygia, and Bithynia, which, with Cappadocia, denoted, perhaps, by Togarmah, comprehend all the north parts of Asia Minor, that border on the Euxine sea.—*W. Lowth*.

13. *The young lions thereof.*]—That is, ‘their princes and men of power.’ Matt. Poole thinks, that young men are designated on this occasion, who are thirsty of blood and still more so of spoil.

17. *The prophets.*]—Whose predictions on this subject were never committed to writing, or are now lost.

18. *My fury shall come up in my face.*]—Abp. Newcome reads, ‘In mine anger and in my jealousy.’ So, also, the ancient versions.

19. *There shall be a great shaking.*]—Many of the effects, attending on a tremendous earthquake, are described in this and the next verse.

20. *The steep places.*]—Many mountains in Palestine, on which vineyards were planted, had also terraces, surrounded with a wall, that the rain might not wash away the small quantity of soil, and leave the rock naked.—*Michaëlis*.

CHAP. XXXIX. VER. 2. *And leave but the sixth part of thee.*]—Some commentators follow the Chaldee, and read, by a slight alteration of the present text, ‘And will greatly deceive thee.’

6. *Carelessly in the isles.*]—That is, ‘securely,’ or ‘free from anxiety and care,’ on the coasts of the Mediterranean, the Red sea, the Euxine, or the Caspian.

11. *The valley of the passengers on the east of the sea, &c.*]—That is, the sea of Gennesareth. The valley near this sea, or

lake, is called, 'the valley of the passengers,' because a great number of merchants and traders from Syria, and other eastern countries, passed through it in their way to Egypt.

11. *And it shall stop the noses of the passengers.*]—That is, the offensive smell shall cause the passengers to stop their noses.

11. *Hamon-gog.*]—This means, 'the multitude of Gog.' See the marginal reading.

15. *And the passengers, &c.*]—'And those that are appointed shall pass through the land,' &c.—*Abp. Newcome.*

16. *Hamonah.*]—That is, 'multitude.'—See note on ver. 11.

17. *To my sacrifice.*]—This bold imagery is founded on the custom of invitations to feasts after sacrifices, see Gen. xxxi. 54; 1 Sam. xvi. 3; Zeph. i. 7. Compare, also, Isaiah xxxiv. 6, which Ezekiel seems to have imitated; and the parallel text, Rev. xix. 17, 18, where we find the prophet's animated address to the birds of prey, and even some of his expressions. Ezekiel has here indulged the bent of his genius in a sublime amplification.—*Abp. Newcome.*

20. *At my table.*]—At the table, which is spread, as it were, by me. A continuation of the allegory. The table of God is the field covered with dead bodies, the place of the slaughter of Magog. It is impossible to conceive how unbelievers could quote this verse to prove that the Jews anciently eat the flesh of horses, and even of men. Voltaire, though cautioned that not Jews, nor men, but wild beasts and birds, were invited to this feast of slaughter, that is, to the consumption of the slain, yet persisted in his strange accusation to the last.—*Michaëlis.*

CHAP. XL. Josephus says, (*Antiq. lib. x. cap. vi.*) that Ezekiel wrote two books concerning the captivity; and, on this authority, some have imagined that one of them has been lost. But, as the last nine chapters form a distinct subject, it is probable, that they anciently constituted a separate book; and this might have given rise to Josephus's opinion.

This obscure vision of Ezekiel, says Dr. Gray, is generally supposed to contain the description of a temple, corresponding in its structure and dimensions with that of Solomon. The prophet, by presenting to the captives this delineation of what had been 'the desire of their eyes,' reminded them of the loss which they had suffered from their unrighteousness; and furnished them with a model upon which the temple might again rise from its ruins; as it did, with less magnificence indeed, in the time of Zerubbabel. Under the particulars detailed by Ezekiel, however, we often discover the œconomy of the spiritual temple, which should again be filled 'with the glory of the Lord coming from the east.' See chap. xliii. 1—4.

See Abp. Secker's Dissertation on this vision, who thinks that the temple here described must mean that which was built on the return of the Jews from Babylon; in which opinion, however, he was anticipated by the learned and judicious Dr. Allix, in his Examination of Scripture Prophecies, p. 45, 46, and others.

Michaëlis is not satisfied with the conjectures of preceding commentators on this subject. The temple here spoken of, he says, is certainly not the temple of Zerubbabel; nor the division of the land; nor the governors that we find either from Zerubbabel's time to the destruction of the Persian empire, or from Simon, the prince, to the destruction of the Jewish kings of the Asmonean race; nor the temple which Herod the Great began to build in the eighteenth year of his reign; much less is Herod the prince mentioned in the forty-fifth chapter. I am not, therefore, able to give any historical account of these chapters.

My opinion respecting this vision, says Professor Dathe, is this; which I submit with diffidence to the consideration of others. It does not contain a prophecy, nor does it predict any future event; but it prescribes what ought to have been done, if the whole Jewish people, consisting of all the tribes, had returned from captivity to their own country. Liberty was granted to all, and all had it in their power to return. God now orders, by the mouth of his prophet, what should be the nature and character of his worship, and what division of the country should take place between the different tribes. There is nothing in the whole description, which might not have been carried into effect, provided that all of them had returned, and taken possession of the land, which God granted to them. In this new possession of the Promised Land, which God offered to his people, the same thing happened as on a former occasion, when they entered into the land, which they had so long desired, under their leader, Joshua. The division which then took place was very different from that which ought to have been made, according to the will of God; for the sloth and cowardice of the people, dreading a dangerous and protracted war, was the reason why a great part of the country was suffered to remain in the possession of its first inhabitants; and the same baseness of disposition, or the love of present advantage, now detained them where they were; so that they chose rather to live as exiles among the nations, than to return to their own country, which was now either laid waste, or occupied by others. The number of those who returned was certainly very small, if compared with those of the twelve tribes who remained; for although some of these joined themselves to the Judahites and Benjamites, yet they

were but few, and by no means equal to perform, or fulfil those commands, which God gave to his prophet Ezekiel.

Eichhorn's sentiments on this subject are nearly the same; but they were anticipated by the learned Grotius. See Preliminary Remarks in *Abp. Newcome*, on chap. xl.—xlviii. p. 150—156; and the Introduction of *Rosenmüller*.

1. *The fourteenth year.*]—See on chap. i. 1. The eleventh year of Zedekiah, in which Jerusalem was taken, was also the eleventh year of Jehoiachin's captivity, from which the prophet dates; and therefore the twenty-fifth year after Jehoiachin's captivity was the fourteenth year after the taking of Jerusalem.—*Abp. Newcome*.

7. *Every little chamber.*]—These little chambers were lodges for the porters, and were built on each side of the gateway.

8. *He measured, &c.*]—Houbigant omits this verse on the authority of the Septuagint, Syriac, Vulgate, ten MSS. and one edition. He observes, that the first four words are repeated from the beginning of ver. 9, and the last three from the end of ver. 7, and that the whole is inconsistent with ver. 9. Possibly, the porch of the inner gate, mentioned ver. 15, is here represented as measured.

14. *Threescore cubits.*]—This measure, it is probable, applies to the length of the portico, and not to the height of every individual 'post,' or column. See ver. 30, and *Houbigant*.

16. *And upon each post were palm-trees.*]—That is, the capital of each pillar was ornamented with sculpture representing leaves, or branches of the palm-tree.

37. *The utter court.*]—That is, 'the outer court.'

43. *Hooks.*]—The meaning of the Hebrew word שַׁפְתִּים seems here to mean rather 'ledges,' or 'borders.'—See *Taylor's Heb. Concord*. No. 2008. Most of the ancient versions favor this interpretation.

CHAP. XLI. VER. 3. *Then went he inward, and measured the post of the door, &c.*]—This is a description of the partition-wall and door between the Holy and the Holy of Holies, which, according to the Septuagint, must have been twenty cubits long; the door being six cubits, and the wall on each side seven cubits long, and two thick.—See *Dr. Wall's Crit. Notes*.

6. *They had not hold in the wall of the house.*]—That is, the timbers, or supporters of these chambers, were not let into the main wall of the temple; but rested on the projections of the outer wall, which was gathered in, or became narrower at every story.

7. *An enlarging and a winding about.*]—Perhaps this was intended to represent a winding stair-case, which widened up-

ward, as the inner wall decreased in thickness. This wall was to be six cubits thick, up to the first story; five from the floor of the second story to that of the third; and four, from the floor to the ceiling of the third story; thus there was a rest, or bearing, of one cubit in breadth to support the beams.

7. *For the winding about, &c.*—‘For the stairs widened as they rose.’

7. *The breadth of the house.*—That is, of the chambers in each story; each upper story being larger than that immediately below it by one cubit.

7. *And so.*—Abp. Newcome reads, with Houbigant, *וּמִן*, ‘and from,’ which in some MSS. much resembles *וְכֵן*, ‘and so.’ Instead of ‘they increased,’ it should rather be, ‘they went up,’ &c.

16. *Ceiled with wood.*—That is, ‘wainscoted,’ or ‘overlaid.’

16. *The windows were covered.*—With lattice-work, or curtains; and, perhaps, with both.

26. *Narrow windows.*—Continued along the stories of the side-chambers. Or we may render, ‘And on the beams were palm-trees.’—Abp. Newcome.

CHAP. XLII. VER. 2. *Before the length of an hundred cubits was the north door, &c.*—This north door faced one of the cloisters, the length of which was one hundred cubits, and its breadth fifty, which was the proportion of all the cloisters.

16. *Five hundred reeds.*—On the authority of several MSS. and some editions, we may read, with Cappellus, ‘cubits,’ instead of ‘reeds.’

CHAP. XLIII. VER. 2. *The glory of the God of Israel.*—We are not surely to think, says Abp. Secker, that the glory of the Lord staid till the return from the captivity, much less that it stays till a future return, on any hill to the east of Jerusalem, chap. xi. 23; nor indeed is it so said; but only that ‘it went up and stood upon the mountain, which is on the east side of the city;’ and here, that ‘it came from the way of the east.’ But are we to suppose that it did, or will literally return at all to the temple there described? It is said here, that it did; but it is said in a vision. And neither Ezra, who gives the history of the building of the temple, nor Nehemiah, nor the prophets, who wrote afterwards, nor Josephus, mentions it, which yet surely some of them would, though one should have thought indeed the departing of it, at the Babylonish captivity, should have been mentioned too. But if it did not return at the return from Babylon, it is not likely, if christianity be true, to return at any future return of the Jews. For will God’s glory now inhabit a temple built on the principles of Judaism, as this of Ezekiel’s plainly is? Supposing, therefore, this

temple to be that which was built after the return from Babylon, the archbishop thinks all would be easy. See notes at the beginning of ch. xl.

7. *By the carcasses of their kings.*]—It seems that some monuments of the deceased kings were erected near the wall, which surrounded the temple and the courts. This vicinity was regarded as a profanation of the temple.—*Michaëlis*.

Idols are called ‘carcasses of kings,’ because they have neither life, nor motion; and because the worship of them was encouraged by the idolatrous kings of Judah.—*Fawkes*.

14. *The lower settle.*]—Rather, ‘the lower ledge,’ or ‘bearing.’

15. *So the altar.*]—Rather, ‘So the surface of the altar.’

26. *They shall consecrate themselves.*]—Rather, ‘they shall consecrate it.’

CHAP. XLIV. VER. 3. *It is for the prince.*]—‘The prince’ mentioned here, and in other parts of this vision, cannot be the Messiah; but the ruler of the Jewish nation for the time being. It is directed, where he should sit in the temple to eat his share of the sacrifices, when and how he should go in and out; what he shall offer is specified very minutely for the sabbath-day, for his voluntary offering, &c. Particularly, it is directed, xlv. 22, that ‘at the passover’ he shall offer a bullock, a sin-offering for himself and all his people. To guard him against the temptation of oppressing the people, he has a provision of land allotted him, xlv. 8; where it follows, ‘And my princes shall no more oppress my people.’ It is directed, xlvi. 16, &c. that, ‘If he give a gift unto any of his sons,’ it shall be perpetual; but if to another, it shall be only to the Jubilee. And ‘the prince shall not take of the people’s inheritance by oppression, to thrust them out of their possession: he shall give his sons inheritance out of his own possessions,’ v. 18. These are plainly political rules for common princes, and for a succession of them. Nor is there any thing great said either of the character, or the dignity and dominion, of any particular prince in this vision; though there are considerable things said of the prosperity of ‘the branch of the cedar;’ which God would plant in the mountain of Israel, but not more than would be proper concerning a flourishing king of Israel.—*Abp. Secker*.

19. *They shall not sanctify, &c.*]—By approaching them in these habits, or by touching them when clad in their dress of ceremony; for this would sanctify the people, and incapacitate them from discharging their ordinary occupations. The touching of holy things defiles those who touch them unworthily, and sanctifies those who approach them in a manner conformable to the law. The sacred habits were only for the ministers

of the Lord; the laity who touched them were obliged to purify themselves, and expiate their offence: 'Whatsoever toucheth them shall be holy,' says Moses, *Exod. xxx. 29.* 'To sanctify,' or 'to be holy,' is put here in a contrary sense to that of the verb, which signifies 'to defile.'

CHAP. XLV. VER. 12. *Maneh.*—This was 'the mina,' which, according to Bp. Cumberland, was equal to sixty shekels. See *JEWISH COINS, &c. in PROLEGOM.*

18. *Cleanse the sanctuary.*—See *Levit. xvi. 16.* A yearly ceremony seems to be here enjoined, and not a mere dedication. The regulations about the sacrifices, which follow, are in several circumstances, as Michaëlis observes, very different from the precepts of the Mosaic law.

20. *For him that is simple.*—That is, one who errs from ignorance, in contradistinction to a wilful transgressor.

CHAP. XLVI. VER. 4—7. These laws respecting the proportions of the flour-offering, and the burnt-offerings, are again very different from the Mosaic laws. Compare *Numb. xv. 4—12.*—*Michaëlis.*

13—15. Here is only mention made of a morning-offering; the evening-offering is entirely omitted; which makes another important difference between this and the old laws. *Exod. xxix. 38—42. Id.*

CHAP. XLVII. VER. 5. *The waters were risen.*—These waters beautifully represent the gradual progress of the gospel. See *Is. ii. 2—4.* Christ and his apostles often taught in the second temple. Compare the allegory with *Joel iii. 18; Zech. xiv. 8; Isaiah lv. 1; John vii. 38.* In the country of Judea, waters and trees were common emblems of pleasure, prosperity, and happiness. See ver. 7.—*Abp. Newcome.*

8. *The waters shall be healed.*—The waters here alluded to are those of the Dead, or Salt sea. See note on *Gen xix. 24.* The conversion of the Gentiles, Abp. Secker remarks, is foretold in the Old Testament under the figure of taming wild beasts. The same important truth, together with a general reformation of principles and manners, produced by the dispensation of the gospel, may here be beautifully represented under the image of waters issuing from the temple of God, descending into the desert, and healing the waters of the Dead sea. The allegory in this chapter, from ver. 1 to ver. 12, inclusive, is perhaps the most striking in the Hebrew Scriptures.

10. *En-gedi.*—The Syriac, Vulgate, and Arabic versions put a point after 'upon it,' and omit it after 'En-eglaim.' The Septuagint, also, might have been so pointed. *En-gedi*

was in the wilderness of Judah, Josh. xv. 61, 62. De L'Isle places it towards the south-west point of the Dead sea.

10. *Unto En-eglaim.*]—This city is placed by De L'Isle, on the authority of Josephus, at the north of the Dead sea, where the Jordan runs into it. See, also, *Relandi Palæst.* p. 763.

Eglaim is mentioned, Is. xv. 8, as a place on the borders of Moab, which country extended to the east of the Dead sea.

11. *To salt.*]—‘They shall remain filled with salt water.’ The allegorical sense is, that some shall reject the gospel, and some receive it without obeying it.

12. *Whose leaf shall not fade, &c.*]—Flourishing like the trees of paradise; a very proper emblem of the righteous still bringing forth ‘fruit unto holiness,’ and ‘whose end is everlasting life.’—*W. Lowth.*

14. *I lifted up mine hand.*]—The lifting up of the hand was an ancient form of swearing.

15. *Hethlon.*]—Mentioned again chap. xlviii. 1. De L'Isle writes it Hethalon with the Vulgate, and places it between Tyre and Damascus.

15. *Zedad.*]—See Num. xxxiv. 8. It is written Sedada in De L'Isle, with the Vulgate; and placed east of Hethlon, nearly in the same latitude.

16. *Berothah.*]—Some say that this was a small town east of Zedad. Berytus, in Phœnicia, seems too far north.

16. *Sibraim.*]—Or, Sabarim, is situated, according to De L'Isle, between Hethlon and Zedad: but it is expressly said to be between Hamath and Damascus. The Syriac reads, and ‘Sepharvaim.’

16. *Hamath.*]—In the northern part of the tribe of Naphtali.

16. *Hazar-hatticon.*]—The Syriac has, ‘Hazar Media;’ i. e. ‘the middle village.’ See the marginal reading.

16. *Hauran.*]—The city Aurana, and the district Auranitis, are in the north-east limit of the Holy Land.

17. *And the north, &c.*]—The north border eastward is ascertained, ver. 15, 16. Here it is shewn how far it extends itself northward.

17. *Hazar-enan.*]—Or, ‘the village of Enan.’ See Num. xxxiv. 9. This is placed by De L'Isle to the north of Cæsarea Philippi.

17. *And the north northward.*]—Houbigant observes, that the Syriac renders זצפון by a proper name, ‘and Zaphion.’ Both he and Dathe translate the Hebrew, ‘and Zaphon to the north,’ Ziphron occurs in the parallel place, Num. xxxiv. 9,

For the geographical situation of the places mentioned ver. 10—17, see *Reland*.

22. *To the strangers that sojourn among you.*]—Foreigners never had before the privilege of purchasing or possessing any inheritance among the Jews; so that this mystically denoted the incorporating of the Gentiles into the same church with the Jews, making them fellow-heirs, and of the same body with them, by the gospel.—*W. Lowth*.

CHAP. XLVIII. VER. 8. *Twenty thousand reeds.*]—Perhaps, we should substitute ‘cubits’ here and elsewhere, instead of reeds.’ See note on chap. xlii. 16.

17. The measurements in this verse were intended to be beyond the grand square.

20. *By five and twenty thousand.*]—This square is composed of five rectangles: that for the priests, ver. 9, 10, was 25,000 by 10,000; that for the Levites, ver. 13, was 25,000 by 10,000; and that for the city and suburbs, was 5000 by 5000, ver. 16, 17, adding two of 10,000 by 5000, on each side, equal to 10,000 by 10,000, ver. 18, making together 625000000 reeds, equal to the whole rectangle of 25,000 by 25,000, each side of which would measure about four miles and one quarter.—See *Abp. Newcome*.

20. *With the possession of the city.*]—That is, ‘including the city within the circumscribing quadrangle.’

25. *Issachar.*]—This tribe was anciently placed between Zebulun to the north, and the half-tribe of Manasseh to the south. It was divided from the tribe of Simeon, not only by the half-tribe of Manasseh, but by the tribes of Ephraim, Dan, and Benjamin.—See *Relandi Palæstinam*, and *Dr. Wells*.

DANIEL.

INTRODUCTION.

THE prophet Daniel was descended from the royal family of the kings of Judah; so that in the captivity of himself and his companions, was fulfilled the prophecy of Isaiah, that the king's issue should be eunuchs (i. e. officers or servants) to the king of Babylon, Isa. xxxix. 7. The later Jews do not reckon Daniel among the prophets; but in this they oppose the sense of their more ancient writers, and particularly of Josephus, who calls him 'one of the greatest of the prophets,' and says, 'that he did not only foretel future things, which was common to him with other prophets, but also fixed the precise time for their coming to pass.' Antiq. lib. x. cap. 12. Our Saviour's authority is decisive in this matter, who expressly calls Daniel 'a prophet,' Matt. xxiv. 15; in which he likewise spoke the sense of the Jews of that time. If we consider the important subjects of some of his prophecies, in which he plainly points out the time of Christ's coming and sufferings; and the very extensive application of others, giving an account of the succession of the four monarchies to the end of the world; he may justly be reckoned among the first of the prophetic order. Daniel and St. John had both of them the honor of being persons 'greatly beloved by God and Christ,' (compare Dan. x. 11. with John xiii. 23:) so the latter, in his Revelation, more distinctly unfolds those events, as the learned Jos. Mede has observed, which the former

foretels in general terms. See his Works, p. 787, and *Carpzovius*, Part iii. cap. vi. § 2. The book of Daniel, which is not to be classed among the poetical books of the holy Scriptures, is written partly in Hebrew, and partly in Chaldee; for which this reason may be assigned: that those parts of it, in which the Babylonian empire was concerned, were written in their language; namely, from ch. i. 4, to the end of the seventh chapter; a great part of which was probably entered in their public registers. See a similar instance, Esther ii. 23.

St. Jerome tells us, in the preface to his Commentary on Daniel, that Porphyry had the boldness to affirm, that the prophecies of Daniel, relating to the kings of Syria and Egypt, chap. 11, were written after the time of Antiochus Epiphanes. This, as the holy father observes, was plainly granting the truth of the matters of fact contained in them; but the falsity of his assertion clearly appears from this consideration, that the prophecy was translated into Greek an hundred years before Antiochus's time; and that translation was in the hands of the Egyptians, who had no partiality either for the Jews, or their religion. Nay, farther, the prophecies of Daniel foretelling the great successes of Alexander, chap. viii. 5—8, xi. 3, were shewn to Alexander himself by the Jews, who, as Josephus informs us, obtained several privileges from him in consequence. See Hist. of Jews, ch. ii. p. 15.

Daniel lived in great favor under Nebuchadnezzar and his successors in the Babylonian monarchy. His extraordinary merits continued him in the same degree of favor under Darius and Cyrus, the first two Persian monarchs; and, as Josephus observes, 'he was the only prophet that enjoyed a great share of worldly prosperity.' He must have lived to a great age, as a period of nearly seventy years elapsed from the date of his first prophecy, chap. ii. 1, to that of his last, chap. x. 1. Bp. Lloyd supposes him to have been carried into captivity when he was about twenty years old; ten years after, we find him celebrated for his piety and wisdom, as appears from Ezek.

xiv. 14. xxviii. 3. His last vision was in the third year of Cyrus, Dan. x. 1; at which time he was about ninety-four years of age, and it is not probable, that he lived much longer.

There needs not any thing be said concerning the three additions to Daniel, viz. The Song of the Three Children, the History of Susannah, and of Bel and the Dragon, since they manifestly appear to have been the productions of some Hellenistic Jews of later times, and accordingly are rejected as apocryphal, by St. Jerome, in the prefaces to his Translation, and Commentary on Daniel, as well as by other ancient writers.—See *W. Lowth*, and *Carpzovius*, in *Introd. ad Lib. Bib. Can. Vet. Test.*

CHAPTER I.

VER. 1. *In the third year of the reign of Jehoiakim, &c.*—Jeremiah makes the first year of Nebuchadnezzar coincident with the fourth of Jehoiakim, and begins the date of the seventy years' captivity from that period. But here Daniel speaks of Nebuchadnezzar as king of Babylon in the third year of Jehoiakim; which difference may be thus adjusted: Daniel begins his computation from the time when Nebuchadnezzar was sent by his father on the expedition against Pharaoh-necho king of Egypt, which was toward the latter end of the third year of Jehoiakim. In the beginning of the following year, he conquered the Egyptians; and, in the latter end of the same, he besieged Jerusalem in the ninth month, according to the Jews' account, who, to this day, keep a fast on the 18th day of that month, when their city was taken. At this time, Jehoiakim became tributary to the Babylonians, and, consequently, the seventy years' captivity began.—*Prideaux*.

2. *Shinar.*—This was the original name of the district of country about Babylon.

3. *The master of his eunuchs.*—One of the principal officers in the court of this oriental despot. The eastern monarchs employed persons of this description to superintend the conduct, and guard the chastity of their women.

4. *Children in whom was no blemish, &c.*—Such as were not only free from personal defects, but possessed the

best accomplishments of body and mind. The word ילדים, rendered 'children,' may refer to persons of more advanced years, or to the season of manhood; for Daniel must have been nearly twenty at this time, as may be concluded from his being appointed to considerable posts in the government soon after. The Septuagint version renders the Hebrew word by νεανίσκος, 'young men.'

4. *Skilful in all wisdom.*—Instead of 'skilful in all wisdom,' Houbigant has 'apt,' or 'fit to understand wisdom, to learn knowledge, and to attain science;' for, says he, a knowledge and skill in all the sciences was not required in these young men, but only a facility to learn them: and it appears from the 17th verse, that they *did* learn letters and wisdom while they were educated under the prince of the eunuchs. Instead of, 'And whom they might teach,' Dr. Waterland reads, 'And that he should have them taught.'

7. *Unto whom.*—'And unto them.'—*Dr. Waterland.*

7. *Gave names.*—This change of names was a mark of dominion and authority; to shew which, masters imposed new names on their slaves. Daniel signifies, 'God is my judge,' or 'the judgment of God.' Belteshazzar, 'the treasurer of Baal,' or 'the depository of the secrets, or treasures of Baal.' See chap. iv. 8. Hananiah signifies, 'God has been gracious to me;' or, 'that which is gracious and acceptable to the Lord.' Shadrach signifies, according to some, 'The inspiration of the sun;' and, according to others, 'God guard us from evil.' Mishael, 'He who is asked for, or is lent.' Meshach, 'He that draws with force;' or, that 'surrounds the waters.' Azariah signifies, 'God is my succor.' Abed-nego, 'The servant of the god Nego,' which was the sun, or the morning-star.—See *Calmet*.

8. *Daniel purposed in his heart, &c.*—It was the custom of most heathen nations, before their meals, to make an offering of some part of what they were to eat or drink to their gods, as a thankful acknowledgment, that every thing they enjoyed was their gift; so that every entertainment had something in it of the nature of a sacrifice. This practice generally prevailing, made Daniel and his friends regard the provisions coming from the king's table as no better than meats offered to idols; and, being so offered, they were deemed unclean.—*W. Lowth.*

10. *Of your sort.*—Of your class, age and condition.

12. *Pulse.*—The original is a general term for 'vegetables.'

15. *Fairer and fatter in flesh than all the children, &c.*—It is probable, that nothing extraordinary is meant to be inferred from the relation of this circumstance. Sir J. Chardin observes,

‘I have remarked this, that the countenances of the Kechichs are in fact more rosy and smooth than those of others; and that those people who fast much, I mean the Armenians and the Greeks, are notwithstanding very beautiful, sparkling with health, and have a clear and lively countenance.’—*Harmer*, vol. ii. p. 112.

20. *Magicians and astrologers.*]—These names are taken in a good sense, as the ‘magi’ in St. Matthew; and the astrologers were then the same as ‘astronomers.’ Daniel therefore applied himself to the study of the sciences of the Chaldees; in the same manner as Moses, long before, had applied himself to the study of the wisdom of Egypt.—See *Houbigant*.

CHAP. II. VER. 2. *Sorcerers.*]—It is the same word in Hebrew, that is elsewhere rendered, when in the singular number, ‘a witch.’ See notes on Exod. xxii. 18, and Deut. xviii. 11.

4. *Then spake the Chaldeans to the king in Syriack.*]—The ancient Chaldee, and the Syriac, or Aramean, were the same: (see marginal readings of Gen. xxxi. 47; and see 2 Kings xviii. 26, Ezra iv. 7.) Those parts of the books of Daniel and Ezra, which are written in Chaldee, are supposed to furnish the purest specimens of that language. The Jews, in the time of their captivity, incorporated many Hebrew words with the language of the Babylonians; and this is the Chaldee in which the Targums are written, and which is meant by ‘the Hebrew tongue’ in the New Testament. The language spoken in Antioch, and other parts of Syria, differs as a dialect from the two former; and, being written in a different character, is what we now call the Syriac.—See *Walton’s* Prolegom. xiii, ad Bibl. Polyglot; and *Prideaux’s* Connect. par. ii. p. 539, edit. 8vo.

The following part of the chapter from this verse is in Chaldee, and so to the end of the seventh chapter; because, as *Grotius* observes, the subject chiefly relates to the Chaldeans. In the eighth chapter, the original is again in Hebrew; because the holy prophet’s narrative principally concerns the Jews.—See *Grotius*, and *W. Lowth*.

4. *O king, live for ever.*]—This, it appears, was the prescribed adulatory form of addressing the Babylonian monarchs.

5. *A dunghill.*]—The threat in all the ancient versions is, ‘that their houses should be given up to plunder.’ *Houbigant* reads, more agreeably to the Septuagint, ‘Shall be confiscated,’ or ‘publicly sold.’ *Bruce* says the punishment of cutting criminals in pieces is still used in Abyssinia.

8. *Ye would gain the time.*]—The sense would be clearer, if we read, without the definite article, ‘Ye would gain time.’

9. *Till the time be changed.*]—The Septuagint, Vulgate, and Arabic versions read more intelligibly, ‘till the time passes away.’

28. *In the latter days.*]—This expression only means ‘hereafter.’—See *Grotius*, and compare Gen. xlix. 1; Deut. iv. 30; Jer. xxiii. 20; and Ezek. xxxviii. 8.

31. *Behold, a great image.*]—It appears from ancient coins and medals, that cities and people were often represented by the figures of men and women. A stupendous human figure, therefore, was no improper emblem of sovereign power and dominion; and the various metals of which it was composed, not unfitly typified the various kingdoms which should arise. It consisted of four different metals, gold, silver, brass, and iron mixed with clay. These four metals, according to Daniel’s own interpretation, mean so many kingdoms. The order of the succession is clearly denoted by the order of the parts; the head and higher parts signify the earlier times, and the lower part the latter times.—See *Grotius*, and *Sir Is. Newton*.

Hesiod, who lived about two hundred years before Daniel, mentioned the four ages of the world under the symbols of these metals: (*Op. et Dies*, v. 109—176.) so that this vision was formed according to the commonly received notion; which, therefore, did not originate from this passage of the prophet. The empires thus emblematically represented are supposed to have been the Assyrian, the Persian, the Macedonian, and the Roman.—See *Bp. Newton*, and *Bp. Chandler’s Defence*, p. 96.

34. *A stone was cut out, &c.*]—This stone is supposed by the learned Joseph Mede, and other commentators, to be a symbolical representation of the kingdom of Christ, which sprang out of the fourth great empire of the world, and of which it is predicted, that, in the latter days, it shall fill, or spread over the whole earth. The Jews also admit that, by ‘the stone,’ in this text, is meant their Messiah.—See *Bp. Newton*.

37. *Thou, O king, art a king of kings.*]—Nebuchadnezzar was thus called, we may suppose, because he had kings for his tributaries and vassals. Bruce informs us that the kings of Abyssinia still retain this title.

49. *Daniel sat in the gate of the king.*]—This means, that he was a constant attendant at the king’s court.

CHAP. III. VER. 1. *Nebuchadnezzar—made an image of gold.*]—The proportions here pointed out will not permit us to believe, that this was the statue of a man. It was evidently placed on a column, the height of which is confounded with that of the figure. The Chaldee word ܐܝܠܐ signifies ‘an

image, a figure, a representation.' The ancient Assyrians, and the Chaldees, worshipped statues of different metals; but the Persians, who succeeded them, had no idols of their gods, which were fire, water, the earth, the sun, moon, winds, and rivers: nor was it till many years after, that these people adopted statues of the human form. Berosus assures us, that Darius, the son of Ochus, introduced this custom, hitherto unknown, into his nation, by erecting at Babylon the statue of the goddess Tanais, or Anais. So that Nebuchadnezzar, the king of Chaldea, only followed the practice of the times and of his people, in erecting a statue of gold, and demanding divine honors to be paid to it.

But what did this statue represent? Grotius insists that it was the statue of Nabopalaser, the father of Nebuchadnezzar, whom this prince, from motives of gratitude and filial affection, chose to rank with the gods. Others think Nebuchadnezzar erected his own statue, and intended to be adored under this form. But, throughout the whole chapter, Nebuchadnezzar, in speaking of Shadrach, Meshach, and Abed-nego, nowhere complains of injury done to his person, or statue; but only that the companions of Daniel do not worship his gods, nor the statue erected by his orders. And in chap. iv. 8, he says, that the name of Belteshazzar is composed of the name of his God; and Bel was certainly the most celebrated deity of that country. It was to this god, therefore, that the statue in question was certainly consecrated. This event happened, also, toward the end of the reign of Nebuchadnezzar; for in the decree, the beginning of which we read in the end of this chapter, and to which this miracle gave occasion, the prince recounts the dream which had been explained to him by Daniel. See chap. iv. 4, &c. He there describes in what manner he was reduced to the state of beasts, driven from his palace, and afterwards re-established on his throne; all which happened in the latter years of his reign.—See *Calmet*; and *Selden*, *De Diis Syris*, Syntagm. ii. cap. 1.

5. *The cornet, flute, harp, &c.*—All the learning and critical sagacity of commentators have not been able to determine what musical instruments are here specifically meant. See, however, some learned and ingenious remarks on the musical instruments of the ancients, with plates from the antiquities of Herculaneum, and other sources of information, in the *Fragments to Calmet's Dictionary*, No. 232, and 233.

6. *Shall the same hour.*—This is the first place in the Old Testament, where we meet with the division of time into hours.

The Greeks ascribe the invention of hours to Anaximander, or Anaximenes, who probably learned it from the Chaldeans.—See *Herodotus*, lib. ii. c. 109.

21. *Their coats, their hosen, and their hats.*]—It is extremely difficult, if not impossible, to determine precisely the meaning of the three words, which are translated in our version, ‘coats, hosen, and hats;’ but they seem, in general, to point out certain badges of honor, that had been put upon these three Jewish heroes, and not any parts of their common dress. If so understood, greater light will be thrown on this part of the story, than will otherwise appear.—*Harmer*, vol. ii. 479. See the marginal readings.

25. *Is like the Son of God.*]—Rather, ‘like a son of God;’ or ‘like a son of the gods,’ in agreement with the Hebrew, Septuagint, and Syriac; i. e. like a divine and glorious person, sent to rescue and deliver these men. For, as Nebuchadnezzar was an idolater, it is scarcely to be conceived, that he should know any thing concerning the ‘Son of God,’ or the Messiah, much less of his form and likeness: whereas all the heathens had a notion, which runs through their theology, that the sons of the deities were powerful and beneficent beings, sent often to the aid and protection of mankind. Such were their notions of some angels. Compare ver. 28, and Gen. vi. 2.

CHAP. IV. VER. 4. *I was at rest in mine house, and flourishing in my palace.*]—That is, he was in such a state, with respect to his royalty, as a tree is when green, considered as a vegetable. So in the fifty-second psalm, David describes a wicked man, as doomed to be destroyed, and rooted out of the land of the living; while he himself should be like a young, vigorous olive-tree, which had a long time to live and to flourish. The beauty of the olive-tree, marked out in other passages of Scripture, consisted in the spread of its branches, not in its color. Hosea xiv. 6.—See *Harmer*, vol. iii. p. 256.

13. *A watcher and an holy one came down from heaven.*]—This is conformable to the theology of the Persians, and to the notions which they entertained of the nature and respective offices of angelic beings. Vid. *Hyde*, de Hist. Vet. Rel. Pers. cap. 12, 19, 20.

16. *And let seven times pass over him.*]—That is, ‘seven years;’ so the expression is taken, chap. xi. 13, where the Hebrew reads, ‘The king of the north shall come at the end of times;’ that is, ‘years.’ So ‘the time, times, and an half,’ mentioned chap. vii. 25, xii. 7, signify three years and a half, and are accordingly explained by ‘forty-two months,’ Rev. xi. 2,

and by 1260 days, Rev. xii. 6, both which reckonings of time are equivalent to three years and a half.—*W. Lowth.*

17. *The watchers—the holy ones.*]—Bp. Horsley is of opinion that these appellations may denote the Trinity of the divine nature, or the distinct persons in the Godhead. The former expressing the vigilance of their universal providence; and the latter the transcendant sanctity of their nature. The same learned prelate is clearly of opinion, also, that by Michael, ch. x. 13, we are to understand the second person of the holy Trinity; but the rational advocates of divine truths will neither seek nor encourage such forced and mystic interpretations of Scripture. The cause of christianity does not need such support; and is better promoted, perhaps, by rejecting than adopting it.

He must have read the Holy Scriptures with little profit, or attention, who cannot perceive that the language of the inspired writers, like the language of all other writers, is tinged with the manners, idioms, and forms of expression, that were common to the times and countries in which they lived; and Daniel, prophesying in the palace of the Babylonian monarch, would use such figurative language, as was customary and familiar to his hearers; though he himself doubtless understood by the introduction of the agents here employed, such as 'Watchers,' 'Holy ones,' 'Gabriel,' 'Michael,' &c. nothing more than the decrees and administration of divine Providence. See notes on Zech. iii. 9; Tobit iii. 8; vi. 7; Mat. iv. 24; Heb. i. 14.

33. *And he was driven from men, &c.*]—Those who are desirous of entering more fully into the circumstances of Nebuchadnezzar's madness, may consult Calmet's Dissertation on the metamorphosis of this monarch. All the circumstances of Nebuchadnezzar's case, says the celebrated Dr. Mead, agree so well with an hypochondriasis, that to me it appears evident, Nebuchadnezzar was seized with this distemper, and under its influence ran wild into the fields; there fancying himself transformed into an ox, he fed on grass, after the manner of cattle. For every sort of madness is the disease of a disturbed imagination; which this unhappy man labored under for seven years; and, through neglect of taking proper care of himself, his hair and nails grew to an excessive length, so that the latter became thicker and crooked, and resembled the claws of birds. Now, the ancients called persons affected with this species of madness *λυκανθρωποι*, or *κυνανθρωποι*; because they wandered about in the night imitating wolves, or dogs. They were particularly intent on opening the sepulchres of the dead, and often had their legs much ulcerated, either by the scratches of briars, or the bite

of dogs. Virgil says of the daughters of Proetus, (Ecl. vi. 48.) who are related to have been mad,

—Implerunt falsis mugitibus agros.
' With mimic howls they fill'd the fields.'

According to Servius, Juno had possessed their minds with such a species of madness, that, fancying themselves cows, they ran into the fields, and often bellowed, as though they dreaded the yoke and the plough. But these, according to Ovid, (Metam. lib. xv. 326) the physician, Melampus,

— Per carmen et herbas
Eripuit Furiis:

' Snatch'd from the Furies by his charms and herbs.'

Nor was this disorder unknown to the moderns; for Schenckius records a remarkable instance of it in a husbandman of Padua, who, imagining that he was a wolf, attacked, and even killed, several persons in the fields; and when at length he was taken, he persevered in declaring himself to be a real wolf, and that the only difference consisted in the inversion of his skin and hair.

It may be objected, that this misfortune was foretold to the king of Babylon, so that he might have prevented it by correcting his morals; and therefore it is not probable, that it befel him in the course of nature. But we know, that those things which God executes either through clemency, or vengeance, are frequently performed by the intermediate operation of natural causes. Thus, having threatened Hezekiah with death, and being afterwards moved by his prayers, he restored him to life, figs having been laid on the tumor, as a remedy for his disease. He ordered king Herod, on account of his pride, to be devoured by worms; and nobody doubts but that the plague, which is generally attributed to divine wrath, most commonly owes its origin to corrupted air.—See *Medica Sacra*, chap. vii; *Trallianus*, lib. i. c. 17; and *Thom. Bartholinus*, *De Morbis Biblicis*, § 13.

CHAP. V. VER. 1. *Belshazzar*.]—As this was the last king of the Babylonish race, he must have been the same that is called Nabonnedus by Berosus; and Naboandelus by Josephus, *Antiq. lib. x. cap. 11*.—See *Prideaux*, part i. anno 555.

1. *Made a great feast to a thousand of his lords*.]—Rather, 'To his principal lords;' i. e. such as were chiliarchs, or rulers of thousands. This feast was made at a time of rejoicing, being an annual festival, when the whole night was spent in revelling. Cyrus took advantage of this season to make himself master

of the city, as Herodotus and Xenophon relate, and as was foretold by Jeremiah.

2. *He tasted the wine.*]—This was probably by way of libation, in honor of the gods whom he worshipped.

2. *Belshazzar—commanded to bring the golden and silver vessels, &c.*]—These vessels were carried by Nebuchadnezzar into the temple of his own god, chap. i. 2, and set apart for religious uses. This further profanation of them was contrary to the rules of their own religion, as St. Jerome remarks, and may be supposed to have been committed by Belshazzar at this riotous and intemperate banquet. The vessels and other furniture, with which Solomon adorned the temple, were certainly very magnificent, since Nebuchadnezzar thought them worth carrying to Babylon, to furnish the temple which he had built there in honor of Belus, a structure that might be reckoned one of the wonders of the world.—See *Prideaux*.

4. *And praised the gods of gold, &c.*]—That is, ‘they sang praises to their honor.’

8. *But they could not read the writing.*]—Because, says Houbigant, it was probably written in the ancient Samaritan characters, and such as appear on their coins. They were very unlike the Chaldean letters; and these three compendiums of sentences, Mene, Tekel, Peres, were such as were commonly found on their coins.—See, also, *W. Lowth*.

16. *Thou shalt be clothed with scarlet.*]—We have no custom of this kind, by which a superior honors an inferior by giving him a peculiar article of dress. Persons receive favors of various sorts from princes; but the coming out from their presence in a different dress is not an honor in use among us, though it is still practised in the east, as we learn from Sir J. Chardin, La Roque, Thevenot, and others.—See *Harmer*, vol. ii. p. 393—396.

22. *Thou his son.*]—He was, strictly speaking, ‘his grandson,’ and the son of Evil-merodach by Nitocris, his queen.—See *Herod.* lib. i.

The general terms ‘father’ and ‘son’ are frequently used, in Hebrew, to denote the relation of paternity and filiation at any distance.

25. *Mene, &c.*]—These words are fully explained by Daniel in the following verses. The word ‘MENE’ is doubled to shew that the thing is certain, and established by God; as Joseph told Pharaoh on a similar occasion. Houbigant, however, is of opinion, that the repetition proceeds from an error of the transcriber; and he observes, very properly, that ‘UPHARSIN’ should be read ‘PERES,’ as in the 28th verse; for Daniel

certainly repeated the words in the same order as he saw them written on the wall.

27. *Thou art weighed in the balances.*]—The following curious account, extracted from Sir Thomas Roe's Voyage to India, will shew, that this expression of the holy prophet may be taken in a more literal sense, than it appears at first to admit of. 'The first of September (which was the late mogul's birth-day) he retaining an ancient annual custom, was, in the presence of his chief grandees, weighed in a balance. The scales in which he was thus weighed were plated with gold; and so was the beam, on which they hung by great chains, made likewise of the same precious metal. The king sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor. Then he was weighed against gold; after that, against jewels (as they say), but I only observed, (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought of Belshazzar, who was found too light. By his weight, (of which his physicians yearly keep an exact account) they presume to guess of the present state of his body; of which they speak flatteringly, however they think it to be.'

31. *Darius the Median took the kingdom.*]—This Darius is supposed by the most judicious chronologers to be the same with Cyaxares, the son of Astyages. Cyrus made him king of the Chaldeans, as being his uncle by the mother's side, and his partner in carrying on the war against the Babylonians. He left him the palace of the king of Babylon, to live there whenever he pleased.—*W. Lowth.*

Grotius is of opinion, that he only assumed the name of Darius on taking possession of the kingdom; and that his real name was Nabbonnedas, or, as Herodotus calls him, Labynitus.

CHAP. VI. VER. 2. *Over these, three presidents of whom Daniel was first.*]—He had been appointed one of the principal officers of state by Belshazzar. Darius did not reside at Babylon, but at Ecbatane in Media; whither he sent for Daniel, that he might be always near him; and where it is likely he received this new advancement.—*W. Lowth.*

10. *His windows being open in his chamber.*]—That is, 'in his upper chamber,' agreeably to the Septuagint. It seems to have been customary among the devout persons of the Jewish nation, to set apart some upper room for their oratories, as places that were most free from noise and disturbance. So we read, Tobit iii. 17, that 'Sara came down from her upper chamber,' where she had been at her devotions; and the apostles

assembled together 'in an upper room,' Acts i. 13. See *Bp. Pearson* on that text, in his first lecture on the Acts.

10. *Toward Jerusalem.*—Compare Solomon's prayer at the consecration of the temple, 1 Kings viii. 48; Psa. v. 7; and Jonah ii. 4.

16. *He will deliver thee.*—Rather, in the optative mood, 'May he deliver thee!'

24. *Them, their children, and their wives.*—This was according to the cruel laws and customs, which prevailed in some countries, of involving whole families in the punishment of particular persons. In opposition to this barbarity, Moses equitably ordained, that 'the fathers should not be put to death for the children, nor the children for the fathers.'

CHAP. VII. VER. 2. *The great sea.*—By 'the great sea,' the Hebrews always understood the Mediterranean.

3. *And four great beasts.*—These great beasts, as explained by the angel, ver. 17, are kingdoms, or rather the founders of kingdoms. They arise out of a stormy and tempestuous sea; that is, out of the wars and commotions of the world; and they are called 'great,' in comparison of other less states and kingdoms, as they are denominated 'beasts,' on account of their tyranny and oppression. These beasts are indeed monstrous productions; but such emblems and hieroglyphics were not unusual among the eastern nations, as appears from the monuments of antiquity. A winged lion, and other fictitious animals, may still be seen in the ruins of Persepolis. Horns are attributed to beasts which naturally have none, being used in hieroglyphics as the symbols of strength and power. These figures are supposed to be the arms, or symbols, of particular nations, and are not more strange than several which are still used in heraldry.—See *Bp. Newton*, and *Bp. Warburton*, Div. Leg. vol. ii. sect. iv.

Any writer endowed with sufficient learning for the undertaking, would deserve well of the republic of letters, if he would trace the history and progress of written language from all the different sources of information, which ancient literature, coins, statues, and other reliques of antiquity might supply. Commencing with the first rude outlines of picture-writing, he might proceed to the ancient and later hieroglyphics of Egypt, shewing their connection with the parabolic style and mixed allegories of Scripture, the symbols and emblems of the Greek mythology, the later inventions of heraldry, &c. and exemplifying their effects on the language of the ancient poets and prophets, long after the admirable invention of alphabetical characters.

On this subject, Sir W. Jones has furnished a curious extract from a Chinese writer named Li Yang Ping. The ancient

characters used in his country, he says, were the outlines of visible objects earthly and celestial; but as things merely intellectual could not be expressed by those figures, the grammarians of China contrived to represent the various operations of the mind by metaphors drawn from the productions of nature. Thus, the ideas of roughness and of rotundity, of motion and rest, were conveyed to the eye by signs representing a mountain, the sky, a river, and the earth. The figures of the sun, the moon, and the stars, differently combined, stood for smoothness and splendor, for any thing artfully wrought, or woven with delicate workmanship. Extension, growth, increase, and many other qualities, were painted in characters taken from clouds, from the firmament, and from the vegetable part of the creation: the different ways of moving, agility and slowness, idleness and diligence, were expressed by various insects, birds, fish, and quadrupeds. In this manner, passions and sentiments were traced by the pencil, and ideas not subject to any sense were exhibited to the sight; until by degrees new combinations were invented, and new expressions added; the characters deviated imperceptibly from their primitive shape; and the Chinese language became not only clear and forcible, but rich and elegant in the highest degree.—*Sir W. Jones's Works*, vol. iv. p. 115, 8vo. edit.

5. *A second, like to a bear, and it raised up itself on one side.]—*This beast is supposed to denote the Persian empire, and its first beginning to advance itself, in order to acquire dominion.

5. *It had three ribs in the mouth of it.]—*That is, Babylon, Lydia, and Egypt: Cyrus conquered Lydia; and Egypt was conquered by Nebuchadnezzar, which still continued tributary to Cyrus.—*Sir Is. Newton*.

6. *Another, like a leopard, which had upon the back of it four wings of a fowl.]—*The third beast denotes the Grecian empire begun by Alexander, and continued in his four successors. The wings may signify the swiftness of its conquests.

6. *Four heads.]—*Some imagine, that these mean his four principal generals.

6. *Dominion was given to it.]—*By the swiftness of Alexander's progress, and the victories which he obtained by small forces, it appeared as if Providence gave him the empire of the world.

7. *A fourth beast, dreadful and terrible, &c.]—*For that reason compared to iron: this is the Roman empire, which destroyed the Grecian, and became mistress of the world. See chap. ii. 40.

7. *It devoured and brake in pieces, and stamped, &c.]—*It subdued all the nations, which had been subject to former em-

pires. The latter part of the sentence alludes to the fury of wild beasts, who are said to stamp upon that part of their prey which they cannot devour. So those conquests which the Romans could not make use of themselves, they gave as a prey to their allies.

7. *It had ten horns.*]—It was different from all the beasts and empires that went before it: for its dominion was to be divided into ten kingdoms, or principalities, signified here by ten horns; and by the ten toes of the image, chap. ii.—*W. Lowth.*

9, 10. *I beheld, till the thrones were cast down, &c.*]—‘Till thrones were set.’—*Dr. Waterland.*

The metaphors and figures here used are borrowed from the solemnities of earthly judicatures, and particularly the great Sanhedrim of the Jews; where the father of the consistory sat, with his assessors placed on each side of him: and from this description was also borrowed that of the day of judgment in the New Testament.—*Bp. Newton.*

Instead of ‘the judgment was set,’ ver. 10, Dr. Waterland reads, ‘the judgment sat.’

11. *I beheld then, because of the voice, &c.*]—‘The beast will be destroyed, because of the great words which the horn spake.’ The destruction of the beast will be the destruction of the horn also; and consequently the ‘horn’ is a part of the fourth beast, or of the Roman empire.—*Bp. Newton.*

13. *The Son of man.*]—This has always been, and can only be, understood of the Messiah’s second coming. Hence the expression, ‘Son of man,’ was a common phrase for the Messiah among the Jews, as appears from several of their own writers. מַּשִּׁיחַ, the word here used, which signifies ‘clouds,’ was also a known name for the Messiah; so that he who assumed the one, was supposed to claim the character of the other. This will appear evidently from what passed at the trial of our blessed Saviour. The high-priest adjured him to declare ‘whether he was the Son of God:’ Jesus answered him, in the words of our prophet, ‘Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.’ Every one took this for a declaration that he was the Messiah. The high-priest rent his clothes, as if he had spoken blasphemy, and the people reproached him for it. ‘Art thou then the Christ? Prophecy unto us, thou Christ, who struck thee?’ Christ only said, that he was Daniel’s ‘Son of man,’ the מַּשִּׁיחַ; i. e. ‘He who cometh in the clouds:’ the rest was their own inference, for which they could have no other foundation, than that Daniel was known to prophesy, in this passage, of the Messiah. ‘Clouds’ are a known symbol of heaven, or of divine

power and majesty; and the ascribing of this symbol to one like the 'Son of man,' according to Saadiah Gaon, an eminent Jewish writer, 'is a declaration of the supreme magnificence and authority, which God shall give to that 'Son of man,' the Messiah.—See *Bp. Newton*, p. 492; and *Bp. Chandler's Defence*, p. 107.

In the language of prophecy, 'Riding on the clouds,' or 'coming in the clouds of heaven,' means universal empire, or reigning over many nations.—See *Sir Isaac Newton's* chap. on the Prophetic Language, p. 18.

13. *The ancient of days.*]—This is supposed to be an appellation of Jehovah, the one true God; of Him, 'who was, and is, and is to come.'

24. *The ten horns out of this kingdom are ten kings, &c.*]—These ten horns, or kingdoms, shall arise out of the dissolution of the Roman empire; which, about the year of Christ 476, was divided into these different kingdoms: 1. Britons. 2. Saxons. 3. Franks. 4. Burgundians. 5. Visigoths. 6. Suevians and Alans. 7. Vandals. 8. Almons. 9. Ostrogoths. And 10. Greeks. *Bp. Lloyd* gives the following list: 1. Huns, settled in the country from thence called Hungary. 2. Ostrogoths in the country from Rhetia to Thrace, afterwards in Italy. 3. Visigoths in part of France and Catalonia. 4. Franks, who seized on part of Germany and Gaul. 5. Vandals settled in Spain. 6. Suevians and Alans in the western parts of Spain. 7. Burgundians in that part of Gaul called Burgundy. 8. Herules, Rugians, &c. in Italy. 9. Saxons in Britain. 10. Longobards in part of Germany. It is evident that this list admits of considerable variety, according to the judgment, learning, and fancy of commentators.—See note on Rev. xvii. 12.

24. *Another shall rise after them.*]—This is supposed, with great probability, to relate to the papal supremacy, which was established by Boniface at Rome in the year 606.

24. *He shall subdue three kings.*]—'Or kingdoms.' These three are supposed to be, 1. The exarchate of Ravenna, which Charlemagne recovered from the Lombards, and gave to the pope. 2. The kingdom of the Greeks in Italy, of which the emperor Leo Isaurus was deprived by the popes Gregory II. and III. And 3. The kingdom of the Franks, or German emperors, from whom the popes wrested the election and investiture of themselves and other bishops; and by degrees took from them all the jurisdiction they had in Italy, which was the occasion of grievous wars for several ages, between the popes and the emperor Henry IV, and his successors.—*Bp. Stillingfleet*.

25. *And think to change times and laws.*]—This may refer not

only to the numerous fasts and festivals, which the Romish church instituted, but likewise to the Christian æra, which was first recommended by Dionysius Exiguus, to the popish jubilees, &c.

25. *A time and times, and the dividing of time.*]—That is, says the illustrious Sir I. Newton, three times and an half; or 1260 solar years; reckoning ‘a time’ for a calendar year of 360 days, and one of those days for a solar year.—Obs. on Proph. of Dan. p. 114. See note on chap iv. 16, and compare ch. xii. 7.

CHAP. VIII. VER. 1. *In the third year of—king Belshazzar.*]—This vision was about five hundred and fifty-three years before Christ. From chap. ii. 4, to this chapter, the prophecies are written in Chaldee. As they greatly concerned the Chaldeans, they were published in that language. But the remaining prophecies are written in Hebrew; because they treat altogether of affairs subsequent to the time of the Chaldeans, and no ways relate to them, but principally to the church and people of God.—See *Bp. Newton’s Dissertation*, vol. ii. p. 1, &c.

2. *I was by the river of Ulai.*]—This river divides Susiana from Elam, properly so called; though Elam is often taken in a larger sense, so as to comprehend Susiana.

3. *A ram which had two horns, &c.*]—This ram denotes the kingdoms of Media and Persia united into one government. The ram was the royal ensign of the Persians; and rams’ heads with horns, the one higher and the other lower, are still to be seen in the ruins of Persepolis.—*Sir John Chardin*.

It is remarkable, that the Hebrew words for ‘ram,’ and ‘Persia,’ are derived from the same root.

5. *An he-goat.*]—This is interpreted ver. 21, to be the king, or kingdom of Greece. A ‘goat’ is very properly made the type of the Grecian, or Macedonian empire, because the Macedonians at first, about two hundred years before Daniel, were denominated *Ægeadæ*, or the ‘goat’s people.’ The reason for their being so named is thus assigned: Caranus, their first king, going with a multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the ‘goats’ for his guides to empire; and afterwards seeing a herd of ‘goats’ flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns, or standards, and called the place *Ægè*, or *Ægea*, i. e. ‘The goat’s town,’ and the people, *Ægeadæ*, or ‘The goat’s people;’ names which are derived from the Greek word *αἴξ*, *αἴγος*, ‘a goat.’ To this may be added, that the city *Ægè*, or *Ægæ*, was the usual burying-place of the Macedonian kings. It is also remarkable, that Alexander’s son by Roxana was named Alexander *Ægus*,

or the 'son of the goat.' Alexander himself ordered the statuary to represent him with a horn upon his head, that he might appear to be the son of Jupiter Ammon; and some of Alexander's successors are represented in their coins with goats' horns. This he-goat 'came from the west;' and who is ignorant that Europe lies westward of Asia? 'He came on the face of the whole earth,' carrying every thing before him in all the three parts of the world then known: 'And he touched not the ground:' his marches were so swift, and his conquests so rapid, that he might be said, in a manner, to fly over the whole earth, without touching it. For a similar reason, the same empire, chap. vii, is compared to a 'leopard,' which is a swift, noble animal; and, to denote the greater quickness and impetuosity, to 'a leopard with four wings.' 'And the he-goat had a notable horn between his eyes.' This horn, says the angel, 'is the first king,' or kingdom of the Greeks, in Asia, which was founded by Alexander the Great, and continued some years in his brother, Philip Aridæus, and his two young sons, Alexander Ægus and Hercules.—*Bp. Newton*, p. 9, &c. *Dr. Sharpe's Rise and Fall*, &c. p. 47; *Jos. Mede*; and *Prideaux's Connect.* p. ii. book viii. ann. 330.

5. *Touched not the ground.*—Such was the rapidity of his conquests, that in eight years he subdued all the vast countries which lie between the Ægean sea, and the river Hypanis in India.—See *Prideaux*.

8. *When he was strong, the great horn was broken.*—Alexander died in the prime of life, and in the height of his prosperity and power.

8. *Four notable ones toward the four winds of heaven.*—This the angel explains by four kingdoms standing up instead of it. The prophecy had its exact completion on the partition of the Grecian empire after the battle of Ipsus, a city of Phrygia, in which Antigonus was killed. It was divided among four kings; 1. Ptolemy king of Egypt, Libya, Palestine, Arabia, and Cœlo-Syria, which may be called the southern part. 2. Cassander king of Macedonia and Greece, which was the western part. 3. Lysimachus king of Thrace and Asia, the northern part; and 4. Seleucus king of Syria, and the eastern countries.

9. *Out of one of them came forth a little horn.*—From one of these four successors came forth Antiochus Epiphanes, who was a 'vile person,' to whom the 'honor of the kingdom did not belong,' as the angel gives his character, chap. xi. 21; Demetrius, his elder brother's son, being the right heir. This little horn belonging to the third head, is not to be confounded

with that belonging to the fourth, chap. vii. 8, 20, though it may be a type of it.—*W. Lowth.*

9. *Toward the pleasant land.*—That is, toward Judea.

10. *It waxed great, even to the host of heaven.*—‘The host of heaven’ means here, it is probable, ‘The Jewish church;’ particularly the priests and the Levites, who are tropologically called ‘the host of heaven,’ from their continual attendance on God’s service in the temple, in imitation of the angelical office. Persons of principal dignity in the church are sometimes called ‘stars.’ Compare Exod. xxxviii. 8, and Numb. iv. 23, where, as well as in other texts, the same word **חַבֵּצִים**, is used for those who attended on the service of the tabernacle, or for the performance of the service itself.—See *Taylor’s Heb. Concord.*

11. *Prince of the host.*—Commentators in general, and Sir Isaac Newton also, think that this expression relates to the Messiah at his first coming.

14. *Unto two thousand and three hundred days.*—Daniel’s days, says Sir Isaac Newton, are years; and these years may, perhaps, be reckoned, either from the destruction of the temple by the Romans, in the reign of Vespasian; from the pollution of the sanctuary by the worship of Jupiter Olympius; from the desolation of Judea, made in the end of the Jewish war by the banishment of all the Jews out of their own country; or from some other period which time will discover.—*Obs. on Proph. on Dan. p. 122.*

23. *A king of fierce countenance, and understanding dark sentences.*—That is, one of an untractable temper, and without compassion, such as Antiochus Epiphanes was. ‘Understanding dark sentences’ became a proverb among the Hebrews, to signify the arts of fraud and deceit.—*Bp. Warburton.*

Some commentators apply this to the Romans, and remark, that ‘a king,’ may in the style of prophecy represent any country, state or government. This will be admitted occasionally; but it is not the usual form of expression in the prophet Daniel. The reader will observe, that when a particular country, or body politic, is intended, it is represented by some suitable symbol, which marks its general character, such as a lion, a bear, a leopard, a ram, and a he-goat; all which are supposed to indicate so many empires, or kingdoms, as has been already observed. It seems more probable, therefore, that ‘a king of fierce countenance,’ should be intended to designate some individual, rather than a whole nation; and there is no one whom it suits better, all circumstances considered, than the person already mentioned, Antiochus Epiphanes.

This mode of interpretation will be thought preferable, perhaps, because when the holy prophet undoubtedly speaks of the Romans, ch. ix. 26, he calls them expressly 'the people of the prince that shall come,' alluding, it is probable, to Augustus, the first emperor.

24. *The mighty and the holy people.*]—Antiochus, in his first invasion of Judea, slew and led away captive eighty thousand Jews. Two years after, he sent Apollonius with an army of twenty-two thousand men to destroy those who had assembled in the synagogue on the Sabbath. See 1 Mac. i. 20—30.

Bp. Newton, and others, consider this part of the prophecy as more applicable to the Romans.

25. *And by peace shall destroy many.*]—Or 'in times of peace shall destroy many.' Dr. Zouch, and others, think this prophetic of the wanton and cruel waste of human life in the Roman exhibitions of gladiators, and the exposure of criminals to wild beasts. Lipsius has calculated, that in one month no less than twenty or thirty thousand lives were thus sacrificed in the different nations of Europe. See note on ver. 23.

25. *He shall also stand up against the Prince of princes.*]—The Prince of princes is here generally considered as an appellation of the heavenly Messiah, and the expression may denote the judicial proceedings of the Roman governor in bringing him to trial, and condemning him to death.—See *Dr. Zouch*.

CHAP. IX. VER. 1. *In the first year of Darius the son of Ahasuerus.*]—See chap. v. 31. This is the same person that is called Cyaxares, the son of Astyages, by the heathen historians, with whom Josephus agrees. His father Astyages had the name of Ahasuerus among the Jews, as appears from a passage in Tobit, (ch. xiv. 15.) where the taking of Nineveh is ascribed to Nabuchodonosor and Assuerus, who were the same with Nabopolassar, Nebuchadnezzar's father, and Astyages; Nebuchadnezzar being a name common to all the Babylonian kings, as Pharaoh was to the kings of Egypt.—*Prideaux*.

The first year of Darius corresponded with the sixty-eighth of the captivity: so that the seventy years were now nearly expired.

2. *I Daniel understood by books.*]—The several prophecies of Jeremiah are sometimes considered as separate compositions, or books. (Compare Jer. xxv. 13, xxix. 1.) We may hence observe, that the latter prophets studied the writings of the former, for the more perfect understanding of the times when their prophecies were to be fulfilled.—*W. Lowth*.

17. *For the Lord's sake.*]—This expression points out a personal distinction in the Deity, and refers to the promised Re-

deemer; that Lord, for whose sake alone the petition of the prophet could be heard and accepted. Many similar expressions occur in the Old Testament, shewing the plurality of persons so clearly, that no one, who has not 'the veil upon his heart,' can well mistake their meaning.—*Waldo*.

21. *The man Gabriel.*]—This means that the angel Gabriel, on the present occasion, assumed the human form, but furnished with wings, as we may infer from the next clause but one. See note on ch. iv. 17.

24. *Seventy weeks are determined upon thy people, &c.*]—The Hebrew word is 'cut out,' in allusion to the very ancient and general practice of numbering, by cutting notches on a stick, or tally. This prophecy has justly been considered as one of the most distinguished and important in the Holy Scriptures. The respective periods of time are distinctly marked, and have been submitted to the most accurate scrutiny and comparison, with respect to historical facts, which afterwards occurred.

Here, says the illustrious Sir Isaac Newton, by putting a week for seven years, are reckoned four hundred and ninety years, from the time that the dispersed Jews should be re-incorporated into a people and a holy city, until the death and resurrection of Christ. For, by joining the accomplishment of the vision with the expiation of sins, the four hundred and ninety years are ended with the death of Christ. Now, the dispersed Jews became a people and a city, when they first returned from captivity, and formed a body politic; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from Babylon, and restored the Jewish worship; and, by the king's commission, created magistrates in all the land, to judge and govern the people, according to the laws of God and the king, Ezra vii. 25. There were but two returns of the Jews from captivity, Zerubbabel's and Ezra's. In Zerubbabel's, they had only commission to build the temple; in Ezra's, they first became a body politic, and lived under a government of their own forming.

Now, as the years of Artaxerxes Longimanus began about two or three months after the summer solstice, his seventh year coincided with the third year of the eightieth Olympiad; and the latter part of it, when Ezra went up to Jerusalem, was in the year of the Julian period 4257. Count the time from thence to the death of Christ, and you will find it just four hundred and ninety years. If you reckon Judaic years commencing in autumn, and date the reckoning from the first autumn after Ezra's coming to Jerusalem, when he put the king's decree in execution, the death of Christ will fall on the year of the Julian

period 4747, or Anno Domini 34; and the weeks will be Judaic weeks, ending with sabbatical years; and this I take to be the truth: but if you place the death of Christ in the year before, as is commonly done, you may take the year of Ezra's journey into the account.—*Sir Isaac Newton* on the Prophecies of Daniel.

24. *To seal up the vision and prophecy.*—Some commentators confine these words to the consummation, or completion of the particular vision and prophecy here recorded; and others apply them to all prophecies respecting Christ: but they may have a more general sense, and signify, that, after the coming of the Messiah, there should be no more necessity for visions, or prophecies; but that the events of time should be sealed up, as it were, from the anxious curiosity of man; or, lodged in the dark womb of futurity, should be known only to the Great Disposer of all things. See a similar expression, Cant. iv. 12, though used on a very different occasion.

25. *Seven weeks.*—The former part of the prophecy related to the first coming of Christ as a prophet; this being dated to his coming to be a prince, or king, seems to relate to the second coming. Houbigant arranges this verse differently, and renders it with more propriety thus: 'Know therefore and understand;—From the edict which shall be issued for the return, and for the re-building of Jerusalem, shall be seven weeks; when the city shall be built again in troublous times: then, to Messiah, the Prince, shall be threescore and two weeks.'

25. *Threescore and two weeks.*—Having foretold both comings of Christ, and dated the last from the return of the Jews, and the re-building of Jerusalem; to prevent the applying of that to the building of Jerusalem by Nehemiah, the prophet distinguishes these events, by saying, that from this period to the Messiah shall be, not seven weeks, but threescore and two weeks, and this not in prosperous, but 'in troublous times;'—that, at the end of these weeks, the Messiah shall not be the prince of the Jews, but shall be cut off; (ver. 26.) and that Jerusalem shall not be his, but that the city and sanctuary shall be destroyed. Now, Nehemiah came to Jerusalem in the 20th year of Artaxerxes Longimanus, while Ezra still continued there, Neh. xii. 36, and found the city lying waste, and the houses and wall unbuilt, Neh. ii. 17; vii. 4. He finished the wall on the 25th day of the month Elul, Neh. vi. 15, in the 28th year of the king; that is, in September, in the year of the Julian period 4278. Count now from this year threescore and two weeks of years, that is, 434 years, and the reckoning will end in September, in the year of the Julian period 4712,

which is the year in which Christ was born, according to Clemens Alexandrinus, Irenæus, Eusebius, Epiphanius, Jerome, Orosius, Cassiodorus, and other ancients; and this was the general opinion, till Dionysius Exiguus invented the vulgar account, in which Christ's birth is placed two years later. How, after these weeks, Christ was cut off, and the city and sanctuary destroyed by the Romans, is well known.—See *Sir Isaac Newton*.

27. *And he shall confirm the covenant with many for one week.*]—He kept it, notwithstanding his death, till the rejection of the Jews, and the calling of Cornelius and the Gentiles, in the seventh year after his passion.

27. *In the midst of the week, he shall cause the sacrifice and the oblation to cease.*]—That is, at the end of three years and a half, which is the middle of seven years, or a prophetic week of years. This was the precise period, when the sacrifice and oblation were to cease, in consequence of the war of the Romans with the Jews; which war, after some commotions, began in the 13th year of Nero, A. D. 67, in the spring, when Vespasian with an army invaded them; and ended in the second year of Vespasian, A. D. 70, in autumn, Sept. 7, when Titus took the city, having burnt the temple 27 days before; so that it lasted three years and a half.—See *Hist. of Jews*, ch. xxvii.

27. *And for the overspreading of abominations, &c.*]—The prophets, in representing kingdoms by beasts and birds, put their wings stretched out over any country, for the armies that are sent out to invade and conquer it. Hence a 'wing of abominations' is an army of false gods: for an abomination is often put in Scripture for a false god; as where Chemosh is called 'the abomination of Moab,' and Molech 'the abomination of Ammon.' The meaning therefore is, that the people of a prince to come shall destroy the sanctuary, abolish the daily worship of the true God, and overspread the land with an army of false gods; and, by setting up their dominion and worship, shall cause desolation to the Jews, until the times of the Gentiles be fulfilled. For Christ tells us, that 'the abomination of desolation spoken of by Daniel' was to be set up in the times of the Roman empire, Matt. xxiv. 15.

Thus have we, in this short prophecy, a prediction of all the main periods relating to the coming of the Messiah; the time of his birth, that of his death, that of the rejection of the Jews, the duration of the Jewish war, in which the city and sanctuary were destroyed, and the time of Christ's second coming. The interpretation therefore here given is more complete and adequate to the design, than if we should restrain it to his first

coming only, as interpreters usually do. We avoid also doing violence to the language of the prophet, by taking the seven weeks and sixty-two weeks for one number. Had that been Daniel's meaning, he would have said 'sixty and nine weeks;' and not 'seven weeks and sixty-two weeks,' a mode of numbering not used by any nation. In our way, the years are Jewish luni-solar years, as they ought to be; and the seventy weeks of years are Jewish weeks ending with sabbatical years, which is very remarkable: for they end either with the year of the birth of Christ, two years before the vulgar account, or with the year of his death, or with the seventh year after it; all which are sabbatical years. See the data on which Sir Isaac Newton's Chronology is founded, with respect to this remarkable prophecy, p. 139—143.

CHAP. X. VER. 2. *I Daniel was mourning three full weeks.*] —Abp. Usher and others are of opinion, that the prophet's mourning was in consequence of hearing the obstructions, which the Jews met with in rebuilding the holy temple of Jerusalem. Calmet, however, thinks that it was occasioned by the obscurity, which the prophet found in the visions and revelations that were made to him.

4. *Hiddekel.*]—This was the river Tigris, near Sushan.

5. *Behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz.*]—He appeared in the habit of an high-priest. See Exod. xxviii. 4, 39; xxix. 5. The description which St. John gives of Christ, as high-priest of the church, Rev. i. 13, seems to be taken from this place of Daniel, which proves that the person here described can be no other than the Son of God. This may be farther confirmed by comparing the person described here and chap. xii. 5, 6, with Rev. x. 2, 5, 6, who is there represented as 'setting his right foot upon the sea, and his left upon the land,' as sovereign lord of both elements. Compare Matt. xxviii. 19.—*W. Lowth.*

The term **דִּין** is not the name of a place, but significant; and the latter part of the verse should have been rendered 'with a profusion of the finest gold.'

8. *For my comeliness, &c.*]—Houbigant renders this clause, 'For the flower of my strength withered, and all my powers failed me.'

13. *But the prince of the kingdom of Persia withstood me.*]—The princes of the kingdoms of Persia and Greece, mentioned here and ver. 20, are generally supposed to be the guardian, or tutelary angels of those several countries. That such tutelary angels presided not only over private persons, (see Acts xii. 15.) but likewise over provinces and kingdoms, was an opinion ge-

nerally received, particularly among the Persians.—See *Hyde*, pp. 269, 271. Bp. Horsley thinks that these princes are to be understood of a party in the Persian state, which opposed the return of the captive Jews, first after the death of Cyrus, and again after the death of Darius Hystaspes. And ‘the prince of Grecia is to be understood of a party in the Greek empire, which persecuted the Jewish religion after the death of Alexander the Great, particularly in the Greek kingdom of Syria.’ Vid. Sermons, vol. ii. p. 425, 426; or note on Rev. xii. 7.

The four spirits mentioned, Zech. vi. 5, seem to be the guardian angels of the four great empires. Every heathen nation thought their country under the protection of some tutelary deity, and they looked on the God of the Jews as no other than the peculiar deity that presided over their nation. See 1 Sam. iv. 8; 1 Kings xx. 23, 28; 2 Kings xviii. 33, 34, 35; Isa. x. 10, 11. At an early age of the Christian church, it is well known, that this office was assigned to particular saints.—See note on Heb. i. 14. Others are of opinion, that the prince of the kingdom of Persia was an evil angel, who resisted Michael; being desirous of rendering Cyrus an enemy to the Jews. Houbigant, after Grotius, is of this opinion; and agreeably to it, he translates the last clause of the verse, ‘And I have now left him on the side of the kings of Persia.’

14. *For yet the vision is for many days.*]—That is, ‘Shall not be complete till many years after thy death.’

18. *Then there came, &c.*]—‘Then he, being in appearance like a man, came again and touched me,’ &c.—*Dr. Waterland.*

20. *Will I return to fight, &c.*]—The original word signifies also any other sort of opposition, as ‘arguing, or pleading for different parties;’ and in this latter sense it is most proper to be here understood.—*Dr. Wells.*

20. *When I am gone forth, lo, the prince of Grecia shall come.*]—When I am gone forth from the divine presence, the tutelary angel of the Grecian empire will appear in the court of heaven, and offer his reasons for transferring the empire of the Persians to the Greeks, that the Jews may enjoy the benefit of their dominion, as a government that will be more favorable to them than the Persian was. Alexander and some of his successors, according to Josephus, conferred many favors on the Jews.—*W. Lowth.*

21. *There is none that holdeth with me, &c.*]—‘None of the guardian angels, who have the care over other nations, join with me in defending the cause of the Jews, but Michael, your protector.’

CHAP. XI. VER. 1. *In the first year of Darius the Mede, even*

I stood to confirm and to strengthen him.]—This verse should have been joined to the last chapter. The angel goes on to add, that as he now joins with Michael to defend the cause of the Jewish nation; so, at the time of the overthrow of the Babylonish empire, he assisted Michael in advancing Darius to the succession, which was the occasion of restoring the Jews from captivity.—*W. Lowth.*

2. *Three kings.*—They were to stand up yet, i. e. after Cyrus, the founder of the empire, who was then reigning. These ‘three kings’ were Cambyses, the son of Cyrus; Smerdis the Magian, who pretended to be another son of Cyrus, but who was really an impostor; and Darius, the son of Hystaspes, who married the daughter of Cyrus. ‘The fourth,’ who ‘shall be far richer than they all,’ was Xerxes, the son of Darius; of whom Justin remarks, that ‘he had so great an abundance of riches in his kingdoms, that though rivers were dried up by his numerous armies, yet his wealth remained unexhausted.’ Herodotus informs us, that Pythius, the Lydian, entertained Xerxes and all his army, and offered him two thousand talents of silver, and three millions, nine hundred and ninety-three thousand pieces of gold, with the stamp of Darius, towards defraying the charges of the war; but the king, so far from wanting supplies, rewarded Pythius for his liberality, and presented him with seven thousand darics, to make his number a complete round sum of four millions. Each of these darics was worth above a guinea of our money.—*Bp. Newton, p. 65, &c.*

3. *A mighty king shall stand up.]*—Alexander the Great, whose successes no prince was able to prevent.

4. *When he shall stand up.]*—That is, ‘when he shall be in the height of his prosperity.’ See chap. viii. 8.

5. *The king of the south shall be strong, &c.]*—That is, the king of Egypt; the king of the north being Syria. These two monarchs came at length to have the greatest share of Alexander’s dominions; they possessed more power than any of his other successors, and were alone concerned in the affairs of the Jews. The king of the south here means Ptolemy the first, the son of Lagus, called Ptolemy Soter. ‘He shall be strong,’ says the angel: accordingly, he had all Egypt, and the adjacent parts of Libya, beside Palestine, Cœle-Syria, and most of the maritime provinces of Asia Minor.

5. *One of his princes.]*—This was Seleucus Nicator, the first king of the north, or Syria.—See *Bp. Newton.*

6. *And in the end of years.]*—After many wars between Ptolemy and Antiochus Theus, they agreed to make peace, on condition that the latter should put away his former wife Lao-

dice, and her sons, and marry Berenice, Ptolemy's daughter; accordingly, he brought her to Antiochus, with an immense treasure, and thence received the appellation of Dowry-giver. She did not, however, long retain her interest and power with Antiochus; for after some time, in a fit of love, he brought back his former wife with her children to court. But neither did he stand, nor his arm, nor his seed; for Laodice, fearing the fickle temper of her husband, lest he should recal Berenice, caused him to be poisoned; and managed matters so as to fix her eldest son Callinicus on the throne. Not content with this, she caused Berenice also to be murdered, 'and them that brought her;' for her Egyptian women and attendants, endeavouring to defend her, were many of them slain with her; 'and he that begat her;' or rather, as it is in the margin, 'he whom she brought forth;' the son being murdered as well as the mother, by the order of Laodice: 'and he that strengthened her,' &c. her husband Antiochus, and those who took her part; or rather, her father, who died a little before, and who was excessively fond of her.—See *Bp. Newton*; or *Hist. of Jews*, ch. iv.

7. *One stand up in his estate.*—This was Ptolemy Euergetes, her brother, who succeeded his father, and revenged his sister's wrongs by invading the territories of Seleucus, and depriving him of great part of his kingdom.

8. *And shall also carry captives into Egypt their gods, &c.*—This Ptolemy made himself master of all Syria and Cilicia; then crossing the Euphrates, he extended his conquests as far as Babylon, and returned to Egypt with immense plunder. Among other treasures, he took with him two thousand five hundred idols, which Cambyzes, on conquering Egypt, had long before carried into Babylon. It was for these exploits that he obtained the title of Euergetes; i. e. 'the benefactor.'

8. *He shall continue more years, &c.*—Seleucus died in exile, in consequence of a fall from his horse; and Ptolemy survived him about four or five years.—See *Bp. Newton*, vol. ii. p. 79; and *Hist of Jews*, ch. iv.

10. *But his sons shall be stirred up, &c.*—The sons of Seleucus Callinicus, were Seleucus and Antiochus; the elder of whom, Seleucus, succeeded him; and, to distinguish him from others of the same name, he was denominated Ceraunus, or the 'thunderer.' Seleucus Ceraunus was indeed 'stirred up,' and 'assembled a multitude of forces,' to recover his father's dominions; but being destitute of money, and unable to keep his army in obedience, he was poisoned after an inglorious reign of two, or three years. On his decease, his brother, Antiochus

Magnus, was proclaimed king. The prophet's expression is very remarkable, that his sons should be 'stirred up, and assemble a great multitude of forces;' but then the number is changed, and only 'one should certainly come and overflow,' &c. Accordingly, Antiochus came with a great army, retook Seleucia, and, by means of Theodotus, recovered Syria. Then, after a truce, during which both sides treated for peace, but prepared for war, Antiochus returned and overcame Nicolaus, the Egyptian general, and had some thoughts of invading Egypt itself.—*Ib.* p. 82.

11. *Shall come forth and fight with him.*—This relates to a memorable engagement between Ptolemy Philopator and Antiochus, which took place near Raphia in Egypt, in which the former obtained a complete victory. The neighbouring cities and towns were eager to submit to the conqueror, and thus 'the multitude was given into his hand.'

12. *When he hath taken away, &c.*—Had Ptolemy pursued his blow, says Bp. Newton, he might probably have deprived Antiochus of his kingdom; but his heart was lifted up with success. Being delivered from his fears, he more freely indulged his lusts; and, after a few menaces and complaints, granted peace to Antiochus, that he might be no more interrupted in the gratification of his passions. After the retreat of Antiochus, Ptolemy visited the cities of Cœle-Syria and Palestine, and in his progress came to Jerusalem, where he offered sacrifices, and attempted, in the insolence of pride, to enter into the holy of holies. His curiosity was with difficulty restrained, and he departed in great displeasure against the whole nation of the Jews. At his return therefore to Alexandria, he commenced a cruel persecution against the Jewish inhabitants, 'and cast down many ten thousands;' for it appears that sixty thousand, or forty thousand, at least, were slain about this time. No king could be strengthened by the loss of such a number of useful subjects; but if we add to this loss the rebellion of the Egyptians, it is evident, that his kingdom must have been much weakened, and in a very tottering condition.—*Bp. Newton*, vol. ii. p. 86.

13. *The king of the north shall return, &c.*—Fourteen years after the conclusion of the former war, on the death of Philopater, and the succession of his infant son, Ptolemy Epiphanes, Antiochus, the king of the north, shall return into Cœle-Syria and Palestine, for the recovery of those provinces, and shall bring with him a greater army than he had in the former war.—*W. Lowth.*

14. *The robbers of thy people shall exalt themselves to esta-*

blish the vision.]—The apostates from the Jewish law shall exalt themselves, under the favor of the king of Egypt and his ministers, to accomplish what is said in the writings of the prophets concerning the persecutions, that shall befall the people of God, and the punishments that should at length overtake those who forsake the truth. Accordingly, these apostates did fall upon the people, and were cut off by Antiochus: for, in the ninth year of the reign of Epiphanes, Antiochus made himself master of Jerusalem, and cut off, or drove from thence, all those Jews who were of Ptolemy's party, and bestowed particular favors on those who persevered in the observance of the law.—*Id.*

17. *He shall give him the daughter of women.*]—Meaning Cleopatra, his own daughter, so called, as being one of the most eminent and beautiful women. Accordingly, he proposed a treaty of marriage to Ptolemy, betrothed his daughter Cleopatra to him in the seventh year of his reign, married her to him in the thirteenth, conducted her himself to Raphia, where the solemnity was performed, and gave Ptolemy the provinces of Cœle-Syria and Palestine, on condition that the revenues should be equally divided between the two kings: all this he transacted with a fraudulent intention to corrupt her, and to induce her to betray her husband's interests. But his designs did not take effect; 'she shall not stand on his side,' &c. Ptolemy and his generals, aware of his artifices, stood upon their guard, and Cleopatra herself affected more the cause of Ptolemy than of her father; insomuch, that she joined with him in an embassy to the Romans, to congratulate them upon their victories over her father, and to exhort them, after they had expelled him out of Greece, to prosecute the war in Asia, assuring them of her husband's and her concurrence and compliance with the commands of the senate.—*Bp. Newton*, vol. ii. p. 98.

18. *After this shall he turn his face, &c.*]—Antiochus fitted out a numerous fleet, and took possession of many islands and maritime towns on the coast of the Mediterranean. But Acilius beat him at the straits of Thermopylæ, and drove him out of Greece. Livius and Æmilius gained a victory over his fleets at sea; and Lucius Scipio, the Roman proconsul, gained a decisive victory over him in Asia, near the city of Magnesia, and thus caused the reproach, or insult offered his country, to cease. In consequence of this, he was obliged to sue for peace, which was granted him on very disadvantageous terms. Having agreed never more to enter Europe, to quit all Asia on this side Mount Taurus, and to defray the whole expense of the war, he was compelled to give twenty hostages for the performance of these articles, among whom was his own son Antiochus, afterwards

called Epiphanes. On returning to Antioch, the chief seat and fortress of his kingdom, going into the eastern provinces in order to raise the money, which he had agreed to pay the Romans, he attempted to rob the temple of Jupiter Belus, at Elymais, and was there slain. See Hist. of Jews, p. 52, 53.

20. *Neither in anger, nor in battle.*—He was poisoned by the treachery of Heliodorus. This was Seleucus Philopator, who, being obliged to pay the Romans an annual tribute of a thousand talents exacted from his father, was considered in the odious light of a raiser of taxes.

21. *A vile person.*—This was Antiochus Epiphanes. See the historical facts respecting this transaction, as detailed by Bp. Newton, vol. ii. p. 107.

22. *Also the prince of the covenant.*—That is, the high-priest of the Jews, 'was broken.' As soon as Antiochus was seated on the throne, he removed Onias from the priesthood; and preferred Jason, the brother of Onias, for the great sums of money offered by him. But though Antiochus had made a league with Jason, yet he did not faithfully adhere to it; but acted deceitfully, and substituted his brother Menelaus in his room, by means of an armed force, because he offered him a greater sum than that which he had received from Jason.

25, 26. *He shall stir up, &c.*—Antiochus marched against Ptolemy, his sister's son, with a great army. 'The king of the south too,' i. e. the generals of Ptolemy, were stirred up to war, with numerous and very powerful forces; but yet they could not resist the fraudulent counsels of Antiochus. The two armies engaged between Pelusium and mount Casius, and Antiochus obtained a victory. The next campaign he had greater success, routed the Egyptians, took Memphis, and made himself master of all Egypt, except Alexandria.

27. *Both these kings' hearts, &c.*—After Antiochus was come to Memphis, he and Philometor frequently eat and conversed together 'at one table;' but notwithstanding their hearts were really bent to do mischief, and they spoke lies the one to the other, Antiochus pretended to take care of his nephew's interest, and promised to restore him to the crown; at the same time that he was plotting his ruin, and contriving to weaken the two brothers in a war against each other.—Bp. Newton, vol. ii. p. 119.

28. *Then shall he return, &c.*—Antiochus did indeed thus return; for the spoils which he took in Egypt were of immense value. See 1 Macc. i. 19, 20. On his return too from Egypt, he set his heart against the holy covenant. For whilst he was absent there, a false report was spread of his death;

and Jason, thinking this a favorable opportunity for recovering the high-priesthood, marched with his forces to Jerusalem, took it, drove Menelaus into the castle, and exercised great cruelties on the citizens. Antiochus hearing of this, and being informed, that the people made great rejoicings at the report of his death, determined to take a severe revenge, and marched with a great army against Jerusalem. He besieged and took the city by force, slew forty thousand of the inhabitants, sold as many more for slaves, polluted the temple and altar with swine's flesh, broke into the holy of holies, took away the golden vessels, and other sacred treasures, to the value of one thousand eight hundred talents, restored Menelaus to his office, and constituted one Philip, a Phrygian, governor of Judea. See 1 Macc. i. 24; 2 Macc. v. 21—23; and *Bp. Newton*, ubi supra.

31. *And arms shall stand on his part, and they shall pollute the sanctuary of strength.*]—‘Arms’ are every where, in these prophecies of Daniel, put for the military power of a kingdom, and they are said to ‘stand up’ when they conquer, or become powerful. The Romans conquered Illyricum, Epirus, and Macedonia, in the year of Nabonassar 580; and thirty-five years after, by the last will and testament of Attalus, the last king of Pergamus, they inherited that rich and flourishing kingdom, comprising all Asia on this side Mount Taurus. Sixty-nine years after, they conquered the kingdom of Syria, and reduced it to a province: and, after an interval of thirty-four years, they subdued Egypt. By all these steps, the Roman arms ‘stood up’ over the Greeks. Ninety-five years had not elapsed, before they made war on the Jews, when ‘they polluted the sanctuary of strength,’ took away the daily sacrifice, and placed soon after, in its room, ‘the abomination, which made the land desolate:’ for this abomination was placed after the days of Christ, Matt. xxiv. 15. In the 16th year of the emperor Hadrian, A. C. 132, they placed this abomination by building a temple to Jupiter Capitolinus, where the temple of God in Jerusalem had stood. Upon this, the Jews, under the conduct of Barchochab, rose up in arms against the Romans, and in that war had 50 cities demolished, 985 of their best towns destroyed, and 580,000 men slain by the sword. In the end of this destructive war, A. C. 136, they were all banished from Judea on pain of death; and ever since that time, the land has remained desolate of its old inhabitants.—See *Sir Isaac Newton*, and *Grotius* on ver. 31, 32, 33.

34. *They shall be holpen with a little help.*]—Meaning probably Constantine, who put a stop to the persecution begun by Dioclesian, after it had raged ten years; and thus afforded

the church 'a little help.' Constantine was the first Roman emperor that professed christianity. Others refer it to the Maccabees. See 1 Macc. ii.

34. *Many shall cleave to them with flatteries.*]—Such were Joseph and Azarias, who engaged in the common cause from motives of ambition, and a desire of fame, 1 Macc. v. 56—62. Such were they who after their death were found with idols consecrated under their clothes, 2 Macc. xii. 40. Such, also, was Rhodocus, who disclosed their secrets to the enemy, Ibid. chap. xiii. 21.

36. *And the king.*]—That is, 'Antiochus.'

37. *The desire of women.*]—That is, 'conjugal affection,' or the sexual passion.

38. *But in his estate shall he honor the God of forces.*]—The meaning is, that he should establish the worship of 'Mahuzzim;' that is, of protectors, defenders, and guardians. See the marginal reading. The worship of saints and angels was established both in the Greek and Latin churches. They were not only invoked and adored as patrons, intercessors, protectors, and guardians, but several festival days were instituted to them. Miracles were ascribed to them; their very relics were worshipped; their shrines and images were adorned with the most costly offerings, 'and were honoured with gold and silver, with precious stones, and desirable things.' What renders the completion of the prophecy more remarkable is, that they were celebrated and adored under the very title of 'Mahuzzim;' or, of bulwarks and fortresses, of protectors and guardians; as appears from various striking passages in the writings of Basil, Chrysostom, Hilary, Gregory Nyssen, Eucherius, Theodoret, and others. This superstition began to prevail in the fourth century; and, in the eighth, A. D. 787, the worship of images, &c. was fully established by the seventh general council, or second that was held at Nice.—*Bp. Newton*, vol. ii. p. 156; and *Sir Isaac Newton*, ch. xiii. See notes on ch. x. 13; and Heb. i. 14.

40. *At the time of the end shall the king of the south, &c.*]—That is, in the latter days of the Roman empire, the Saracens, who were of Arabia, and coming from the south, under the conduct of their false prophet, Mahomet, and his successors, with amazing rapidity, made themselves masters of Egypt, Syria, and many other extensive provinces.—*Jos. Mede*, p. 674, 816.

41. *But these shall escape out of his hand, &c.*]—Grotius thinks that Antiochus did not make war on these people, because they readily complied with his demands, and joined with

him against the Jews; for which cause Judas Maccabeus went to war with them, 1 Macc. v. 3, 4. The learned Jos. Mede understands the words with reference to the inhabitants of Arabia Petræa, who were never subdued by the Turks.

43. *Shall be at his steps.*—That is, ‘Shall readily obey him,’ by following wherever he chooses to lead them.

44. *Tidings out of the east and out of the north shall trouble him.*—Dean Prideaux thinks, that this relates to the difficulty, which Antiochus experienced in levying his taxes in the east. It appears that he went into Persia, in order to enforce the payment of them, and in his absence tidings reached him, that Artaxias, king of Armenia, which is in the north, had revolted.

45. *And he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain.*—If we apply these words to Antiochus, the sense will be, ‘that he shall place the ensigns of his sovereignty, as a conqueror, in Jerusalem.’ (Compare ver. 41, and Ps. xlviii. 2.) The city of Jerusalem was placed in a mountainous situation between the Mediterranean sea, and the sea of Sodom, near the centre of Judea, which had those seas for its boundaries.—See *Grotius*, and compare Joel ii. 20; Zech. xiv. 8.

‘To plant the tabernacle of his palace,’ or ‘pavilion,’ in Jerusalem, is an expression denoting entire conquest; and is applied to Nebuchadnezzar in that sense, Jer. xliii. 10. But others think, that this part of the prophecy remains yet to be accomplished.—*W. Lowth*.

CHAP. XII. VER. 2. *Many of them that sleep in the dust of the earth shall awake.*—Though the primary sense of this passage may relate to the future restoration of the Jews; yet it plainly indicates the great doctrine of a general resurrection both of the just and unjust. There is no text in the Old Testament, says *W. Lowth*, so full to the purpose as this before us. The word ‘many,’ he observes, is often equivalent to ‘all,’ and should have been so translated in this passage.

Grotius’s comment on this text is, ‘Those who, banished from the city, the towns, and villages, on account of their religion, had not where to lay their head, (Luke ix. 58) shall return to the city, and other inhabited places.’ But this must be regarded only as the primary sense; of the mystical, or secondary meaning, there cannot be a doubt.

3. *They that be wise shall shine as the brightness of the firmament.*—They who have been the great lights of the world, who have instructed others by their doctrine, and confirmed them in the knowledge of divine truth by their sufferings and

example, as the apostles and martyrs did, shall have a reward eminently glorious at the day of judgment.

4. *Many shall run to and fro.*]—The expression in Hebrew is applicable to the mind, as well as to the body; and here signifies, ‘to be anxiously inquisitive respecting these things.’

7. *A time, times, and an half.*]—This signifies three prophetic years and a half, making one thousand two hundred and sixty prophetic days; or one thousand two hundred and sixty years. See note on chap. vii. 25. The same time therefore is prefixed for the desolation and oppression of the eastern church, as for the tyranny of the little horn in the western church. And it is very remarkable, that the doctrine of Mahomet was first forged at Mecca, and the supremacy of the pope was established by virtue of a grant from the tyrant Phocas, in the very same year of Christ, 606. There is a further notation of time in the last clause, indicating that when the Jews shall be recalled from the dispersion, then all these things shall receive their full and final completion.—*Bp. Newton*, vol. ii. p. 191.

Others think that the period here mentioned is literally three years and a half, during which the public sacrifices and worship were discontinued, owing to the persecutions of Antiochus. On this subject, see the learned *Dr. P. Allix's* Remarks on Saadias's eighth Treatise concerning the Last Redemption; and his Examination of Scripture Prophecies.

7. *To scatter the power.*]—*Dr. Waterland*, following *Schultens*, instead of, ‘To scatter the power,’ &c. reads, ‘To quit my hands of;’ or ‘To shake hands with,’ &c.

8. *And I heard, but I understood not.*]—The prophets did not always receive the interpretation of what was revealed to them. See 1 Peter i. 12. Study and particular application were required, and often an immediate revelation. The evidence which appears to us so clear in the greater part of the prophecies respecting Jesus Christ, and the establishment of the church, was involved in impenetrable obscurity before the event. It was the same with respect to those predictions, which concerned the persecutions of Antiochus. All this was in a manner inexplicable to the Jews before they witnessed the completion of them; and it is pretty nearly the same at present with regard to some future events foretold by the prophets, particularly in the book of Revelation; which are yet to be accomplished, and which consequently are dark and difficult to be understood.—See *Calmet*.

10. *None of the wicked shall understand.*]—It is not less our duty, says *Abp. Secker*, to submit all our vicious inclinations to the authority of Holy Writ than our vain prejudices: for if we

indulge but one, it will naturally bias us to reject, or misinterpret, whatever is inconsistent with it. Besides, we shall lose the hope of that illumination, without which we can apprehend nothing to any good purpose. This is what the angel says to Daniel; and our Saviour promises only, that 'if any man will do the will of God, he shall know of the doctrine, whether it be of God,' John vii. 17. Compare, also, Is. vi. 9, 10; Hos. xiv. 9; John viii. 47; xviii. 37.

11. *The abomination that maketh desolate.*—This appears to be a general expression for idolatry, persecution, false worship, &c. And, as the periods of time mentioned in this remarkable prophecy relate to some events, which are probably yet to come, we may, with the learned Joseph Mede, prudently forbear from entering into any interpretation of particulars, leaving the Great Disposer of events to manifest them to the world in their proper season.

13. *Thy lot.*—This must mean the lot of the holy prophet's inheritance among the saints in heaven, as the reward of his faith and obedience while on earth.

H O S E A.

INTRODUCTION.

Hosea began to prophesy so early as in the days of the great-grandson of Jehu, Jeroboam, the second of that name, king of Israel; and he continued in the prophetic office in the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Since he prophesied not before the days of Uzziah, king of Judah, it must have been in the latter part of Jeroboam's reign, that the word of the Lord first came to him. If we increase the interval, by the last year only of Jeroboam's reign, and the first of Hezekiah's, we shall have a space of no less than seventy years, for the whole duration of Hosea's ministry. As he reckons the duration of it by the succession of the kings of Judah, the learned have been induced to believe, that he himself belonged to that kingdom. However that may be, for we have no direct information of history upon the subject, it appears, that whether from the mere impulse of the Divine Spirit, or from family connexions and attachments, he took a particular interest in the fortunes of the sister-kingdom: for he describes, with much more exactness than any other prophet, the distinct destinies of the two great branches of the chosen people; the different judgments impending on them, and the different manner of their final restoration; and he is particularly pathetic in the exhortations which he addresses to the ten tribes.

It is a great mistake, however, to suppose, that 'his prophe-

cies are almost wholly against the kingdom of Israel ;' or that the captivity of the ten tribes is the immediate and principal subject, the destiny of the two tribes being only occasionally introduced. Hosea's principal subject is that which is the principal subject indeed of all the prophets ; the guilt of the Jewish nation in general, their disobedient, refractory spirit, the heavy judgments that awaited them, their final conversion to God, their re-establishment in the land of promise, and their restoration to God's favor, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of the Messiah, in the latter ages of the world. He confines himself more closely to this single subject, than any other prophet. He seems, indeed, of all the prophets, to have been the most of a Jew. Comparatively, he appears to care but little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations. He meddles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention ; her privileges, her crimes, her punishments, her pardon. He predicts, indeed, in the strongest and the clearest terms, the ingrafting of the Gentiles into the church of God ; but he mentions it only generally : he enters not, like Isaiah, into a minute detail of the progress of the business ; nor does he describe, in any detail, the previous contest with the apostate faction in the latter ages. He makes no explicit mention of the share, which the converted gentiles are to have in the re-establishment of the natural Israel in their ancient seats ; subjects which make so striking a part of the prophecies of Isaiah, Daniel, Zechariah, Haggai, and occasionally of the other prophets. His country, and his kindred, is the subject next to his heart. Their crimes excite his indignation ; their sufferings interest his pity ; and their future exaltation is the object on which his imagination fixes with delight.

He delights in a style which always becomes obscure, when the language of the writer ceases to be a living language. He is commatic, to use St. Jerome's word, more than any other of the prophets. He writes in short, detached, disjointed sentences; not wrought up into periods, in which the connexion of one clause with another, and the dialectic relations are made manifest to the reader by an artificial collocation; and by those connexive particles that make one discourse of parts, which otherwise appear as a string of independent propositions, which it is left to the reader's discernment to unite. His transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices, but the perfections, of the holy prophet's style: for to these circumstances it owes that eagerness and fiery animation, which are the characteristic excellence of his writings, and are so peculiarly suited to his subject.—*Bp. Horsley.*

The MINOR PROPHETS in their supposed order of time, according to the dates and corresponding reigns in BLAIR's Tables.

	Before Christ.	Kings of Judah.	Kings of Israel.
JONAH	Between 823 and 783		Jeroboam II. 2 Kings xiv. 25.
AMOS	Between 823 and 758	Uzziah, c. i. 1.	Jeroboam II. c. i. 1.
HOSEA	Between 809 and 698	Uzziah, Jotham, Ahaz, and Hezekiah, c. i. 1. But very early in Hezekiah's reign	Jeroboam II. c. i. 1.
MICAH	Between 757 and 698	Jotham, Ahaz, and Hezekiah, c. i. 1. But early in Hezekiah's reign	Jeroboam II. c. i. 1.
NAHUM	Probably between 720 and 698	Probably towards the close of Hezekiah's reign	
JOEL	Probably between 697 and 660	Probably in the reign of Manasseh	
ZEPHANIAH	Between 640 and 609	In the reign of Josiah, c. i. 1.	
HABAKKUK	Probably between 606 and 598	Probably in the reign of Jehoiakim	
OBADIAH	Soon after 587	Between the taking of Jerusalem by Nebuchad- nezzar, and the destruction of the Edomites by him	
HAGGAI	About 520		
ZECARIAH	From 520 to 518		
MALACHI	About 436	After the return from Babylon	

CHAPTER I.

VER. 2. *A wife of whoredoms.*]—A wife from among the Israelites, who are remarkable for spiritual fornication, or idolatry. God was, as it were, an husband to Israel; and this chosen nation owed him the fidelity of a wife. Compare Exod. xxxiv. 15; Deut. xxxi. 16; Judg. ii. 17; Is. liv. 5; Jer. iii. 14; xxxi. 32; Ezek. xvi. 17; xxxiii. 5, 27; Hos. ii. 5. See, also, Rev. xvii. 1, 2. He therefore says with indignation, ‘Go, join thyself in marriage to one of those who have committed fornication against me, and raise up children, who, by the power of example, will themselves swerve to idolatry.’ Chap. v. 7.—*Abp. Newcome.*

Some commentators, following St. Jerome, and the Chaldee paraphrast, are of opinion, that this was not a real marriage; but intended as an allegory, or symbol, by which God disclosed his will with respect to the Israelites in a more striking manner. Others think, that the whole may be supposed to have passed in a vision. Bp. Horsley has no doubt that it was a real occurrence; and remarks, that this is a question of little importance to the interpretation of the prophecy, because the act was equally emblematical in both cases: but the learned prelate should have considered that the thing was in itself impossible. To marry, and to have three children in succession, to wean the daughters, &c. must have occupied the space of some years. See *Rosenmüller*; and note on ch. iii. 1.

4. *Call his name Jezreel.*]—This is agreeable, says Abp. Newcome, to the genius of a people used to significant and prophetic names. Such, among many others, were Japhet, Abraham, Judah, Joshua, Jerubbaal, &c. According to St. Jerome, the interpretation of this mystical proper name is ‘seed of God,’ from זרע ‘seed,’ and אל, ‘God;’ and may represent all the true worshippers of God, however dispersed among the twelve tribes, who lived in hope of the heavenly Messiah.

4. *The blood of Jezreel.*]—That is, according to Bp. Horsley, blood of the holy seed, the faithful servants of God, shed by the idolatrous princes of Jehu’s family in persecution, and the blood of children shed in their horrible rites on the altars of their idols. So, also, *Rosenmüller*. Abp. Newcome thinks that it relates to Jehu’s acts of cruelty, while he resided at Jezreel, a city in the tribe of Issachar, Joshua xix. 18, where the kings of Israel had a palace, 1 Kings xxi. 1.

5. *I will break the bow of Israel.*]—St. Jerome says, that the Israelites were overthrown by the Assyrians, in a pitched battle

in the plain of Jezreel. But of any such battle we have no mention in history, sacred or profane. Tiglath-pileser, we read, took several of the principal cities in that plain, in the reign of Pekah. Afterwards, in the reign of Hoshea, Samaria was taken by Shalmaneser after a siege of three years; and this put an end to the kingdom of the ten tribes. 2 Kings xv. 29, and xvii. 5, 6. The taking of these cities successively, and at last of the capital itself, was breaking the bow of Israel, a demolition of the whole military strength of the kingdom, 'in the valley of Jezreel,' where all those cities were situated. The breaking of a bow was a natural image, for the overthrow of military strength in general, at a time when the bow-and-arrow was one of the principal weapons.

Although 'the valley of Jezreel' is here to be understood literally of the tract of country so named; yet, perhaps, there is an indirect allusion to the mystical import of the name. This being the finest spot of the whole land of promise, the name, 'the vale of Jezreel,' describes it as the property of the holy seed, by whom it is at last to be possessed. So that, in the very terms of the denunciation against the kingdom of Israel, an oblique promise is contained of the restoration of the converted Israelites.—*Bp. Horsley.*

6. *Lo-ruhamah.*—All the Jewish people, says Bp. Horsley, that were not Jezreel, are typified by the two bastard children. The first of these, Lo-ruhamah, which signifies, according to his interpretation, 'unbeloved,' or 'unpitied,' represents the people of the ten tribes in the enfeebled state of their declining monarchy, torn by intestine commotions and perpetual revolutions, harassed by powerful invaders, impoverished by their tyrannical exactions, and condemned by the just sentence of God to utter excision, as a distinct kingdom, without hope of restoration: for so the type is explained by the Holy Spirit himself. See the marginal reading.

Bp. Horsley, in calling them 'two bastard children,' seems to forget that Gomer regularly conceived by the prophet after marriage; which marriage, also, he supposes to have been real. See ver. 3.

8. *When she had weaned Lo-ruhamah.*—A child, when it is weaned, says St. Jerome, leaves the mother; is not nourished with the parent's milk; but is sustained with extraneous aliments. This aptly represents the condition of the ten tribes expelled from their own country, dispersed in foreign lands, no longer nourished with the spiritual food of divine truth by the ministry of the prophets, and destitute of any better guide than natural reason, and heathen philosophy. The deportation of

the ten tribes, by which they were reduced to this miserable condition, and deprived of what remained to them, in their worst state of wilful corruption, of the spiritual privileges of the chosen race, was, in St. Jerome's notion of the prophecy, the weaning of Lo-ruhamah.

The child, conceived after Lo-ruhamah had been thus weaned, must typify the people of the kingdom of Judah, in the subsequent periods of their history. Or rather, this child typifies the whole nation of the children of Israel, reduced, in its external form, by the captivity of the ten tribes, to that single kingdom. The sex represents a considerable degree of national strength and vigor, remaining in this branch of the Jewish people, very different from the exhausted state of the other kingdom previous to its fall. Nor have the two tribes ever suffered so total an excision. The ten were absolutely lost in the world, soon after their captivity. They have been no where to be found for many ages, and know not where to find themselves; though we are assured they will be found again of God, in the day when he shall make up his jewels. But the people of Judah have never ceased totally to be. In captivity, at Babylon, they lived a separate race, respected by their conquerors. From that captivity they returned. They became an opulent and powerful state; formidable at times to the rival powers of Syria and Egypt; and held in no small consideration by the Roman people, and the first emperors of Rome. And even in their present state of ruin and degradation, without territory, and without a polity of their own, such is the masculine strength of suffering, with which they are endued, that they are still extant in the world, as a separate race, but not as God's people, otherwise than as they are reserved for signal mercy. God grant it may, be in no distant period! But at present they are Lo-ammi: לֹא־אֲמִי 'not,' אֲמִי 'my people.' And so they have actually been more than eighteen centuries; and to this condition they were condemned, when this prophecy was delivered.—See *Bp. Horsley's Hosea*, Pref. p. xxi, and *Rosenmüller*.

11. *One head.*]—Most commentators, with Abp. Newcome, refer this to Zerubbabel, and to the circumstance, that, after the return of the Jews from the Babylonish captivity, there was no longer a distinction between the kingdoms of Israel and Judah.

Others are of opinion, that this text is prophetic of that glorious period, when Jews and Gentiles shall all cordially unite in the profession of one faith, and one worship, under Christ, their heavenly king and Lord. See *Rosenmüller* in loco, who properly closes this chapter with the first verse of the next.

CHAP. II. VER. 2. *Plead.*]—Enter, as it were, into a forensic contest with your mother, the house of Israel; disavow her proceedings, and publicly protest against them.—*Abp. Newcome.*

3. *Lest I strip her naked.*]—The punishment commonly inflicted on harlots was to strip them naked, and expose them publicly. In the same manner, God threatens to deliver the kingdom of Israel into the hands of her enemies, who were to strip her of all her wealth and ornaments, and carry her away naked into captivity.

5. *I will go after my lovers, that give me my bread and my water.*]—By ‘lovers’ are meant both the idols, with whom the Israelites committed spiritual fornication; and also the idolatrous nations, whose alliance they courted; and, in order to procure it, practised their idolatries. They ascribed all the plenty they enjoyed to the idols which they worshipped; they placed their confidence in the confederacies, which they had made with their neighbouring idolaters, and believed that the peace which they enjoyed was chiefly owing to their alliance.—*W. Lowth.*

6. *Therefore, behold.*]—This is supposed to relate to the Assyrian captivity.

7. *Follow after.*]—That is, ‘in her mind.’ For some time, she shall remain addicted to her Egyptian and Syrian idols, and to all her former idolatries and immoral practices: but without carrying her evil wishes into execution.—*Abp. Newcome.*

10. *Her lewdness.*]—Perhaps ‘shame’ might be a better word. ‘Shame’ is, indeed, the word in the Bishops’ Bible. The impoverishment and devastation of a rich country, by invasion and the depredations of the conqueror, seem to be represented under the image of a total denudation of the female person. Compare Ezek. xvi. 36, 37.—*Bp. Horsley.*

13. *And I will.*]—Rather, ‘Thus will I,’ &c.

13. *Ear-rings.*]—Rather ‘rings,’ or ‘ornaments for the nose.’ Compare Is. iii. 21; and note on Ezek. xvi. 12.

14. *Therefore, behold, &c.*]—This may be better rendered, ‘Notwithstanding I will sooth her; and, though I lead her into the wilderness, I will speak kindly to her.’ That is, I will speak what shall touch her heart, in her outcast state, in the wilderness of the Gentile world, by the proffers of mercy in the gospel.—*Vid. Drusii Obs. et Rosenmüller.*

15. *The valley of Achor for a door of hope.*]—As at the Israelites’ first entrance into Canaan, their taking possession of the fruitful valley of Achor, Isa. lxx. 10, gave them encouragement to hope that they should become masters of the whole land flowing with milk and honey; so the same auspicious

tokens of the divine favor, the prophet foretels, shall accompany them on their return to their own country.

16. *Thou shalt call me Ishi, and shalt call me no more Baali.*]—That is, ‘Thou shalt call me, MY HUSBAND, and shalt call me no more, MY BAAL.’ The very name of ‘Baal,’ though capable of a good sense, as it signifies ‘lord,’ should be avoided by them; because it was also the name of false gods. The meaning is, that they should scrupulously avoid idolatry. This was the fact immediately after their return from Babylon; and it has continued to this day. See the marginal reading.

18. *A covenant.*]—This covenant with the beasts of the field, the fowls of heaven, and the reptiles of the earth, is the final conversion of the most ignorant and vicious of the heathen to the true faith; the effect of which must be, that they will all live in peace and friendship with the re-established nation of the Jews, on their conversion to christianity. See note on Job v. 23.

21. *I will hear the heavens, and they shall hear the earth, &c.*]—The heavens shall answer the wants of the earth, in sending down seasonable showers; and the earth shall answer the wants of mankind, in bringing forth all the necessities of life.

22. *They shall hear Jezreel.*]—This new state of the church, increased by a numerous accession both of Jews and Gentiles, is very properly called by the name of ‘Jezreel,’ says W. Lowth, as that word imports both ‘the seed,’ and ‘the arm of God.’ See note on ch. i. 4.

23. *I will sow her unto me in the earth.*]—Here is a plain allusion to the word Jezreel, mentioned in the preceding note: the prophet foretels a plentiful increase of true believers from this ‘seed of God,’ under the similitude of corn sown in the earth.

CHAP. III. VER. 1. *Go yet, &c.*]—It may well be supposed, says Bp. Newton, that this injunction was given after the death of Hosea’s first wife; but Bp. Horsley thinks that, by Gomer, is meant the prophet’s wife, who had been discarded for her incontinence after marriage. In chap. i. 3, she was only a fornicatrix; but for her irregularities afterwards, she is now branded with the name of an adulteress. The whole context favors the rational opinion of those, who are persuaded, that these are not real occurrences, but mere symbols, or emblems, adopted by the holy prophet as vehicles for the purpose of conveying the words of divine truth to his infatuated countrymen, who were by no means unacquainted with this mode of instruction and reproof.

1. *Flagons of wine.*]—Dr. Waterland and others understand

by the original, 'cakes of raisins,' or 'dried grapes.' St. Jerome and the ancient versions favor this interpretation.

2. *So I bought her to me for, &c.*]—This was not payment in the shape of a dowry; for the woman was his property, if he thought fit to claim her, by virtue of the marriage already had: but it was a present supply of her necessary wants, by which he acknowledged her as his wife, and engaged to furnish her with alimony, not ample indeed, but suitable to the recluse life, which he prescribed to her.—*Bp. Horsley.*

Calvin observes, that the parsimonious gift, a sum of money which was but half the price of a female slave, and a pittance of black barley-bread, typified the hard fare, which the Israelites were to expect at the hand of God, in their state of exile. Compare *Exod. xxi. 32.*

In some marriage-contracts in the East, there is always a measure of corn, Sir J. Chardin says, mentioned over and above the stipulated sum of money.

3. *Thou shalt not be for another man, &c.*]—*Bp. Horsley* adopts St. Jerome's interpretation; but, as usual, without acknowledgment. 'Thou shalt not have to do with an husband, neither will I with thee.' The condition of the woman restrained from licentious courses, owned as a wife, but without restitution of conjugal rites, he observes, admirably represents the present state of the Jews, manifestly owned as a peculiar people, withheld from idolatry, but as yet without access to God, through the Saviour. See, also, *Rosenmüller.*

4. *Without an image—an ephod, and—teraphim.*]—The image, or statue, the ephod and teraphim, are here mentioned, says *Bp. Horsley*, as principal implements of idolatrous rites. And the sum of this fourth verse is this; that for many years the Jews would not be their own masters; would be deprived of the exercise of their own religion, in its most essential parts; not embracing the Christian, they would have no share in the true service; and yet would be restrained from idolatry, to which their forefathers had been so prone.

5. *David.*]—Some suppose that Zerubbabel is referred to; and others think with Dr. Pococke, that the Messiah is here meant. But it seems to me, says *Abp. Newcome*, that the prophecy remains to be accomplished; and that, on the future return of God's people, an illustrious king of this name and stock will reign over Israel, and transmit the kingdom to his descendants for ever. Compare *Jer. xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 24, 25.*

5. *And shall fear.*]—Rather, 'And shall adore.' The Syriac version has, 'and shall acknowledge.' The Hebrew verb פחד, may express the emotions of wonder, astonishment, and ad-

miration, as well as those of reverence and fear. It also signifies anxious haste and alacrity; like 'trepido' in Latin, and *τρεμω* in Greek. See notes on 2 Cor. vii. 15; Eph. vi. 5. If this sense be admitted here, we may render, 'And shall with anxious haste, seek Jehovah,' &c. This interpretation makes rather better sense, and is more suitable to the construction of the original, which has the preposition *ל*, 'to,' after the verb rendered 'fear.' See *Rosenmüller*.

CHAP. IV. VER. 2. *Blood toucheth blood.*—That is, blood follows close upon blood; or one murder quickly succeeds another.

3. *Therefore shall the land mourn.*—See also ver. 10, and chap. vii. 14. This may refer to the drought foretold by Amos, chap. i. 2; or to the locusts mentioned chap. vii. 1, 2.

3. *The beasts of the field, &c.*—These shall be affected by the scarcity with which God will visit the land: and he will so dispose second causes, that even the fishes of the sea shall not supply the wants of his rebellious people. See note on Zeph. i. 3.

4. *Let no man strive.*—Let no one expostulate, or reprove; for such is the stubbornness and obstinacy of this people, that all expostulation and reproof will be lost on them. Houbigant objects, that it could not be a crime to contend with idolatrous priests; and translates, 'Nam populus tuus sequitur rebellionem sacerdotum,' 'For thy people follows the rebellion of the priests;' and word for word, 'Nam populus tuus ut rebelliones sacerdotis.' But the word *מריבים* does not occur as a plural substantive for 'rebellions, strivings, contentions.' And 'thy people' is abrupt. Abp. Newcome therefore renders this clause, 'And, as is the provocation of the priest, so is that of my people.'

There may be an allusion in this clause to the history of Korah, and his associates, Num. xvi. 1.—33.

5. *In the day.*—Not for want of light to see thy way; but in the full day-light of divine instruction, thou shalt fall: even at the rising of that light, which is for the lighting of every man that cometh into the world. In this day-time, when our Lord himself visited them, the Jews made their last false step and fell.

5. *The prophet.*—That is, 'the false prophet.'

5. *In the night.*—In the night of ignorance, which shall close thy day, the prophet shall fall with thee; that is, the order of prophets among thee shall cease.

5. *Thy mother.*—Cappellus, Houbigant, and others, think that Jerusalem, the mother-city, is here understood.

6. *For lack of knowledge.*—That is, owing to want of con-

sideration and attention. Because they would not use the means of knowledge which they had. But this 'lack of knowledge' in the people was, in a great measure, owing to the want of the constant instruction, which they ought to have received from the priests. The lack of knowledge, therefore, is a general neglect and inattention of the people to their religious duty, arising chiefly from the want of frequent admonitions on the part of their constituted teachers.

8. *The sin.*]—Rather, 'the sin-offerings.' These they eat with greediness and pleasure, and yet set their hearts on committing the very sins, for which they were meant to atone.

11. *Take away the heart.*]—That is, 'deprive them of understanding,' or 'make them foolish.' The Hebrews sometimes used לֵב, 'the heart,' for 'mind, intellect, reason,' &c. See ch. vii. 11.

12. *Stocks.*]—'Idols of wood.' Compare Jer. ii. 27; and Hab. ii. 19.

12. *Staff.*]—This refers to the divination by rods, or staves, which was anciently practised in the east. On one staff was written, 'God bids;' on the other, 'God forbids.'—See *Dr. Pococke*, and *Selden*, *De Diis Syris*, Syntag. i. cap. 2.

The account giving by Cyril of Alexandria and Theophylact is this; 'Having set up two sticks, the Diviners muttered certain words by way of charm, and then gave their advice according as the sticks fell backwards or forwards, towards the right hand, or the left.' See *Potter's Antiq.* vol. i. p. 334.

12. *From under their God.*]—The idea of God being their lawful husband must here be taken into consideration; and the crime of stealing away clandestinely from the marriage-bed.

15. *Beth-aven.*]—Either a place in the neighbourhood of Bethel, Josh. vii. 2, or rather Bethel itself, chap. x. 5, here called, by way of derision and contempt, Bethaven, 'the house of iniquity,' instead of Bethel, 'the house of God.' Accordingly, the Chaldee has Bethel here and chap. x. 5.

16. *Backsliding.*]—Untamed to the yoke; and therefore withdrawing from it.

16. *Will feed them as a lamb in a large place.*]—As a lamb on a spacious mountain, exposed to wolves, and without a shepherd, 1 Kings xxii. 17. Or, 'And now Jehovah feedeth them as a lamb in a large pasture.' He giveth them plenty, yet they rebel. Compare Isa. xxx. 23.

17. *Let him alone.*]—This indicates that Ephraim was incorrigible.

18. *Is sour.*]—Rather, 'is flat, vapid,' or 'turning sour.' The image, says Bp. Horsley, represents the want of all spirit of

piety in their acts of worship, and the unacceptableness of such service in the sight of God.

19. *The wind hath bound her up in her wings.*—An admirable image of the condition of a people torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind whichever way it sets, but never suffered for a moment to lie still. The image is striking now; but must have been more so, when a bird with expanded wings, or a huge pair of wings without head or body, was the hieroglyphic of the element of the air, or rather of the general mundane atmosphere, one of the most irresistible of physical agents. The Hebrew verb may be rendered, ‘binds,’ or ‘is binding,’ in the present tense, to denote instant futurity.—*Bp. Horsley.*

CHAP. V. VER. 1. *For judgment is toward you.*—Rather, ‘for judgment is at hand;’ or ‘judgment is denounced against you.’

1. *Tabor.*—A beautiful and fruitful mountain in the tribe of Zebulun. ‘On these places ye have ensnared men into idolatry.’ The image is naturally suggested by the circumstance, that hunters and fowlers frequented such places with their nets and snares.—*Abp. Newcome.*

2. *And the revolters, &c.*—*Bp. Horsley* renders this verse very differently, but more intelligibly, thus: ‘And the prickors have made a deep slaughter: therefore will I bring chastisement upon them all.’ The prickors, he observes, are scouts that wait on horseback, attendants on the **chace**, whose business it was to scour the country all round, and drive the wild beasts into the toils. The priests and rulers are accused as the seducers of the people to apostacy and idolatry, not merely by their own ill example, but with premeditated design, under the image of hunters deliberately spreading their nets and snares on the mountains. And their agents and emissaries, in this nefarious project, are represented under the image of the prickors in this destructive chace. The toils and nets are whatever in the external form was calculated to captivate the minds of men: magnificent temples, stately altars, images richly adorned, the gaiety of festivals, the pomp, and, in many instances, even the honor of the public rites. All which was supported by the government at a vast expense. The deep slaughter which the prickors made, is the killing of the souls of men.

5. *The pride of Israel.*—That is, God. The original word, which the public translation renders ‘pride,’ is the same which

in Amos viii. 7, is rendered 'excellency.' And there the 'excellency of Jacob' certainly signifies 'the God of Jacob.' God is considered here, as in many parts of the prophets, as condescending to a litigation with his people; and the answer is an answer in the cause argued. The answer on the part of God will be so clear and convincing, that the people of Israel will stand condemned by their own judgment. The answer will prove the justice of God's dealing with them, and their guilt, even to their own conviction.—*Bp. Horsley.*

7. *Now shall a month devour them with their portions.*—A very short time shall complete their destruction. 'With their portions;' i. e. their allotments. They shall be totally dispossessed of their country; and the boundaries of the separate allotments of the several tribes shall be confounded and obliterated, and new partitions of the land into districts shall be made, from time to time, at the pleasure of its successive masters. The captivity of the ten tribes was completed soon after Hezekiah's attempted reformation, and the kingdom of Judah not long survived Josiah's. To these things, I think, 'the month' alludes.—*Id.*

8. *Blow ye the cornet in Gibeah, and the trumpet in Ramah.*—This imports the sounding of an alarm, to give notice of the approaching enemy, which threatens to invade Judah. Gibeah and Ramah are situated on the frontiers of that kingdom.

8. *After thee, O Benjamin.*—Rather, 'Look behind thee, O Benjamin.' This, says Bp. Horsley, represents the image of an enemy in close pursuit, ready to fall on the rear of Benjamin. See, also, *Dr. Pococke.*

10. *Like them that remove the bound.*—That is, they have confounded the distinctions of right and wrong. They have turned upside down all political order, and all manner of religion.—*Bp. Horsley.*

The metaphor here used by the prophet is peculiarly significant, as containing an allusion to the crime of removing a neighbour's land-mark, Deut. xix. 14.

11. *After the commandment.*—Some, instead of 'commandment,' read 'vanity.' Michaëlis thinks that the right word is נִצַּץ, i. e. 'dung, filth, excrement.'

12. *Rottenness.*—The idea expressed by רֶקֶב, seems to be that of rottenness in wood, or of a gangrenous sore, in the human body, which spreads till it produces mortification and death.

The 'moth' שֵׁשׁ, in this verse, is the common insect, which breeds in woollen and consumes it. Dr. Pococke thinks that the word rendered 'rottenness,' means 'a kind of worm,' which is often found in decayed wood. See the marginal

reading. Perhaps, the holy prophet meant to express what we call the 'dry-rot,' which, from its rapid progress, and the trifling change, which it produces externally, would furnish a striking representation of Judah at this time.

13. *And sent to king Jareb.*]—Bp. Horsley reads, in the future tense, 'Then Ephraim will betake him to the Assyrian, and send to the king, who takes up all quarrels.' He thinks that Judah should be supplied, as the nominative case to the latter verb, and that the king referred to is the Assyrian monarch.

15. *In their affliction, &c.*]—In three MSS. the sixth chapter begins with this line. Abp. Newcome therefore connects it by removing the full stop at 'early,' and by supplying the participle, 'saying.'

CHAP. VI. VER. 2. *We shall live in his sight.*]—Jehovah, who had departed, will return, and again exhibit the signs of his presence among his chosen people. So the converted and restored Jews will 'live in his presence.' The two days and the third day seem to denote three distinct periods of the Jewish people. The first day is the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians, considered as one judgment upon the nation; beginning with the captivity of the ten, and completed in that of the two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their restoration at the second advent. R. Tanchum, as he is quoted by Dr. Pococke, was not far, I think, from the true meaning of the place. The prophet, he says, points out two times, and those are the first captivity, and a second. After which shall follow a third [time]; i. e. redemption: after which shall be no depression, or servitude. And this I take to be the sense of the prophecy in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, when he recollects, that our Lord's sufferings were instead of the sufferings and death of sinners; that we are baptized into his death; and by baptism into his death, are buried with him; and that he, rising on the third day, raised us to the hope of life and immortality; will easily perceive no very obscure, though but an oblique allusion to our Lord's resurrection on the third day: since every believer may speak of our Lord's death and resurrection, as a common death and resurrection of all believers.—Bp. Horsley.

3. *As the latter and former rain.*]—The Hebrew nouns have nothing of 'latter,' or 'former,' implied in their meaning. And these expressions convey a notion, just the reverse of truth, to

the English reader. For what it calls, 'the latter rain,' fell in the spring, which we consider as the former part of the year; and what it calls the 'former rain,' fell towards the end of our year, namely, in the autumn. מלקוש is literally the 'crop-rain.' That which fell just before the season of the harvest, to plump the grain before it was severed. And the beginning of the season of the harvest in Judæa being the middle of March, according to the old style, this rain fell about the beginning of that month, and may properly be called the 'harvest-rain.' The other, יורה, is literally 'the springing-rain,' or rather, 'the rain which makes to spring:' that which fell upon the seed newly sown, and caused the green blade to shoot up out of the ground. This fell about the middle of October.—See note on Deut. xi. 14.—*Bp. Horsley.*

5. *Therefore have I hewed them.*—That is, says Abp. Newcome, 'wrought earnestly.' The Chaldee paraphrast reads more intelligibly, 'I have admonished them by sending my prophets.'

5. *As the light that goeth forth.*—That is, as light, of which it is the nature and property to go forth, or to propagate itself infinitely, and in all directions. A most expressive image of the clearness of the practical lessons of the prophets. Almost all the ancient versions read, in the last clause of this verse, 'My judgment.' The right translation, if this be adopted, will be, as Dr. Kennicott observes, 'My judgment shall go forth as the light.'

6. *I desired mercy, and not sacrifice.*—That is, according to the idiom of the Hebrew language, 'I desired mercy rather than sacrifice.' See Gerard's Instit. of Bib. Crit. p. 50; and compare Joel ii. 13.

7. *But they, like men.*—We may read, with Abarbanel, 'But they, like Adam.' See the marginal reading.

7. *There.*—Bp. Horsley reads, 'Even in these circumstances;' i. e. with all the advantages of prophetic teaching; in spite of all admonition and reproof. The abverb שם in the original may be supposed here to refer neither to place, nor time, but to a state of things.

9. *So the company of priests murder, &c.*—'So the company of priests meet together, and murder the traveller at Shechem; that they may execute their wickedness.' He seems to mean that wickedness, by which those men of the kingdom of Israel, who worshipped the true God, were prohibited from going to Jerusalem; and who, if they attempted to do so secretly, and were found out, were put to death.—*Houbigant.*

10. *There is, &c.*—We should rather read and point with Bp. Horsley, 'Fornications in Ephraim! Israel polluted!'

11. *He hath set an harvest for thee.*—The general interpretation of this text is, ‘Thy time of being cut off, as ripe for destruction, is fixed.’ See *Rosenmüller*. Bp. Horsley thinks that the harvest is never a type of judgment, and that the present text indicates that Judah is in some extraordinary way to be an instrument of the general restoration of the Jewish people. He renders the verse therefore thus: ‘Moreover, O Judah, harvest-work is appointed for thee, when I bring back the captivity of my people.’ See, however, Joel iii. 13, and the parallel texts.

CHAP. VII. VER. 3. *Their lies.*—The word in the original sometimes means ‘idols;’ but it may comprehend every thing that is false and seductive in the rites of idolatrous worship. Jeroboam is ‘the king’ here meant; and ‘the princes’ are the chief men in power.

4. Bp. Horsley translates this verse as follows: ‘All of them are adulterers, like an oven overheated for the baker; the stoker desists after the kneading of the dough, until the fermentation of it be complete.’ An oven, in which the fire is raised to such a pitch, as to continue burning fiercely for a long time, by its own internal fury, when no other means are used to stir it up; in which the heat is so intense, as to be too strong for the baker’s purpose, insomuch that it must be suffered to abate, before the bread can be set in, is certainly a most apt and striking image of the heart of the sensualist, inflamed with appetite, by repeated and excessive indulgence so wrought into the ordinary habit and constitution of the man, that it rages by the mere lust of the corrupted imagination, even in the absence of the external objects of desire, that might naturally excite it; and works itself up to excess, which is even contrary to the purpose for which the animal appetites were implanted; in such sort disordering the corporeal frame, that till the passion has spent itself in a great degree, it is incapable of enjoying its proper object.

To apply the images severally, I take the ‘oven’ to be the heart: ‘the burning fire,’ the animal appetites in act: ‘the stoker,’ or fire-stirrer, the external objects of desire, considered as present to the senses, and exciting the appetites: ‘the dough,’ the sensitive animal frame, or nervous system, considered as the proper object of the immediate action of appetite: ‘the baker,’ who ought to manage the oven, regulate the heat, superintend the stoker, and conduct every thing aright for the baking of the bread, is reason, or intellect; which ought to be the governing faculty in the human soul. The fire always gets ahead when this baker takes too long a sleep, as in the 6th verse.

The sensuality however here is that, of which sensuality is the constant scriptural type; the absurd and wicked passion for idolatry.

Such is the learned prelate's allegorical interpretation of this homely, but obscure imagery; an interpretation, which would do credit to Origen himself: but the principal part of it is derived from *Abarbanel*, *Jarchi*, and *Kimchi*. See *Rosenmüller*.

5. *He stretched out his hand.*]—That is 'He took an active part.'

5. *With scorners.*]—Rather, 'to scorners;' that is, he shewed them familiar marks of his approbation and favor. 'The day of our king,' in the former part of this verse, probably refers to his birth-day, the anniversary of his coronation, or to some other festival held in honor of him.

6. *In the morning it burneth.*]—As an oven conceals the lighted fire all the night, while the baker takes his rest, and in the morning vomits forth its blazing flame; so all manner of concupiscence is brooding mischief in their hearts, while the ruling faculties of reason and conscience are lulled asleep, and their wicked designs wait only for a fair occasion to break forth.—*Bp. Horsley*.

Other commentators think, that this imagery expresses the temporary and hypocritical suppression of anger, revenge, and the more turbulent passions in general, by these wicked people. See *Rosenmüller*.

8. *Ephraim is a cake not turned.*]—Therefore, baked only on one side. This is a significant emblem of a people who served God by halves. *Rauwolff* says, that travellers frequently bake bread in the deserts of Arabia on the ground, covering their cakes with ashes and coals, and turning them several times, until they are done enough. All along the coast of the Black Sea, from the *Palus Mæotis* to the *Caspian Sea*, in *Chaldea*, and in *Mesopotamia*, except in towns, the people make a fire in the middle of the room: when the bread is ready for baking, they sweep a corner of the hearth, lay the bread there, cover it with hot ashes and embers, and in a quarter of an hour they turn it.—*Bp. Pococke*.

10. *And the pride of Israel testifieth to his face.*]—*Abp. Newcome*, after *Dr. Waterland*, renders this, 'And the pride of Israel shall be humbled to his face.' But see chap. v. 5.

10. *And they do not.*]—Rather, 'yet they do not.'

12. *As their congregation hath heard.*]—They heard their punishments declared in the prophetic denunciations in the books of *Moses*, which were read in their synagogues every sabbath-day.—*Bp. Horsley*.

13. *They have spoken lies against me.*]—That is, they have formed plots for introducing idolatry, and endeavoured to persuade the people, that false gods could save them. Or it may mean, that they had misrepresented the attributes of God, and abused the dispensations of his providence.

14. *They assemble themselves for corn and wine, and they rebel against me.*]—That is, when they assembled themselves to deprecate a famine, they still retained the same disobedient temper towards me.

15. Though I have sometimes chastened, and sometimes strengthened their arms, yet they imagine mischief against me. See the marginal reading.

16. *This shall be their derision.*]—Or, this shall be the cause of their being scorned and derided. See note on Ezek. xxxvi. 3.

CHAP. VIII. VER. 1. *He shall come as an eagle.*]—That is, Shalmaneser, the king of Assyria, is coming with the rapidity of an eagle's flight. The same simile frequently occurs. Compare Deut. xxviii. 49; 2 Kings xvii. 3, 6; Jer. xlviii. 40; Hab. i. 8. But Bp. Horsley, after Grotius, understands the passage differently; and thinks the point of comparison is between the sound of the trumpet, and the ominous scream of the eagle perched on the top of the temple; i. e. the house of the Lord. But the eagle is a shy, solitary bird, and by no means likely to perch on the temple of a populous city.

2. *We know thee.*]—Rather, 'we acknowledge thee.' This verse would read better in the interrogative form. 'Will Israel cry' (in prayer) 'unto me, My God we acknowledge thee? Israel! that hath cast off what is good!—The enemy shall pursue him.' This is in the true commatic style of the prophet.

4. *And I knew it not.*]—Rather, 'And I took no cognisance of it.'

5. *O Samaria.*]—Another appellation for Israel, or the ten tribes. The prophet means that the worship of the calf had been the means of their being cast off or rejected by God.

5. *Innocency.*]—The original may mean 'purity,' with respect to religious worship.

6. *For from Israel was it also.*]—Rather, 'For from Israel came even this.' They did not borrow it from other nations; it was an abomination of their own. Or, it may indicate that Israel introduced this species of idolatry among the other tribes.

7. Bp. Horsley renders this verse differently, thus: 'Verily, a wind shall scatter him [i. e. Israel] abroad, a whirlwind shall

cut him down: there shall be no stem belonging to him: the ear shall yield no meal; what perchance it may yield, strangers shall swallow it up.' The first line of this 7th verse predicts generally the dispersion of the ten tribes, and the demolition of their monarchy by the force of the Assyrian, represented under the image of a scattering wind and destroying whirlwind. The following clauses describe the progressive steps of the calamity, in an inverted order. 'There shall be no stem belonging to him; nothing standing erect and visible in the field;' that is, the nation shall be ultimately so entirely extinguished, that it shall not be to be found upon the surface of the earth. But before this utter ruin takes place, it shall be impoverished and reduced to great weakness. For 'the ear,' upon the stem yet standing, shall be an ear of empty husks, 'yielding no meal.' The nation shall not thrive in wealth, or power. 'And what perchance it may yield, strangers shall consume.' Before the extreme decay, represented by the barren ear, takes place, its occasional, temporary successes, in its last struggles, will all be for the enrichment and aggrandisement of foreign allies, at last the conquerors of the country. See, also, *Drusius*, and *Rosenmüller*.

8. *A vessel wherein is no pleasure.*—Rather, 'a utensil for the lowest purposes.'

9. *They are gone up to Assyria.*—This is not yet the going into captivity. The captivity, though near at hand, is yet to come. This going up is past. It is a voluntary going up, and a crime. The captivity is the punishment.—*Bp. Horsley*.

9. *A wild ass alone by himself.*—*Bp. Horsley* reads, 'for himself,' and adds: The pronoun after 'alone,' is highly emphatical. It expresses the selfishness which belongs to an animal, savage in such a degree as not only not to be tamed for the service of man; but frequently not disposed to herd with its own kind: without attachment to the female, except in the moment of desire; governed entirely by the œstrum of its own lusts.

'Though wild asses are often found in the desert in whole herds; yet it is usual for some one of them to break away and separate himself from his company, and run alone at random by himself: such a one is here spoken of.'—*Dr. Pococke*.

9. *Hired lovers.*—The prophecy alludes not exclusively to the bargain with Pul, but to the general profusion of the government in forming foreign alliances; in which the latter kings both of Israel and Judah were equally culpable, as appears from the history of the collateral reigns of Ahaz and Pekah.

Every forbidden alliance with idolaters was a part of the spiritual incontinence of the nation. The Hebrew word might be more literally rendered 'gifted,' or 'endowed.' But to preserve any thing of the spirit of the original, it is necessary to use a word here capable of being applied to military bounties in the next verse; where God says, that whatever bounties the Israelites might offer, in order to raise armies of foreign auxiliaries, he would embody those armies; he would press the men, paid by their money, into his own service against them.—*Bp. Horsley*.

10. *They shall sorrow a little for the burden of the king of princes.*—'And they shall soon be pained by bearing the burden of the king, and of the princes;' i. e. the Assyrian king and the princes set over his several provinces.—*Abp. Newcome*.

Bp. Horsley considers the king and princes, or rulers, as connected in the nominative case with the pronoun 'they,' and belonging to the verb, 'they shall sorrow.' After 'a little,' in this clause, we should certainly understand the word 'time;' or rather, 'in a little time.'

12. *The great things of my law.*—Rather, 'many things of my law.' By the addition of one letter, and a transposition of another, we may read *דבר*, 'the words of my law.'

13. *They shall return to Egypt.*—'To return to Egypt,' and 'to go to Assyria,' seem to be used as proverbial expressions, capable, according to the application of the one, or the other, of two different meanings. Either to be reduced to an abject, oppressed condition, like that of the Egyptian servitude; which is the sense here: or to fall into the grossest idolatries, such as were practised in Egypt and Assyria; which is the sense, chap. ix. 3.—See *Dr. Blayney* on Zechariah, v. 11.

CHAP. IX. VER. 1. *Thou hast loved a reward upon every corn-floor.*—Thou hast taken pleasure in offering a gift, or reward, on every corn-floor; attributing plenty to thy idols, and rejoicing before them at the in-gathering of thy corn. Compare chap. ii. 5, 12; and Isa. ix. 3.

4. *As the bread of mourners.*—It was customary for neighbours to take food into the houses of those who mourned for the dead, that they might abate their grief, and recruit their spirits, by inducing them to partake of it. See Ezek. xxiv. 17. But such food contracted pollution by being in the same place with a dead body. Levit. xxi. 1—6; Num. xix. 14.—Vid. *Spencer*, De Leg. Heb. p. 1148, and a learned note on this text in *Bp. Horsley*, p. 102.

4. *For their bread for their soul, &c.*—This alludes to the sacrifices offered by way of expiation and atonement.

6. *For their silver.*—That is, as Abp. Newcome supposes, after St. Jerome, places purchased with their silver.

7. *The prophet is a fool.*—If he himself discerneth not the signs of the times; and the ‘spiritual man is mad,’ if, when aware of the impending judgment, he flatters the people with delusive hopes of safety and protection.

7. *For the multitude, &c.*—This clause may be taken as a detached sentence, and rendered, ‘In proportion to the greatness of thine iniquity, great also is the vengeance.’

8. *The watchman, &c.*—Bp. Horsley’s translation of this verse is different: ‘The watchman of Ephraim is with his God; the snare of the fowler is over all his ways. Vengeance against the household of my God!’ ‘The watchman’ is here evidently a title, by which some faithful prophet is distinguished from the temporizers and seducers. But who in particular is this watchman, thus honorably distinguished? and how is he ‘with his God?’ I think the allusion is to Elijah; that faithful watchman, that resolute opposer of idolatry, in the reign of Ahab and Jezebel, is now with his God, receiving the reward of his fidelity in the enjoyment of the beatific vision. But the prevaricating prophets, which now are, are the victims of judicial delusion.

8. *His ways.*—Either the ways, which the watchman himself pursues; or the ways which he recommends to the people. The former appears to be the better exposition.

Others think that ‘the watchman’ here means the prophet, who is always on the side of the true God; and that ‘the prophet,’ in the next clause, designates the hypocrite and worldling, in the preceding verse, who is a snare in the faithful watchman’s path, and who stirs up hatred even in the house of God.—See *Rosenmüller*.

10. *Like grapes in the wilderness.*—That is, their obedience was as grateful as early grapes, or ripe figs, to a thirsty traveller in the wilderness, where such refreshment would be most rare and unexpected.

10. *And their abominations were according as they loved.*—Bp. Horsley reads, ‘And as my love of them, so were their abominations.’ The love, gratuitous; the abominations without inducement, but from mere depravity. The love, the tenderest; the abominations, enormous.

11. *From the birth, and from the womb, and from the conception.*—Rather, ‘So that there shall be no birth, no gestation, and no conception.’ The prediction is that of barrenness; but the natural order of events in the text is inverted.

12. *When I depart from them.*—That is, when I give them

totally up; no longer attending to their conduct, nor visiting their sins. In other words, when I have entirely done with them.

13. *Ephraim, as I saw Tyrus, is planted in a pleasant place.*]—We may render this, with Houbigant and others, ‘Ephraim, in appearance, was planted on a rock, in a pleasant place.’

15. *All their wickedness is in Gilgal.*]—The verb ‘is,’ should not have been supplied here. The clause is very properly taken by Bp. Horsley in connexion with the former, and the verb ‘give them.’ The meaning is, ‘Requite them all their idolatries committed in Gilgal.’ At the beginning of the verse, the prophet addresses Jehovah; Jehovah interrupts him, ‘What wouldst thou give?’ i. e. what wouldst thou ask me to give them? The prophet resumes, and goes on to the end of the verse. Then Jehovah speaks again to the end of the 16th verse. The spirit of the prophet’s prayer appears to be, that God would in mercy rather visit the sinful people with judgments immediately from himself, than give them up to the sword of the enemy. ‘Let us fall into the hands of the Lord,’ said David, ‘for his mercy is great, and not into the hands of man.’ The first great offence of the Israelites, after their entrance into the Holy Land, was committed while they were encamped at Gilgal; namely, the sacrilegious peculation of Achan, Josh. vii. In later times, it appears from Hosea and his contemporary, Amos, that Gilgal became a place of great resort for idolatrous purposes. These, then, are the wickednesses in Gilgal, of which the prophet here speaks.

CHAP. X. VER. 1. *Israel is an empty vine, &c.*]—Rather, ‘Israel was a productive, or yielding vine;’ i. e. his fruit was answerable to his vigor: according to the increase of his fruit he increased in altars; like the beauty of his land, he made the beauty of his images. Bp. Horsley observes, that the fruit here meant is not the fruit of good works; but the fruit of national prosperity, increasing population, abundant crops, numerous flocks and herds, public opulence, and military strength. Most of the ancient versions agree in rendering the participle בוקק by some word that is expressive of luxuriance and fertility, and not of emptiness, or barrenness. The root בוק, or בק, gives the idea of grapes which yield the whole of their juice freely, and without much pressure. See *Rosenmüller*.

3. *For now.*]—Rather, ‘for soon,’ or ‘presently.’

3. *What then should a king do to us?*]—Rather, ‘And as for a king, what could he do for us?’ Some commentators imagine, that this verse refers not to the impending captivity, but

to the anarchy, which prevailed in the kingdom of Israel before Hoshea began to reign.

4. *They have spoken words, &c.*]—‘They spake empty words when they swear, and falsehood when they made a covenant.’—*Abp. Newcome.*

Bp. Horsley takes the verbs in the imperative mood, and renders the passage thus: ‘Negotiate—swear false oaths—ratify a treaty—nevertheless judgment shall sprout up like hemlock.’ The Hebrew word שִׁנְיָ, which generally means ‘the head,’ may be the generic term for vegetable poisons, from the circumstance that they all affect the head. Thus judgment, instead of being compared to a wholesome and nutritious plant, is said to spring up like one that is highly deleterious, and that grows, at the same time, early, and most luxuriantly. See note on Jer. viii. 14.

5. *The calves of Beth-aven.*]—Though this word in Hebrew is in the plural form, it may be only given to this image by way of distinction, and should have been rendered in the singular number, as appears from the very next clause. Bp. Horsley therefore very properly has, ‘The great calf of Beth-aven.’ All the versions in the Polyglot, except the Chaldee, have the word in the singular number.

6. *King Jareb.*]—See note on chap. v. 13.

6. *Ephraim shall receive shame.*]—Bp. Horsley considering the Hebrew expression, בַּשְּׁנָה as formed of שֵׁנָה, ‘deep sleep,’ and the prefix ב, reads, ‘Ephraim shall be overtaken in sound sleep;’ i. e. dreaming only of security, and thinking nothing of danger.

7. *Her king.*]—Probably, this was Hoshea. See 2 Kings xvii. 6—19.

7. *As the foam upon the water.*]—Rather, ‘as a bubble on the water.’ Instead of ‘is cut off,’ we may read, ‘is destroyed.’

8. *And they shall say, &c.*]—This sublime description of fear and distress our Lord had in view, Luke xxiii. 30; which may be a reference, and not a quotation. However, the Septuagint, and some MSS. have the same order of words as they occur in the Evangelist. The parallelism makes the passages more beautiful than Rev. vi. 16; and Is. chap. ii. 19, wants the animated, dramatic form. That there is a reference to the caverns, which abounded in the mountainous countries of Palestine, see Bp. Lowth, on Is. ii. 19.—*Abp. Newcome.*

9. *The battle in Gibeah, &c.*]—God gave the Israelites success in that righteous war. It may seem strange, however, that it should be said that ‘the battle did not overtake them,’ as if

they had not suffered by it; when they were unsuccessful in the two first assaults, and were repulsed by the Benjamites with a slaughter, amounting, in the two days, to 40,000 men, Judg. xx. 21, and 25. But, beside that the confederated tribes were ultimately successful, this loss, in proportion to their whole embattled force, which consisted of 400,000 men, (ver. 2.) was nothing in comparison with that of the tribe of Benjamin, which was all but cut off. For of their force, which was 26,700, no more than 1,600 survived the business of the third day, in which the town of Gibeah was taken and destroyed. And of this remnant all seem to have been cut off afterwards, except the 600 men that fortified themselves upon the rock Rimmon; so that of the whole tribe not one forty-fourth part was left.—

Bp. Horsley.

Perhaps the negative particle *לֹא*, 'not,' is out of place, and belongs to the verb 'they stood,' which in the Hebrew it immediately follows. The whole will then be consistent, and agreeable to the sacred narrative in the book of Judges, as referred to above. 'There they stood not; the battle in Gibeah against the children of iniquity overtook them.'

10. *When they shall bind themselves in their two furrows.]—*Houbigant, following the Septuagint, and other ancient versions, reads more intelligibly, 'When I shall chastise them for their two iniquities;' meaning the calves at Dan and Bethel. Such, also, is the interpretation of Pagninus, and Arias Montanus.

Others think, that the image of Judah and Israel being bound respectively, like oxen, to two furrows, or ploughs, indicates their captivity, and the wretched condition of their bondage.—See *Rosentmüller*.

11. *That is taught.]—*Or 'that has been accustomed.'

11. *But I passed over upon her fair neck.]—*Rather, 'But I will pass over upon her fair neck;' meaning I will cause the yoke to be placed on her beautiful, and as yet ungalled neck. The treading out of corn was easy work, comparatively speaking, and attended with plenty to eat. See Deut. xxv. 4.

12. *Sow to yourselves in righteousness, reap in mercy.]—*God, who always in judgment remembers mercy, to those reprehensions and menaces, which are expressed in the preceding verses, subjoins here an exhortation to repentance and amendment of life, enforced with a gracious promise of mercy upon such repentance. The exhortation is expressed under the metaphors of ploughing and sowing; and the promise of mercy under answerable metaphors of rain upon the seed sown, and of reaping a joyful harvest.—*Bp. Bull.*

15. *In a morning, &c.*—By substituting a מ for a כ, which letters are often confounded, Bp. Horsley, agreeably to the reading of about twenty MSS., greatly improves the text, and reads, ‘As the morning is brought to nothing, to nothing shall the king of Israel be brought.’ The Hebrew verb is the same as that which is applied to the foam, or bubble, that was upon the water, ver. 7. The sudden and total destruction of the monarchy of the ten tribes is compared to the sudden and total extinction of the beauties of the dawn in the sky, by the instantaneous diffusion of the solar light: by which the ruddy streaks in the east, the glow of orange-colored light upon the horizon, are at once obliterated, absorbed, and lost, in the colorless light of day. The change is sudden even in this country: it must be more so in tropical climates; and in all, it is one of the most complete that nature presents.—*Bp. Horsley.*

The same sense had been given, and the same emendation proposed by St. Jerome, Cappellus, Buxtorf, and others.—See *Rosenmüller.*

CHAP. XI. VER. 1. *My son.*—Although the ‘son’ here immediately meant is the natural Israel, called out of Egypt by Moses and Aaron; there can be no doubt, that an allusion was intended by the Holy Spirit to the call of the infant Christ out of the same country. Compare Matt. ii. 15. In reference to this event, the passage might be thus paraphrased: ‘God in such sort set his affection on the Israelites, in the infancy of their nation, that, so early as from their first settlement in Egypt, the arrangement was declared of the descent of the Messiah from Judah, and of the calling of that son from Egypt.’ See Gen. xlix. 10; Num. xxiii. 22; xxiv. 8; and Deut. xxxiii. 7.—See *St. Jerome*, and *Bp. Horsley.*

2. *As they called them, so they went from them.*—The more the prophet called on them to cleave stedfastly to God, the more they were bent to depart from him to the worship of idols. Houbigant follows three of the ancient versions, and, by a slight alteration, reads, ‘When I called them, they departed from me.’ He is followed by Abp. Newcome.

2. *And burned incense to graven images.*—The graven image, says Bp. Horsley, was not a thing wrought in metal by the tool of the workman, which we should now call a graver; nor were the molten images made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing, under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is evident from the prophet Isaiah. This figure of wood was overlaid with plates either of gold, or silver,

or, sometimes perhaps, of an inferior metal. In this finished state, it was called a graven image, (i. e. a carved image) in reference to the inner solid figure of wood, and a molten (i. e. an overlaid, or covered) image, in reference to the outer metalline case, or covering. The English word 'molten' conveys a notion of melting, or fusion. The Hebrew סד signifies, generally, to overspread, or cover all over, in whatever manner, according to the different subject, the overspreading, or covering, be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over, or before, or by hammering on metalline plates. It is on account of this metalline case, that we find a founder employed to make a graven image; and that we read in Isaiah of a workman that 'melteth a graven image.' In another place we find the question, 'who hath molten a graven image?' In these two passages, the word should be 'overlayeth,' and 'overlaid.' See Hab. ii. 18, and compare Baruch vi. 4, 8, 11, 45.

This note will be admitted to be very satisfactory; but the information of the learned prelate, which is thus produced without any acknowledgment, was anticipated by Rosenmüller and other German critics, as well as by some of our own countrymen. See the Scholia of the first-mentioned commentator on Exod. xxxii. 4, 20; also *Parkhurst*, on סד; and *Leigh's Critica Sacra*.

3. *I healed them.*]—Rather, 'I took care of them, and preserved their health.'

4. *With cords of a man.*]—That is, agreeably to the Hebrew idiom, 'with humane, or affectionate ties;' or with such cords as intelligent beings ought to be drawn with; meaning such motives and inducements as applied equally to their reason, and their virtuous affections. The explanation, says Abp. Newcome, in the Chaldee, is just and beautiful: 'As beloved children are drawn, I drew them by the strength of love.'

4. *The yoke.*]—The Hebrew word, לע, should have been here rendered 'bridle, halter,' or 'muzzle.' A yoke could not be said, with propriety, to be put on the jaws of any animal.

4. *And I laid meat unto them.*]—The Hebrew is, 'And I kindly stooped to feed him;' meaning Ephraim. See *Parkhurst*, and other Lexicographers, on אנ.

5. *They refused to return.*]—That is, to a sense of their religious duty.

6. *His branches.*]—'His chief men;' or else the Hebrew בדיו may mean 'his bars, bolts, and fastenings,' or means of defence. Compare Lam. ii. 9.—See *Rosenmüller* in loco, or the Lexicons on בד.

7. Other commentators, following the Chaldee paraphrase, and Syriac version, render this verse differently, thus: 'And my people shall hang in doubt, because of their turning away from me: and though they call on the Most High together, because of the yoke, he will not raise them up.' The other ancient versions differ in their interpretation.

8. *How shall I deliver thee, Israel?*]—Rather, 'How shall I give thee up,' or 'abandon thee?'

9. *I will not return to destroy.*]—An indirect promise of coming again not for judgment, but for mercy.—*Bp. Horsley.*

10. *The children shall tremble, &c.*]—Rather, 'children shall hurry from the west.' The Hebrew verb יִהָרְדּוּ may express the rapid flight and fluttering motion of birds that are scared. See *Parkhurst*. It is remarkable, says *Bp. Horsley*, that the expression is neither 'their children,' or 'my children,' but simply 'children.' The first would limit the discourse to the natural Israel exclusively; the second would be nearly of the same effect, as it would express such as were already children at the time of the roaring. But the word 'children,' put nakedly, without either of these epithets, expresses those who were neither of the natural Israel, nor children, that is, worshippers of the true God, at the time of the 'roaring,' but were roused by that sound, and then became children; i. e. the adopted children, by natural extraction, Gentiles. This and the next verse contain indeed a wonderful prophecy of the promulgation and progress of the Gospel, and the restoration of the race of Israel. The first clause of this tenth verse states generally, that they shall be brought up to repentance. In what follows, the circumstances and progress of the business are described. First, Jehovah shall roar—the roaring is unquestionably the sound of the Gospel. Jehovah himself shall roar—the sound shall begin to be uttered by the voice of the incarnate God himself. The first effect shall be, children shall come fluttering from the west; a new race of children—converts of the Gentiles; chiefly from the western quarters of the world, or what the Scriptures call 'the west;' for no part, I think, of Asia Minor, Syria, or Palestine, is reckoned a part of the east in the language of the Old Testament. Afterwards, the natural Israel shall hurry from all the regions of their dispersion, and be settled in their own dwellings.

It is to be observed, that the roaring is mentioned twice. It will be most consistent with the style of the prophets, to take this as two roarings; and to refer the hurrying of the children from the west, to the first; the hurrying from Egypt and Assyria, to the second. The times of the two roarings are the

first and second advent. The first brought children from the west; the renewed preaching of the Gospel, at the second, will bring home the Jews. And, perhaps, the second sounding of the Gospel may be more remarkable even than the first, the roaring of Jehovah in person. Compare Joel iii. 16.

11. *I will place them in their houses.*]—Or ‘I will bring them home; I will restore them to their native land, and to the worship of me their God, under a new covenant of grace and mercy.’

12. *Ruleth with God.*]—That is, ‘possesses influence with God.’

CHAP. XII. VER. 1. *The east wind.*]—The most inclement, changeable, and destructive wind that blows.

1. *And oil is carried into Egypt.*]—Oil is now presented in the east, to be burnt in honor of the dead, whom they reverence with a religious kind of homage; and it seems most natural to suppose, that the prophet refers to a similar practice, when he upbraids the Israelites with carrying oil into Egypt.

The carrying of oil into Egypt must have been either for an idolatrous purpose, with a political view to gain the friendship of Pharaoh, or merely with a commercial intention.

Oil was an article of commerce among the ancient Jews, as appears from Ezek. xxvii. 17. They carried it to Tyre without reproof; they might with equal innocence, therefore, have carried it into Egypt, if it had been only considered as an article of commerce.

Commentators have been sensible of this, and have therefore supposed that the oil was clandestinely carried into Egypt, as a present to king Pharaoh, to induce him to take part with Israel against Assyria. There was undoubtedly some treacherous management of this nature; and 2 Kings xvii. 4, proves it beyond dispute. But that they endeavoured to gain the friendship of Pharaoh, by sending him a large parcel of oil, does not seem so natural a supposition, if we remark that no present of this kind appears to have been made by the Jewish princes of that time to foreign kings, to gain their friendship. It was the gold and silver of the temple, and of the royal palace, that Ahaz sent to the king of Assyria, (2 Kings xvi. 8.) not oil; nor did the king of Egypt, when he put down Jehoahaz from the throne of Judah, and mulcted the land, appoint them to pay so much oil, but so much silver, and so much gold, (2 Chron. xxxvi. 3.) Nor was oil any part of the present that Jacob sent to Joseph, as viceroy of Egypt; but balm, honey, spices, myrrh, nuts, (pistachio nuts, according to Dr. Shaw,) and almonds,

But if they burnt oil in Egypt, in those early times, in honor of their idols, and the Jews sent oil into Egypt with an intention of that sort, it is no wonder that the prophet so severely reproaches them with sending oil thither. Oil is now very frequently presented to the objects of eastern religious reverence; and as it is apparently derived from ancient usages, the sending of oil by the Jews to Egypt, in the time of Hosea, might probably be for a similar purpose.—*Harmer*, vol. iii. p. 552.

5. *The LORD is his memorial.*]—That is, the hallowed name יהוה, JEHOVAH, is a memorial of His own nature and divine attributes. The text would be more intelligible, if we were to read, literally, 'JEHOVAH is a memorial of Him.'—See *Parkhurst* on זכר, and note on *Exod.* vi. 3.

7. *He is a merchant, &c.*]—'Canaan is a trafficker; he holds the balances of deceit in his hands.' Ephraim is so called, because he imitates the practices of fraudulent merchants. There is a sort of paronomasia intended; for the word כנען, 'Canaan,' signifies also 'a merchant,' or 'trader.'

8. *In all my labours, &c.*]—The Septuagint alters the person, and reads, more intelligibly, 'All his labors shall not be found [profitable] unto him, on account of the iniquity wherewith he hath sinned.' The Chaldee paraphrast uses the second person plural. The Syriac version is, 'But all my labor is not sufficient for me, on account of the sin which I have committed.'

It is difficult to discover any precise meaning in our present translation.

10. *I have also spoken by the prophets; and I have multiplied visions, and used similitudes.*]—Here are three species of prophecy, or divine revelation, distinctly mentioned: 1. Immediate suggestion, or inspiration, when God dictates the very words to the prophet to deliver. 2. Visions; or a representation made of external objects to the imagination, in as lively a manner as if they were conveyed by the senses; and 3. Parables, or apt resemblances.—*W. Lowth*.

Under the idea of similitudes, it is probable there is an allusion to God's compelling the prophets to perform symbolical actions; as in the case of Isaiah, going naked; Jeremiah, binding himself; Ezekiel, lying on one side, and not mourning for his wife; Hosea's marriage; and many other instances.

11. *They are vanity.*]—This is equivalent to 'They are foolish idolaters.'

11. *Their altars are as heaps, &c.*]—That is, they are as common, and as useless, as heaps of stones in the fields.

12. *And Jacob.*]—Rather, 'Whereas Jacob,' &c. The pro-

phet means to shew, by way of contrast, the pains which the patriarch Jacob took to avoid the infection of idolatrous worship.

13. *And by a prophet.*]—Meaning Moses; and Hosea now adverts to the labors, patience, and perseverance which he manifested in preserving his people from idolatry.

14. *His blood.*]—This means, ‘the guilt of having shed blood.’ Or ‘the blood, which may be placed to his account, shall remain against him.’ See *Noldius* in *לץ*, cum suffixis, p. 715; and compare Matt. xxvii. 25.

CHAP. XIII. VER. 1. *He died.*]—That is, as W. Lowth very properly interprets it, his strength immediately declined, and exhibited evident symptoms of destruction. Or, rather, he sunk into a state of degradation, misery, and ruin. See note on Prov. xv. 10.

2. *Kiss the calves.*]—Among the ancient idolaters, to kiss the idol was an act of the most solemn adoration. Thus, we read in Holy Writ of ‘all the knees which have not bowed to Baal, and every mouth which hath not kissed him.’ Tully (in Verrem) mentions a brazen statue of Hercules at Agrigentum, in which the workmanship of the mouth was sensibly worn by the frequent kisses of the worshippers. And, in allusion to this rite, the holy Psalmist, calling upon the apostate faction to avert the wrath of the incarnate God, by full acknowledgment of his divinity, bids them ‘kiss the son;’ i. e. worship him.—*Bp. Horsley.* See notes on Job xxxi. 27; and Psa. ii. 12.

5. *I did know thee.*]—Rather, ‘I sustained thee;’ so the verb *יָדַעַתִּי* is rendered by Onkelos, Deut. ii. 7.

6. *According to their pasture.*]—*Bp. Horsley* puts only a comma after drought; and reads, in connexion with the former verse, ‘As in their own pastures.’

11. *I gave thee a king in mine anger.*]—The original form of government in Israel was a monarchy; in which God himself was the monarch, and the priests, prophets, and judges, were his ministers. When the Israelites therefore desired to have a king, they forgot that they had a king already; the Lord of all the earth condescending to be, in a peculiar manner, their immediate sovereign. Their petition for a king was in contempt of that sovereignty of God; and this was the circumstance by which they incurred God’s displeasure by that petition.—*Bp. Horsley.*

12. *Bound up.*]—Rather, ‘stored up in God’s remembrance.’ Compare Deut. xxxii. 34, 35.

12. *His sin is hid.*]—That is, ‘his sin is treasured up.’

13. *He is an unwise son; for he should not stay long, &c.*]—‘He is a silly infant; for’ (otherwise) ‘he would not stay thus long in the confinement of the womb.’ Ephraim is compared

to a foetus, that is without the natural and instinctive effort, which is necessary, at the proper period, to facilitate its own birth, and save the mother from unnecessary pangs. The point of application is, that Ephraim ought to break through the bondage of sin as naturally as an infant, when the time of parturition is come, favors the efforts of its mother, and escapes from the womb, instead of remaining there at the risk of life.

14. *O death, I will be thy plagues.*]—That is, I will be the cause of thy existing no more. Compare 1 Cor. xv. 54, where St. Paul, referring to this text, says, ‘Death is swallowed up in victory.’

14. *O grave, I will be thy destruction.*]—Bp. Horsley reads, ‘Hell, I will be, thy burning plague.’ In Hebrew it is the common term שְׁאוֹל. This, says the learned prelate, is not the place where the damned are to suffer their torment; but the invisible place, where the departed souls of the deceased remain, till the appointed time shall come for the re-union of soul and body. This is the only hell of the Old Testament; though, by an abuse of the word, the place of torment is the first notion which it presents to the English reader. But the English word ‘hell’ properly imports no more than the invisible, or hidden place; from the Saxon ‘helan,’ to cover over.

It deserves notice, that tilers, slaters, and other artizans employed in covering the roofs of houses, are at present called ‘Helliers’ in some of our western counties, particularly in Devonshire.

14. *Repentance shall be hid from mine eyes.*]—‘No repentance is discoverable to my eye.’—Bp. Horsley.

W. Lowth and others think the text means, ‘God will not change his fixed purpose of redeeming Israel.’ Or the sense may be, that God will hereafter see no repentance, because there shall be no transgression.

15. *His spring.*]—That is, ‘the spring of his youth.’ For the metaphorical sense of the word ‘fountain,’ see Deut. xxxiii. 28; and Prov. v. 16.

15. *He shall spoil, &c.*]—Meaning the enemy, who was to come like an east wind. The same threat respecting the plunder of their treasures, their vessels of gold, and silver, &c. was pronounced by Jeremiah, ch. xv. 13.

CHAP. XIV. VER. 2. *Take with you words.*]—He means, perhaps, the words that follow. Or the meaning may be, ‘suitable words.’ See note on Prov. xviii. 22. The prophet prescribes them a form of confession, very proper to be used on their repentance and conversion; beseeching the Almighty to pardon their former sins, and to receive them graciously on their sincere repentance.

2. *The calves of our lips.*]—Abp. Newcome, after the learned Joseph Mede, and Le Clerc, reads, ‘The fruit of our lips.’ Instead of the sacrifices of calves, or bullocks, we will offer to thee the sacrifice of praise and thanksgiving; which is the fruit of our lips, and our reasonable service.

The Hebrew word, פִּרְיָם, is in the plural form; and, if agreeable to the idiom of the English language, should have been rendered, ‘the fruits of our lips.’ It is strange that our translators should derive the original word from פָּר, ‘a bull calf,’ rather than from פֶּרִי, ‘fruit,’ with the parallel text, Heb. xiii. 15, before them; but they followed the masoretic points.

3. *Asshur.*]—That is, ‘the Assyrian.’

4. *I will heal their backsliding.*]—Bp. Horsley’s translation is, ‘I will restore their conversion;’ by which he understands, ‘their converted race;’ but the established version is more literal, and preferable with respect to its meaning. The idea of the original is, that God would heal the wounds, which their numerous sins, and particularly those of idolatry, had inflicted.

5. *I will be as the dew unto Israel.*]—This and the following verses contain gracious promises of God’s favor and blessings, on Israel’s conversion, represented by different metaphors. In this sentence, it is described by the refreshment which copious dews give to the fruits of the earth during the heats of summer.

5. *As the lily.*]—Dr. Russell observes, that, after the first autumnal rains, the fields every where, about Aleppo, throw out the daffodil lily; and the few plants, which had stood the summer, now grow with fresh vigor.

5. *As Lebanon.*]—That is, like the trees of Lebanon.

7. *They shall revive.*]—The meaning seems to be, that they shall enjoy, as it were, a second life; and resemble the reproduction of corn, which is attended with great increase.

7. *As the wine of Lebanon.*]—‘The wine of Lebanon,’ says Niebuhr, ‘long since celebrated by the prophet Hosea, is still excellent.’

8. *From me is thy fruit found.*]—Bp. Horsley reads, ‘From me thy fruit is supplied;’ but our present translation seems preferable. It means, that he no longer disappoints the expectations of his gracious Creator, but that God finds on him the fruit which he had reason to expect.

9. *The transgressors shall fall therein.*]—That is, they shall stumble and fall in the midst of the light of those directions, or commandments, which ought to have guided them.

The last five lines are spoken in the prophet’s own person; and form an apt conclusion to his prophecies.—*Abp. Newcome.*

JOEL.

INTRODUCTION.

JOEL was the son of Pethuel, or Bethuel; (ch. i. 1.) and, according to some reports, of the tribe of Reuben. He is related also to have been born at Bethoron; which was probably the lower, or nether Bethoron, a town in the territory of Benjamin, between Jerusalem and Cæsarea. But this rests chiefly on the doubtful authority of Epiphanius. [De Vit. Prophetarum, &c.] Of the particulars of his life, and of the age to which he attained, we have no account. It is supposed by Abarbanel, Vitranga, and others, from some internal evidence derived from the book itself, that he lived in the reigns of Uzziah, king of Judah, and of Jeroboam, king of Israel, who were contemporaries. See *Rosenmüller*, in Proem. p. 433, 434. Dorotheus relates only, that he died in peace at the place of his nativity.

The book appears to be entirely prophetic, though Joel, under the impression of foreseen calamities, describes their effects as present; and by an animated representation, anticipates the scenes of misery which loured over Judea. Though it cannot be positively determined to what period the description contained in the first chapter may apply, it is generally supposed that the prophet blends two subjects of affliction in one general consideration, or beautiful allegory; and, that under the devastation to be produced by locusts in the vegetable world, he pourtrays some more distant calami-

ties to be inflicted by the armies of the Chaldeans in their invasion of Judea. And hence a designed ambiguity in the expressions. In the second chapter, the prophet proceeds to a more general denunciation of God's vengeance, which is delivered with such force and aggravation of circumstances, as to be in some measure descriptive of that final judgment, which some temporal dispensations of the Deity may be said to prefigure. The severe declarations of Joel are intermingled with exhortations to repentance, and to the auxiliary means of promoting its effects, fasting and prayer; as also with promises of deliverance, and of a prosperity productive of evangelical blessings. In treating of these, he takes occasion to foretel, in the clearest terms, the general effusion of the Holy Spirit, which was to characterise the Gospel-dispensation; concluding with a striking description of the destruction of Jerusalem, which followed soon after, and punished the Jews for their obstinate rejection of the sacred influence; speaking in terms that, as well as those of our Saviour which resembled them, had a double aspect, and referred to a primary and a final dispensation.

In the third chapter, Joel proceeds to foretel the future assemblage of all nations in the valley of Jehoshaphat, where the enemies of God will be cut off in some final excision; and the prophet concludes with the assurance of some glorious state of prosperity to be enjoyed by the church: representing its perfections and blessings under the poetical emblems of a golden age.

In consideration of these important prophecies, we need not wonder that the Jews should have looked up to Joel with particular reverence, and that he should be cited as a prophet by the evangelical writers.

The style of Joel is equally perspicuous and elegant; obscure only towards the conclusion, where the beauties of his expression are somewhat shaded by allusions to circumstances yet unaccomplished. His descriptions are highly animated;

the contexture of the prophecy in the first and second chapters is extremely curious; and the double destruction to be produced by locusts, and those enemies of which they were the harbingers, is painted with the most expressive force; in terms that are reciprocally metaphorical, and admirably adapted to the twofold character of the description. (See Bp. Lowth, *Prelect.* xxi.). The whole work is extremely poetical. Herman Von der Hardt, a learned German, conceiving that Joel's prophecies were composed in elegies, endeavoured, about the beginning of the seventeenth century, to reduce them to iambic verse. Like the rest of the prophecies, excepting those of Daniel, they have, undoubtedly, a metrical arrangement.—See *Dr. Gray*.

CHAPTER I.

VER. 1. *Hear this, ye old men, &c.*—The prophet shews how great and unparalleled the dearth and scarcity were, by appealing to the memory of the aged men, and the observation of the present generation, whether they ever knew, or heard of any thing like it; so that it deserved to be recorded as a warning to succeeding generations. Compare chap. ii. 2.—*W. Lowth*.

4. *The palmer-worm, &c.*—The learned Bochart is of opinion, that the four Hebrew words used in this verse are the names of four species of locusts.—Vid. *Hieroz.* vol. ii. lib. v. cap. i. This opinion has been confirmed by the laborious researches of later writers. See, particularly, the works of *Oedmann*, *Tychsen* and *Forskal*, referred to by *Rosenmüller*.

5. *Because of the new wine.*—The depredations committed by locusts on the vines are said to injure the flavor and quality of the wine for many years. Some think that sweet wine is here meant; which, instead of being drunk new, is generally kept till it is very old.—See *Harmer*, vol. ii. p. 149.

6. *A nation is come up upon my land, strong and without number.*—A poetical description of a multitude of insects, which are described, both by sacred and profane writers, as numerous armies marching in order under their leaders; because of their power to do mischief, and their being irresistible by human strength, or art.—See *Bochart*.

Some are of opinion, with Grotius, Houbigant, Abarbanel, and others, that, under the image of a swarm of locusts, the holy prophet represents the numerous armies of the Chaldeans. Bp. Warburton considers the language of Joel as predicting both the famine caused by the locusts, in the primary sense, and by the Assyrian army in the secondary.—See the Introduction.

8. *Like a virgin.*]—Apb. Newcome reads, ‘As a bride;’ but the Hebrew word בתולה may mean a virgin that was betrothed, though not married. Compare Is. liv. 6.

10. *The oil languisheth.*]—Rather, ‘the oil faileth.’

11. *Be ye ashamed.*]—That is, for your sins; which, the holy prophet intimates, had brought down on them the judgments of God.

12. *Because joy, &c.*]—The Hebrew ו is here a particle of affirmation; and should have been rendered by ‘surely, truly, indeed,’ or some equivalent word.

16. *Is not the meat, &c.*]—Rather, ‘is not our food,’ &c. ‘Meat,’ in the time of our translators, was used in the general sense of ‘food’ at present.

18. *The herds of cattle are perplexed, &c.*]—‘How mournful are the lowings of the herds!’—Houbigant.

19. *For the fire hath devoured, &c.*]—By ‘the fire,’ is meant the fiery heat and drought, which burned up all the pastures, both in the wilderness and in the valleys.

CHAP. II. VER. 1. *Blow ye the trumpet in Zion, and sound an alarm in my holy mountain.*]—The prophet describes the locusts and the caterpillars as God’s army, ver. 11. Pursuing the metaphor, he exhorts the people to prepare to meet them in the same manner as if they were summoned to encounter an enemy, which was by blowing a trumpet. See Jer. iv. 5, 6, 19. This ceremony was not only used to give notice of an approaching enemy, but likewise to publish the times of the solemn assemblies for the worship of God; (Num. x. 3, 9, 10) and this is the chief use they were to make of it on the present occasion: (see ver. 15.) for there was no other way to avert the impending judgment, than by humbling themselves before God with fasting and prayer.—W. Lowth.

2. *A day of darkness, &c.*]—A day in which every thing will look dark and dismal. See Amos v. 18, 20. The locusts will intercept the light of the sun, and diffuse a darkness over the land, as rapidly as the light spreads itself in the morning. Travellers inform us, that these insects will of a sudden cover the sky like a cloud.—See Bochart, de Animal. lib. iv. cap. 4, 5, and compare ver. 10. The Septuagint and Chaldee paraphrase

join this sentence to the following words: 'As the morning spread upon the mountains, a people great and strong,' &c. The simile of the morning, or rather 'the light of the morning,' is meant to illustrate the vast extent of these clouds of insects, and the rapidity of their progress.

3. *A fire devoureth before them.*]—They consume like a general conflagration. They destroy the ground not only for the time, but burn trees for two years after.—See *Sir Hans Sloane's Nat. Hist. of Jamaica*, vol. i. p. 29.

Wherever they feed, their leavings seem as it were parched with fire.—*Ludolphus*, Hist. of Ethiopia, lib. i. cap. xiii. So, also, *Pliny*; Multa contactu adurentes; 'burning many things by the mere touch.' Nat. Hist. lib. xi. 29.

4. *Of horses.*]—Many writers mention the resemblance which the head of the locust bears to that of a horse, whence the Italians call them 'cavalette.' They have a long head, like that of a horse, looking downward.—*Ray*, on Insects. See Rev. ix. 7, and the elaborate disquisitions of the learned *Bochart*, Hieroz. tom. iii. lib. iv. cap. 1—8.

5. *Shall they leap, &c.*]—'Shall they make a sound; as the noise of a flame of fire devouring the stubble.'—*Dr. Waterland*.

Bochart has abundantly shewn how this description agrees with locusts. He tells us from several authors, that they fly with a great noise, as St. John also describes them, Rev. ix. 9; that they may be heard at six miles distance; and that when they are eating the fruits of the earth, the sound of them is like that of a flame driven by the wind.—See *Bp. Chandler*; and *Encyclopedie*, art. 'Sauterelle.'

6. *All faces shall gather blackness.*]—This is intended, perhaps, to express the ghastly aspect of persons just ready to die of famine; or it may be only a strong, figurative expression denoting the appearance of wretchedness and despair. We still say of a person in misery and distress, that he has a very gloomy countenance; and 'black looks' are well understood by every one. See the note on Nahum ii. 10.

7. *Like mighty men.*]—The particles of similitude here and ver. 4 and 5, says *Abp. Newcome*, shew that real locusts are described.

7. *Every one on his ways.*]—Many writers mention the order of locusts in their flight and march, as well as their manner of proceeding directly forward, whatever obstacles might be interposed. St. Jerome says, 'I lately saw in this province the swarms of locusts come. They fly in such exact order, by the disposition and command of God, that every one keeps his place, like the squares in a chequered pavement, and does not

vary from it so much as a point, or a nail's breadth.' The same is observed by other writers cited by Bochart. The following account from a very amusing and instructive work lately published, will serve to illustrate the sacred text still farther.

Locusts are produced from some unknown physical cause, and proceed from the desert, always coming from the south. When they visit a country, it behoves every individual to lay in a provision against a famine; for they are said to stay three, five, or seven years. During my residence in West and South Barbary, those countries suffered a visitation from them during seven years. They have a government among themselves, similar to that of the bees and ants; and when the sultan jerraad, i. e. 'king of the locusts' rises, the whole body follow him, not one solitary straggler being left behind to witness the devastation. When they have eaten all other vegetation, they attack the trees, consuming first the leaves, and then the bark; so that the country, in the midst of summer, from their unsparing rapacity, bears the face of winter.

In my travels I have seen them so thick on the ground, as sometimes actually to have covered my horse's hoofs, as he went along; it is very annoying to travel through a host of them, as they are continually flying in your face, and settling on your hands and clothes. At a distance they appear, in the air, like an immense cloud, darkening the sun; and whilst employed in devouring the produce of the land, it has been observed, that they uniformly proceed one way, as regularly as a disciplined army on its march; nor will it be possible to discover a single one going a different way from the rest.—*Jackson's Account of the Empire of Marocco*. See, also, *Bryant on the plagues of Egypt*, p. 122—135.

8. *They fall upon the sword, they shall not be wounded.*—The ancient versions vary in the interpretation of these words. The general idea seems to be, that, from the scaly substance with which they are covered, 'a sword,' or rather, 'any missive weapon,' (for so שֶׁחַר may mean) shall make no impression on them.

10. *The heavens shall tremble.*—That is, the face of the sky, or the great body of the atmosphere, shall undulate, and appear in a state of agitation, from the immense cloud of these insects.

11. *The Lord shall utter his voice.*—God is sublimely introduced as animating his army by his voice.

13. *Rend your heart, and not your garments.*—That is, 'Rend your heart, rather than your garments.' This form of expression did not prohibit the usual ceremony of rending the

garments: it taught them that rending the heart was better. See note on Hos. vi. 6.

14. *Even a meat offering and a drink offering unto the Lord your God?*—At least, sufficient provisions to supply the necessary parts of God's public worship; which, since the dearth, must have been necessarily omitted. See chap. i. 9, 13.—*W. Lowth.*

16. *Let the bridegroom go forth of his chamber, &c.*—Let not even the newly married couple observe the usual time of keeping within and feasting; but come forth on this occasion, and join in acts of public worship and humiliation. The time allowed for the marriage-feast was seven days. See notes on Gen. xxix. 27; and Tobit viii. 19.

17. *Let them say, Spare thy people, O Lord, &c.*—It was usual to prescribe certain forms of prayer, or praise, to the priests in their public ministrations. Such was this delivered by the prophet, in which they beseech God to deliver his people, not for any merit of theirs, but for the glory of his own name; lest the heathen round about them should take occasion to blaspheme his name, as if he were not able to protect his people.—*W. Lowth.*

18. *Then will the Lord be jealous for his land, and pity his people.*—He will be concerned for the honor of that land, which he has made the lot of his inheritance, and will have so much pity for it, as not to suffer it, or its inhabitants, to be the subject of reproach to the heathen. See ver. 17, 19, and compare Zech. i. 14.

20. *The northern army.*—Or we may supply, 'enemy, nation, people;' that is, the locusts; which, Aben-Ezra, Kimchi, and others observe, enter Judea by the north, as Circassia and Mingrelia abound with them. See *Thevenot*, quoted in the *City Remembrancer*, i. 122, and *Dr. Lightfoot*, in *Chron. Temp.* p. 94, edit. *Leusdeni*. Or the locusts may be thus called, because they spread terror like the Assyrian armies, which entered Judea by the north. Compare Zeph. ii. 13. Some of these locusts were to be driven by the wind into the desert; some into the Dead Sea, which lay eastward of Jerusalem; and some into the Mediterranean, or Western Sea. 𐤇𐤓 is the east, or fore part of the sky, where the sun rises: and that by 'the hinder sea' is meant the Mediterranean, see Deut. xi. 24. The Chaldee has 'the evening,' or 'western sea.'

20. *The utmost sea.*—By this is meant the western part of the Mediterranean.

20. *His stink.*—That a strong and pestilential smell arises from putrified heaps of locusts, whether driven upon land, or cast up from the sea in which they have perished, appears from

the testimony of many writers. Among various other authorities to the same effect, St. Jerome is quoted by Bochart, as saying, that, in his time, those troops of locusts which covered Judea were cast by the wind, 'in mare primum et novissimum;' and that, when the waters threw them up, their smell caused a pestilence. Thevenot says of them, they live not above six months; and, when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences.—City Remembrancer, i. 123. See, also, *Rosenmüller*.

There came such a stench from the locusts, which appeared at Novogorod in 1646, as not only offended the nose, but the brain. It was not to be endured; men were forced to wash their noses with vinegar, and hold handkerchiefs dipped in it continually to their nostrils.—*Ib.* 125.

In Ethiopia, when the locusts die and rot, they raise a pestilence.—*Abp. Newcome*.

Vast numbers of locusts, about the year 125 before Christ, coming into Africa, destroyed the fruits of the earth; and at last being driven by the wind into the sea, and thrown on shore by the tide, they caused such a stench as poisoned the air, and produced a most dreadful plague, which in Libya, Cyrene, and other parts of Africa, destroyed above eight hundred thousand persons. Vid. *Liv. Epit. lib. lx*; and *Oros. lib. v. cap. ii. ap. Prideaux*.—See, also, *Jos. Mede's Works*, pp. 467, 468.

20. *Because he hath done, &c.*—Rather 'Although,' or 'notwithstanding he hath done great things.' See *Noldius* on י, No. 27.

23. *In the first month.*—Or 'as soon as it is wanted.'

28. *Upon all flesh.*—Though the Jews only are enumerated in the subsequent parts of this verse; yet Abarbanel, and other Jewish commentators, admit, that the expression כל בשר 'all flesh,' must mean 'all people, and of every nation.' There is doubtless, therefore, a reference in this passage to the effusion of the Holy Spirit on the Gentiles in the times of the gospel-dispensation. The last two hemistichs in this verse are transposed, Acts ii. 17. *Rosenmüller* begins ch. iii. with this verse.

29. *In those days.*—The days of the Messiah must here be meant.

30. *Blood.*—Very great slaughter, the burning of many towns, and even of a part of Jerusalem itself, preceded the destruction of the city and temple, and the total subversion of the Jewish polity by the Romans.

31. *The sun shall be turned into darkness, and the moon into blood.*—Under these awful images, are represented, in the language of prophecy, the downfall of empires, and the desolation of

kingdoms.—See *Sir Isaac Newton* on the Prophetic Language, chap. ii. p. 18.

32. *Whoever shall call on the name of the Lord.*—That is, ‘Whoever shall invoke his aid, in the fervency of prayer, repenting of his sins, and acknowledging Him to be the true and only God.’—See *Rosenmüller*.

CHAP. III. VER. 1. *For, &c.*—As an earnest of this, my people shall be restored to their land, and their enemies shall be humbled.

2. *All nations.*—This form of expression must be restricted to the neighbouring nations. See ver. 12.

2. *The valley of Jehoshaphat.*—A valley where a battle was to be won, most probably by Nebuchadnezzar, which would utterly discomfit the ancient enemies of the Jews, and resemble the victory, which Jehoshaphat obtained over the Ammonites, Moabites, and Edomites, 2 Chron. xx. 22—26.—*Abp. Newcome*.

3. *And they have cast lots for my people.*—That is, ‘They have divided my captive people by lot among themselves, according to the laws of war then in use.’ See Nahum iii. 10; and Obad. 11.

3. *Have given a boy for an harlot.*—That is, ‘have sold their children for slaves, to supply their wanton lusts.’

The Tartars, Turks, and Cosaques, sometimes sell the children which they take, equally cheap. This has not only been done in Asia, where examples of it are frequent: but Europe has witnessed similar desolations. When the Tartars came into Poland, they carried off all they were able; this was in opposition to the king of Sweden, Gustavus the Second. Many persons of the court assured me, says Sir J. Chardin, that the Tartars, perceiving that they would no more redeem those whom they had carried off, sold them for a crown, and that they had purchased them for that sum. In Mingrelia, they sell them for provisions, and for wine.—*Harmer*, vol. iv. p. 301.

4. *O Tyre, and Sidon.*—‘When the Babylonians, the appointed instruments of my vengeance, afflict my land, why do you also, and the bordering nations, assist them? Do you take this occasion of avenging the former victories of my people over you? If so, this your act of revenge shall be speedily punished.’—*Abp. Newcome*.

6. *Grecians.*—Supposed to be the descendants of Japhet, or Javan, and here called יוֹנִים ‘Javanim.’ Gen. x. 2—4. It is evident that they carried on a sort of slave-trade with Tyre. See Ezek. xxvii. 13.

11. *Thy mighty ones.*—The Syriac version reads, ‘your

strength;' and the Chaldee paraphrast has, 'the strength of their mighty ones.' The Syriac version and St. Jerome render the text differently. They consider it as a prayer to Jehovah, that he would cause his mighty ones to fall; meaning those powerful enemies, who had been so many scourges in his hands to punish his rebellious and back-sliding people.

13. *Put ye in the sickle, &c.*]—By these metaphorical expressions the holy prophet intimates, that they were ripe for judgment, and that it was time for divine power to inflict on them the punishment, which their crimes deserved. See *Rosenmüller*.

14. *The valley of decision.*]—Rather, 'the valley of excision,' or 'destruction,' in which multitudes were to be cut off.

15. *The sun and the moon shall be darkened, &c.*]—That is, great revolutions shall happen in the vanquished nations. Compare chap. ii. 31.

18. *Shittim.*]—In the plains of Moab, near Jordan. Numb. xxxiii. 49; Josh. iii. 1. In this verse, either the times of the Messiah are described; or we have a description of Jerusalem after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God, and of his Christ, shall a second time be widely diffused from it. See Ezek. xlvii. 8; Zech. xiv. 8.—*Abp. Newcome*.

19. *Egypt.*]—There shall be a signal difference between Egypt and Idumea, whose people shall be lost in the mass of other nations, and whose sovereignty shall not be restored; and between Judah and Jerusalem, whose inhabitants shall be reinstated after their captivity, and, on their future return, shall dwell for ever in their land, Jehovah displaying his glory among them.—*Id.*

20. *But Judah shall dwell for ever, &c.*]—Many interpreters understand this not literally of Judah and Jerusalem, but figuratively of the church of God, and the spiritual kingdom of Christ.—See *Dr. Pococke*.

A M O S.

INTRODUCTION.

THOUGH the prophet Amos was of Tekoa, a city in the tribe of Judah; (see 2 Chron. xi. 5, 6; and Josh. xv. 20, 59, in the Greek.) yet he dwelt in Israel, (ch. vii. 12.) and prophesied chiefly against that kingdom. He lived in the time of Uzziah, and was contemporary with Isaiah, Hosea, and Joel. See ch. ii. 6, &c. He was a shepherd and herdsman, and a gatherer of sycamore-fruit, ch. i. 1. vii. 14; but rural employments, at that time, were general, and honorable among his countrymen. However, by the expressions ‘I was no prophet, neither was I a prophet’s son,’ ch. vii. 14, Amos seems to distinguish himself from those who had been educated in the schools founded by Samuel. He borrows many images from the scenes in which he had been engaged; but he introduces them with skill, and gives them force and dignity by the eloquence and grandeur of his manner. We find in Amos many affecting and pathetic, many elegant and sublime passages. No prophet has more magnificently described the Deity, or more gravely rebuked the luxurious; and no one reproved injustice and oppression with greater warmth, or with more generous indignation.—See *Abp. Newcome*.

St. Jerome calls Amos ‘rude in speech, but not in knowledge;’ applying to him what St. Paul modestly professes of himself. Many have followed the authority of St. Jerome, in speaking of this prophet, as if he were indeed quite rude, de-

void of eloquence, and wanting all the embellishments of composition. The matter is, however, far otherwise. Let any person who has candor and perspicacity enough to judge, not from the man, but from his writings, open the volume of his predictions, and he will, I think, agree with me, says Bp. Lowth, that our Shepherd 'is not a whit behind the very chief of the prophets.' He will agree, that as in sublimity and magnificence he is almost equal to the greatest; so in splendor of diction, and elegance of expression, he is scarcely inferior to any. The same celestial spirit, indeed, actuated Isaiah and Daniel in the court, and Amos in the sheep-folds; constantly selecting such interpreters of the Divine will as were best adapted to the occasion, and sometimes 'from the mouth of babes and sucklings perfecting praise:' occasionally employing the natural eloquence of a few, and occasionally making others eloquent.—Vid. Prælect. de Sacr. Poes. Heb. vol. ii. p. 97.

CHAPTER I.

VER. 1. *The earthquake.*]—This earthquake is referred to Zech. xiv. 5; and probably, as Bp. Lowth thinks, by Isaiah, ch. v. 25. Josephus (Antiq. l. ix. c. x. 4.) describes some of its effects; and attributes it to Uzziah's invasion of the priest's office, recorded 2 Chron. xxvi. 16. Such, also, is the opinion of St. Jerome, Jarchi, Aben-Ezra and Kimchi. See Rosenmüller.

2. *Carmel shall wither.*]—Carmel was a mountainous tract of country, which ran between the tribes of Issachar and Zebulun, and was extremely fertile. This was where Nabal lived, 1 Sam. xxv. 5. There was another mount Carmel on the sea-coast, near Ptolemais, where Elijah challenged and confounded the prophets of Baal, 1 Kings xviii. 20, 42. Vid. *Kelandi* Palæstin. cap. l. p. 327—330. The divine judgment here threatened by the roaring of the Lord, appears to have been a great drought.

3. *For three transgressions, &c.*]—Houbigant renders this

verse, 'After three transgressions of Damascus, I will not bear that which was the fourth; because they have,' &c. The prophet first threatens the people of Syria, of which Damascus was the capital, for the several transgressions which they had committed, and particularly for their cruelties exercised against the Israelites by Hazael and Ben-hadad, 2 Kings x. 32; xiii. 7.

It is more probable, that the numbers 'three' and 'four' are frequently used by this prophet, in a colloquial manner, for 'many,' or at least, indefinitely, for transgressions that are often repeated. See ver. 13; and *Glassii Philol. Sacr.* There is the same form of expression in Greek and Latin. Vid. *Odyss. lib. v. v. 306*, and *Virg. Æneid. i. 98*, where Æneas exclaims,

——— O terque quaterque beati!

'O thrice and four times happy!'

4. *A fire.*]—Meaning 'the flames of war.' See ver. 7, 10, 12, 14.

5. *The bar.*]—The Septuagint and Syriac versions read in the plural number, 'the bars,' meaning 'the gates,' or 'fortifications,' of Damascus. One of the city-gates of London is still called 'Temple-bar;' another entrance was called 'Holborn-bars;' and a third, 'Smithfield-bars.'

5. *The house of Eden.*—This, and the valley of Aven, seem to be different appellations for 'the city of Damascus.' The meaning of 'the house of Eden,' is 'the residence, or abode of pleasure.' Aven, or On, is derived from a Hebrew word, *אֵן*, signifying 'riches,' or 'strength.'

6. *They carried away captive the whole captivity*]—This, according to the Hebrew idiom, means 'a great number of captives.'

7. *Send a fire on the wall of Gaza.*]—Instead of stones and unburnt bricks, or something very much like them, the orientalists used to make their walls partly of stone and partly of wood. In this manner, the court-wall of Solomon's temple was originally built, 1 Kings vii. 12; and such was the structure of it when it was rebuilt, on the return of the Jewish people from their captivity in Babylon, by the direction of the king of Persia. The walls of Tyre and Rabbah appear to have been of a similar structure, ver. 10, 14. Such walls, therefore, were capable of being set on fire.—*Harmer*, vol. i. p. 259.

It is probable that the prophet means by 'fire' the general devastation caused by war. See ver. 4.

9. *The brotherly covenant.*]—That strict league and friendship begun between David and Hiram, king of Tyre, 2 Sam. vi. 11; and renewed by Solomon, 1 Kings v. 12.

11. *His brother.*—The two nations were descended from Jacob and Esau, who were brethren. It is probable that, before Amos wrote, the Edomites had often distressed Judah and Israel in times of calamity. That this was their custom, we may learn from 2 Chron. xxviii. 17. But the words may be spoken prophetically of the conduct, which the Edomites would pursue, on the taking of Jerusalem by the Babylonians. Obad. 11—14; Ezek. xxv. 12; xxxv. 5; Psa cxxxvii. 7.

12. *I will send a fire upon Teman, which shall devour the palaces of Bozrah.*—Teman and Bozrah were two principal cities of Idumea. This expression imports the entire conquest and destruction of these cities, according to the predictions of several prophets. The ancient country of the Edomites was that afterwards called Arabia Petræa, from which they were expelled by the Nabatheans. After this, they never could recover their country, but were forced to settle in the southern parts of Judea.—See *Prideaux*.

14. *In the wall of Rabbah.*—Rather, ‘Within the walls of Rabbah.’—See *Noldius* on 2.

14. *In the day of the whirlwind.*—The havoc and devastation of wars are often illustrated by the most powerful agents in the natural world; such as storms, earthquakes, floods, whirlwinds, and fire.

CHAP. II. VER. 1. *He burned the bones of the king of Edom into lime.*—This was done to plaster the walls of his house with it, as the Chaldee paraphrast asserts; which was a cruel insult on the dead. When this happened, is uncertain; the prophets allude to many events, the history of which is now irretrievably lost.—See *W. Lowth*.

Lowth's note is derived from the Chaldee paraphrast and Jarchi: but the expression in Hebrew means only that his bones were burnt to ashes; and so St. Jerome interprets the text. See, also, the Septuagint version.

6. *Israel.*—Amos first prophesies against the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites; who dwelt in the neighbourhood of the twelve tribes, and had occasionally become their enemies and oppressors. Having thus not only taught his countrymen, that the providence of God extended to other nations, but conciliated attention to himself by such interesting predictions; he briefly mentions the idolatrous practices, and consequent destruction of Judah, and then passes on to his proper subject, which was to exhort and reprove the kingdom of Israel, and to denounce judgments against it. The reason why that kingdom was particularly addressed seems to have been, that Pul invaded it in the reign of

Uzziah, 2 Kings xv. 19, and that, in less than half a century after the first Assyrian invasion, it was subverted by Shalmaneser, 2 Kings xvii. 6.—*Abp. Newcome.*

6. *Because they sold the righteous for silver, &c.*—‘They perverted the cause of the righteous, and gave an unjust sentence against him for a bribe of the smallest value.’ Compare chap. v. 11, 12; viii. 6.—*W. Lowth.*

6. *For a pair of shoes.*—A proverbial expression, signifying a thing of trifling value. See ch. viii. 6.

7. *That pant after the dust of the earth on the head of the poor.*—Houbigant, after the Vulgate, the Septuagint, and Syriac versions, reads, ‘They tread down the head of the poor in the dust of the earth.’ So, also, *Abp. Newcome.*

Rosenmüller follows Jarchi and Kimchi, and thinks the sense is, that ‘they are eagerly desirous of casting the dust of the earth on the head of the poor;’ i. e. of reducing them, by cruelty and oppression, to the most abject state of grief and misery! See note on Josh. vii. 6. It is not easy to make any sense of the text, as it stands in our translation at present.

7. *The way of the meek.*—The word דרכו here rendered ‘way,’ means also ‘judgment,’ or ‘a judicial decision of any cause.’ This is what they are accused of perverting, or setting aside. See *Rosenmüller*. Others think the meaning is, that they set aside, or frustrate, the object of the meek, whatever they aim at. Vid. *Michaëlis*, in Supp. ad Lexic. Heb. No. 502; and compare ch. v. 12.

8. *They lay themselves down upon clothes laid to pledge, &c.*—The prophet not only reproves them for partaking of things offered to idols; but likewise for making use of other men’s property, left in their hands as a pledge.—*W. Lowth.*

8. *The condemned.*—Rather, ‘persons unjustly fined.’

14. The three concluding verses of this chapter probably refer to the unavoidable calamities caused by the earthquake. See chap. i. 1.

CHAP. III. VER. 2. *You only have I known.*—Rather, ‘You only have I acknowledged,’ and regarded as my own peculiar people, or children, understood.

3. *Can two walk together, &c.*—As a journey, in which two engage, naturally supposes a settled meeting; so the denouncing of God’s designs by his prophets, shews that he has made himself known to them.—*Abp. Newcome.*

4. *Roar.*—Naturalists assert that when the lion sees his prey, he roars before he rushes on it; and that at this roaring many animals shew great fear, see ver. 8. He likewise roars over his prey. The sense seems to be, ‘As the lion roareth on

account of his prey ; so, by my prophets, I cry aloud against ye, because ye are the objects of my vengeance.' Compare Hosea xi. 10.—*Id.*

5. This verse may be rendered thus : ' Can a bird be caught on the earth, where no snare is set for him ? Will a snare spring from the ground, when it hath not taken any thing, or rather when it has not been thrown ? ' The allusion is to such snares as springs, mole-traps, pit-falls, &c.

6. *Shall a trumpet, &c.*]—' As the people run together through fear, when the signal of an approaching enemy is made by the sentinel from the watch-tower ; so let my warning voice strike the Israelites with terror.'—See *Abp. Newcome*, and *Rosenmüller*.

6. *Shall there be evil, &c.*]—' Shall the evil of earthquakes, of unfruitful seasons, of hostile incursions, befall my people without my special appointment ? '—*Id.*

Observe, it is not the evil of sin and guilt which is here spoken of ; but the evil of punishment, justly inflicted on wilful transgressors.

9. *Publish in the palaces at Ashdod, &c.*]—God calls on the heathen to be witnesses of his judgments on his own people, that they may take warning from them. He particularly gives notice to the Philistines and the Egyptians, the inveterate enemies of the Jews, that they may assemble themselves, and with pleasure behold the ravages and oppressions, which their insulting adversaries will bring upon the kingdom of Israel, whose capital city was Samaria, built on a hill of the same name, 1 Kings xvi. 24. Or ' the mountains of Samaria ' may be equivalent to the ' mountains of Israel,' mentioned Ezek. xxxvi. 8 ; xxxvii. 22. Samaria is sometimes taken for the whole kingdom of the Jews.—See *W. Lowth*.

Ashdod was a city of the Philistines, famous for the temple and image of Dagon. See 1 Sam. v. 1—8. It is called in the Acts, chap. viii. 40, ' Azotus ; ' a Greek word, which seems expressive of its unhealthy situation.

10. *Who store up violence, &c.*]—That is, ' who store up the fruits of violence,' &c. See note on Ezek. xxxvi. 3.

12. *As the shepherd taketh out of the mouth of the lion, &c.*]—The least part saved would be a proof of its being torn ; and, consequently, the shepherd would not be answerable for it. See Exod. xxii. 13.

12. *That dwell in Samaria, &c.*]—*Abp. Newcome* renders it, ' Who sit in Samaria on the side of a bed, and in Damascus, on the side of a couch.' See chap. vi. 4, and compare Esther i. 6.

Harmer has shewn (vol. ii. p. 369,) that the corner of a bed was considered the most honorable place: and by **מטה** he thinks that we may understand 'a divan;' or a part of a room raised above the floor, and spread with a carpet in the winter, and in the summer with fine mats. A mattress laid on this floor might serve for a bed. See p. 370. He also thinks, that **דמשק** may signify something made at Damascus; like our word 'Damask,' a kind of silk. So, also, *Doederlein*, in *Addit. ad Grotium*.

15. *The houses of ivory.*]—That is, 'houses ornamented with ivory.' It appears that the orientalists used a great deal of cedar in their buildings, which, being a dark wood, must have looked very beautiful when banded, strung, or inlaid with ivory. See note on Ps. xlv. 8.

CHAP. IV. VER. 1. *Ye kine of Bashan.*]—Bashan was remarkable for the richness of its pastures; and, consequently, for its breed of cattle. Under the appellation of 'its kine,' it is probable, that the holy prophet designates the proud and luxurious matrons of Israel; or the word **פרות** may include persons of both sexes. See note on Ps. xxii. 12.

1. *To their masters.*]—If the former part of the verse be applied exclusively to the women, 'their masters' must mean their husbands; or we may understand by 'their masters,' the owners of their poor brethren, who might have been sold to them as slaves. Compare Joel iii. 3.

2. *With hooks.*]—The Hebrew expression is **בצנורות**, 'in baskets.' It is probable that the Hebrew word is the name of some implement for catching fish in great numbers; perhaps a weir, formed of wicker-work, is meant; and the allusion may be to the crowds in which the Jews were to be carried away captive. See the parallel texts.

2. *With fish-hooks.*]—Rather, 'in fishing-pots.' It is the same idea as in the last clause, amplified and farther illustrated. In both cases the prefix **ב**, 'in' is used. The imagery is well suited in this, and the preceding verse, to the rustic manners and habits of the holy prophet.

3. *And ye shall go out at the breaches, &c.*]—The prophet pursues the metaphor taken from 'the kine of Bashan,' ver. 1, and tells the people, that as cattle strive to get out at every breach they can find in a fence, so shall they, with all possible haste, effect their escape at the several breaches, which shall be made in the walls of Samaria. Compare 2 Kings xxv. 4; Ezek. xi 12.—*W. Lowth.*

3. *And ye shall cast them into the palace.*]—Rather, 'And ye shall hasten to Harmon,' by which the Chaldee paraphrast un-

derstands a place, or country, beyond the mountains of Armenia. Others are of opinion, that the mountains of the Maonites, or Mehunims, are here meant. Compare Jud. x. 12; and 2 Chron. xxvi. 7. All the ancient versions agree in considering the Hebrew word **הרמונה** as a proper name, and not as signifying 'the palace.'

4. *Come to Bethel and transgress, &c.*—Rather, 'Go to Bethel and transgress.' Go and worship the golden calf as long as you like. A bitter sarcasm and reproof uttered in the form of a permission.

6. *Cleanness of teeth.*—A proverbial expression signifying famine. The particular famine here alluded to is recorded 2 Kings viii. 1.

9. *The palmer-worm.*—**גוז** rather means a species of the locust.

10. *After the manner of Egypt.*—See Deut. vii. 15; xxxviii. 60. The unwholesome effluvia, on the subsiding of the Nile, caused some peculiarly malignant diseases in this country. For the same phrase, see Gen. xix. 31; Is. x. 26; Ezek. xx. 30.—*Abp. Newcome.* There may be a reference to one of the plagues inflicted on Egypt, previously to the exodus of the Israelites. See Exod. ix. 15.

11. *As God overthrew Sodom and Gomorrah.*—The expression in the original **כמהפכת אלהים**, is an Hebraism, meaning, 'like the great, memorable, or awful overthrow' of Sodom and Gomorrah.—See *Buxtorf*, Thes. Gram. lib. i. cap. iii.

11. *As a firebrand, &c.*—A proverbial expression, signifying a narrow escape from imminent danger.

12. *Prepare to meet thy God, O Israel.*—Prepare to meet him armed with vengeance; for he is a great and powerful God. The Septuagint reads, 'Prepare to call upon thy God, O Israel.'

13. *The mountains.*—The Septuagint reads **βροντην**, 'thunder.'

13. *That maketh the morning darkness.*—Houbigant following the authority of the Septuagint, the Arabic, and more than twenty MSS. reads, 'He that maketh the morning and the darkness.' The change consists only in prefixing a 'vau' to **עִיפָה**, which, indeed, Arias Montanus had supplied in the margin of his Bible. This, says Abp. Newcome, is a very elegant various lection, and likely to be adopted by many readers. But God's power of changing day into night is mentioned chap. v. 8; and, in both these places, there may be an allusion to the black clouds and smoke, which accompany earthquakes, and which sometimes cause darkness at noon-day. See ch. v. 8.

CHAP. V. VER. 1. *Against you.*]—Rather, ‘concerning you.’ See Noldius on *ly*.

2. *She is forsaken upon her land.*]—‘She lies on the ground’ (her native land) ‘helpless and deserted.’

3. *The city that went out by a thousand.*]—Rather, ‘the city that used to send forth a thousand,’ &c.

4. *For thus saith, &c.*]—Rather, ‘Wherefore thus saith the Lord.’

7. *Wormwood.*]—Rather, ‘hemlock.’ See note on Hosea x. 4.

10. *They hate him.*]—That is, ‘persons in general hate him.’

12. *They afflict the just, &c.*]—These are indefinite forms of expression to signify, that the evil spoken of was common. See ver. 10.

13. *The prudent shall keep silence in that time.*]—The wise and eloquent shall be struck dumb by the judgments of God.

16. *Such as are skilful of lamentation.*]—See note on Jer. ix. 17.

18. *Woe unto you that desire the day of the Lord!*]—Infidels made a mock of the prophets, we may suppose, when they told them ‘the day of the Lord was at hand;’ and, from a principle of unbelief, expressed the desire of seeing this day, that they might be convinced of the truth of such predictions by ocular demonstration.

20. *Shall not, &c.*]—A strong asseveration is beautifully conveyed in this question. The 18th, 19th, and 20th verses are very sublime. Darkness is naturally put for calamity, and light for gladness.—So *Hor. Od. lib. iv. iv. 40.*

Pulcher fugatis
Ille dies Latio tenebris.

————— ‘That glad day,
Which first auspicious, as the darkness fled,
O’er Latium’s face a tide of glory shed.’

See Dacier’s note on this passage.

We use ‘light’ to denote ‘knowledge:’ the sacred writers, with no less propriety and elegance, apply it to express also prosperity, honor, wealth, or any kind of happiness.—See *Taylor’s Pref. to Heb. Concord. § iv*; and compare *Micah vi. 14.*

24. *Let judgment run down as waters.*]—That is, let it have its free course, without being obstructed, or turned aside. For the general sense of the word ‘righteousness,’ see note on *Is. li. 5.*

25. *Have ye offered unto me, &c.*]—The learned Spencer judiciously observes, that the force of this expression depends on the emphasis laid on the pronoun ME.

26. *And Chiun your images, the star of your god.*]—The arrangement of these words appears to be faulty. Abp. Newcome, following the authority of the Septuagint, and Acts vii. 43, reads, ‘And the star of your god Chiun; your images which,’ &c. That this was a name for Saturn, see *Spencer de Leg. Heb.* p. 666, who discusses the place before us at large. The god may have been represented as a star, with certain symbols of distinction.—See *Selden*, Syntag. ii. cap. 14. p. 396; *Vitringa’s* Obs. Sacr. l. ii. c. i. p. 233, 4to.; and note on Acts vii. 43.

The reading of *Χαίφαν* in the Septuagint, and of *Πεμφεν, Χαίφαν, Παφαν, Πεφφαν, Πεφα*, Acts vii. 43, where the MSS. vary, may be accounted for two ways; *כִּיּוֹן* may have been read *כִּיֹּן*, as a mutilated *caph*, and also one of its manuscript forms, would resemble a *resh*. Or ‘Rephan,’ the Egyptian name for Saturn, may have been used by translators who lived in Egypt, as an equivalent term to ‘Chiun.’ See the authors already referred to; and *Rosenmüller’s* long note on this text.

Lamy is of opinion, that ‘Chiun’ signifies the portable pedestals on which the heathens placed their gods. See note on Num. xxiv. 17. Jablonski thinks that ‘Remphan’ means ‘the sun.’ *Procem.* p. 50.

CHAP. VI. VER. 1. *Which are named chief of the nations.*]—That is, who have the reputation of being thought ‘chief’ among the surrounding nations.

2. *Pass ye unto Calneh, and see, &c.*]—Calneh was a city in the land of Shinar, or the territory of Babylon.

2. *Hamath.*]—St. Jerome supposes that this city was the same that was afterwards called Antioch. Others think that it was a Syrian city on the Orontes, and that it was conquered by Jeroboam, 2 Kings xiv. 25; and by the Assyrians, xix. 13.

6. *In bowls.*]—This relates perhaps to the costliness and magnificence of their drinking-vessels; and likewise to the quantity of wine usually consumed at their repasts.

10. *By the sides of the house.*]—Rather, ‘in the innermost part of the house.’ This obscure verse, says Abp. Newcome, seems to describe the effects of famine and pestilence during the siege of Samaria. The carcase shall be burnt, or fumigated, as some commentators think, and the bones shall be removed, without any ceremony of funeral rites, and by the assistance of the nearest kinsman only. Solitude shall reign in the house; and if one is left, he must be silent (see ch. viii. 3.) and retired, lest he be plundered of his scanty provisions.

10. *A man's uncle, &c.*]—Rather, 'Some kinsman, and he that burns, or fumigates the dead body, shall take up the remains, carrying the bones out of the house,' &c. 'The bones' may mean 'the corpse.' See note on 1 Sam. xxxi. 13.

11. *For behold.*]—Rather, 'surely, verily,' &c. ו is here a particle of affirmation.

12. *For ye have turned.*]—The meaning is, that 'ye who have turned judgment into gall, and the fruit of righteousness into hemlock, have acted as foolishly and preposterously, as those who would make horses run and oxen plough on a steep rock, or cliff.' See Hosea x. 4.

13. *Horns.*]—That is 'dominion.' See notes on 1 Chron. xxv. 5; Job xvi. 15; and Psa. lxxv. 5.

14. *The river of the wilderness.*]—Elsewhere termed 'the river of Egypt,' Numb. xxxiv. 5; because it was in the way to that country. It is called, 1 Sam. xxx. 9, 'The brook Besor,' which emptied itself into the sea not far from Gaza, and was the southern limit of the tribe of Simeon. See the map prefixed to Exodus.

The Assyrians are the invaders prophesied of, who were to ravage the country from one end to the other.

CHAP. VII. VER. 1. *The king's mowings.*]—This probably relates to the first cutting of the grass, which was set apart for the king's horses; these, it appears, were kept in great numbers contrary to the law of Moses. Or 'the king's mowings' may mean those mowings from which he took his portion of the produce, in the form of tax, or tribute.

The Hebrew word translated 'mowings' may also signify, in the singular number, 'feeding down,' as well as 'cutting down' with a scythe; and, probably, that is the meaning here, since it is not the usage of the orientalists 'to make hay.' The 'king's mowings' then should have been rendered the 'king's feedings.'

2. *By whom shall Jacob rise, for he is small?*]—Or, 'How shall Jacob rise, for his power is greatly diminished?' See v. 5.

3. *For this.*]—Rather, 'concerning,' or, 'in consideration of this.'

4. *It devoured the great deep, and did eat up a part.*]—This represents a sorer judgment than the former; and, in the opinion of most expositors, denotes the invasion of Tiglath-Pileser, king of Assyria, who carried away great part of Israel captive. It was properly represented, therefore, by a raging fire, which consumed the sea, by turning the waters into vapor, and then devoured a great part of the land.—*W. Lowth.*

Dr. Lightfoot thinks that by 'fire,' in this verse, is indicated

excessive drought: but 'fire,' it should be recollected, is the usual figure, by which this prophet designates the horrors and destruction of war.

7. *The Lord stood upon a wall made by a plumb-line.*—God's judgments are sometimes represented by a line and plummet, to denote that they are measured out by the most exact rules of justice.

8. *I will not again pass by them any more.*—So chap. viii. 2, 'I will make a full end: I will not pass through my people, as judge and avenger, any more.' Exod. xii. 12; chap. v. 17. I will not punish them by locusts, or by the fire of lightning, or by earthquakes; but by hostile desolation and captivity.—*Abp. Newcome.*

13. *At Beth-el.*—Rather, 'against Beth-el.'

13. *It is the king's chapel, and it is the king's court.*—'It is the king's sanctuary, and the temple of the kingdom.' See the marginal reading.

14. *Sycamore-fruit.*—Celsius says, (in Hierobot.) that this was a kind of fig. See the marginal reading.

17. *Thy wife shall be an harlot in the city.*—Not voluntarily, but by compulsion. The violence and brutality of the common soldiers are here predicted. Compare Is. xiii. 16; Lam. v. 11.

CHAP. VIII. VER. 1. *Behold, a basket of summer fruit.*—The basket of ripe summer-fruit, which the prophet saw in a vision, indicated that the sins of Israel were now ripe for judgment.—*W. Lowth.*

5. *New moon.*—See Num. x. 10; and xxviii. 11.

5. *Making the ephah small, and the shekel great.*—That is, 'they sold their corn by a measure that was too small, and required the coin, which they received for it, to be full weight.' Compare Mic. vi. 10, 11. Such was the worldly-mindedness of these people, that they thought the festivals of religious worship, and even the sabbath-days, long and tedious, because they interrupted their iniquitous traffic and sordid pursuits.

8. *By the flood of Egypt.*—*Abp. Newcome*, on the authority of several MSS. reads, 'by the river of Egypt;' but the present text is preferable. The holy prophet means to say, that the land shall be swallowed up, as Egypt is by the inundation of the Nile. The rising and falling of the ground, with a wave-like motion, and its leaving its proper place and bounds, in consequence of an earthquake, are justly and beautifully compared to the swelling, the overflowing, and the subsiding of the Nile. See ch. ix. 5.

9. *I will cause the sun to go down at noon, and I will darken the earth in the clear day.*—Times of calamity are expressed

by the failing of the light of the sun, and by darkness, which overspreads the day. See the texts referred to in the Index, under 'darkness.'

10. *Baldness upon every head.*]—That is, by causing every head to be shaven, as a token of excessive grief. See Job i. 20 ; Is. xv. 2.

10. *As the mourning of an only son.*]—Rather, 'as the mourning, or lamentation, for an only son.'

11. *But of hearing the words of the Lord.*]—The calamity here threatened was, that the Israelites in their captivity should have neither prophet, nor priest, to instruct them in the ways of the Lord.

12. *From the north even to the east.*]—Abp. Newcome thinks, with reason, that the transcribers have here made some mistake, which neither versions, paraphrase, nor MSS. enable us to correct. Having designated the east and west by the Mediterranean and the Dead sea, it is very natural to suppose, that the prophet would connect the north with the south, in the next clause, instead of with the east. By a slight transposition, and by substituting *ימנה*, instead of *מזרח*, we may read, 'And from north to south shall they run to and fro,' &c.

13. *Thirst.*]—Meaning spiritual thirst. Thirst for the living waters of salvation.

14. *The manner of Beer-sheba.*]—That is, 'the false manner of worshipping at Beer-sheba.'

14. *The sin of Samaria.*]—This was the calf that was erected at Bethel. 'The sin' is used for 'the cause of sin.'

CHAP. IX. VER. 1. *The lintel.*]—The upper part of the door-frame in the temple, which bound the whole together. It is called *כפתור*, because adorned with clusters of pomegranates. See Taylor's Heb. Concord. No. 912. This vision denotes the smiting and ruin of the kingdom of Israel; and the earthquake may really have produced the effect mentioned.

1. *Cut them in the head.*]—This is a command to inflict a mortal stroke on the principal people of the kingdom. 'The last,' in the next clause, must mean the lower order; or else the posterity of the priests, elders, &c.

3. *In the top of Carmel.*]—The mountains in Judea were remarkable for inaccessible rocks and deep caverns; and it appears from this passage, that the top of mount Carmel afforded some such places for concealment.

3. *The serpent.*]—The word *נחש*, here rendered 'serpent,' is the same as the tempter in Genesis, ch. iii. 1. It is used for a sea-monster, Is. xxvii. 1, and is joined there with Leviathan and Tannin; which last word, as it appears to have been some-

times used symbolically, or, at least, indefinitely, our translators have properly rendered by 'dragon,' a word which in the English language has no determinate meaning. In like manner, the word *נחש*, it has been conjectured, may here signify some carnivorous fish. Virgil, however, in the well-known story of Laocoon and his sons, represents two immense serpents swimming on the surface of the sea. See *Æn.* ii. 204; and notes on *Psa.* xlv. 19; lxxiv. 13, 14; cxlviii. 7.

The Chaldee paraphrast thinks that enemies, as fierce and destructive as serpents, are meant.

6. *His stories.*]—Rather, 'his upper chambers.' These were the principal apartments in the eastern houses. See the marginal reading.

6. *His troop.*]—Houbigant, following Cappellus, renders the Hebrew word *אגרת* by 'store-house.'—So, also, *Abp. Newcome*. Or the word may express the whole assemblage of created beings, both material and immaterial, which the earth exhibits. Others think that the three elements of fire, air, and water are meant.

7. *Ethiopians.*]—Cush was the son of Ham, *Gen.* x. 6; and that the Cushites inhabited a part of Arabia Petræa and Felix is shewn by Bochart, *Geogr. Sacr.* 213, and by Calmet, *Dict. in voc.* See *Numb.* xii. 1, compare with *Exod.* ii. 16; 2 *Chron.* xxi. 16; *Ezek.* xxix. 10; *Hab.* iii. 7. They were, says Bochart, a powerful, but despised nation.—*Abp. Newcome*.

7. *Caphtor.*]—Calmet is of opinion, that this is a different name for Crete; but Bochart thinks that it means Cappadocia.

9. *I will sift the house of Israel.*]—In order to understand the full force of this scriptural metaphor, the reader should be informed, that in the act of sifting corn, small particles of dust pass through the sieve; and, from the rotatory motion, which the sifter communicates to the grain, by a peculiar motion of his arms, the light, defective grains, as well as the chaff, are collected in the centre, at top, and may be easily separated from the rest. See note on *Isa.* xxx. 28.

10. *Nor prevent us.*]—Rather, 'nor come suddenly on our account.'

13. *The plowman shall overtake the reaper, &c.*]—These are poetical expressions, denoting that the harvest and the vintage should be so abundant, that the season of the year for ploughing would come, before the land could be cleared of its former produce.

13. *The hills shall melt.*]—A common hyperbolical expression, to denote the exuberant produce of the vineyards, which were generally planted on the sides of hills and mountains,

O B A D I A H.

INTRODUCTION.

ABP. NEWCOME supposes that Obadiah prophesied between the taking of Jerusalem, (which happened before Christ 587) and the destruction of the kingdom of Idumea by Nebuchadnezzar; which latter event probably took place a very few years after the former. Abp. Usher places the destruction of Jerusalem in the 588th year before Christ; and the siege of Tyre in the year 585 before Christ. This siege lasted thirteen years; during which interval, that learned prelate observes, the Sidonians, Moabites, Ammonites, and Idumeans, seem to have been subdued by the Babylonians. Josephus relates, that Nebuchadnezzar commenced the siege of Tyre in the seventh year of his reign: but Cappellus proposes reading 'the seventeenth,' Blair places the taking of Tyre in the thirty-third year of Nebuchadnezzar.

According to some traditionary accounts, the prophet Obadiah was of the tribe of Ephraim, and a native of Bethacamar, which Epiphanius describes as in the neighbourhood of Sichem; but which, according to Bp. Huet, was a town in the hilly part of the territory of Judah; and there probably he prophesied: though some suppose, that he was carried captive to Babylon; and others that he died in Samaria.

There is scarcely an Obadiah mentioned in sacred history, says Dr. Gray, who has not been considered by different writers as the same person with the prophet. The prince whom Jehoshaphat employed to teach in the cities of Judah; the governor of Ahab's house, who rescued the hundred pro-

phets from the vengeance of Jezebel; the captain of Ahaziah, who found favor with Elijah; the overseer appointed by Josiah to inspect the reparation of the temple;—each of these has been separately represented as the prophet, though not one of them is characterised in Scripture under that description; and all of them, except perhaps the last, lived long before the period in which Obadiah the prophet must be supposed to have flourished. Equally unfounded are the conjectures of those, who imagine, that he was the husband of the widow of Zarephath, and a disciple of Elijah; and the traditions of the ancient Hebrew doctors, who supposed that he was an Idumean; but having become a proselyte to the Jewish religion, he was inspired to prophesy against the country whose superstitions he had forsaken. It is probable, that he was nearly contemporary with Ezekiel and Jeremiah; he predicted, therefore, the same circumstances which those prophets had foretold against the Edomites, who had on many occasions favored the enemies of Judah; who, when strangers carried their forces into captivity, and cast lots on Jerusalem, had rejoiced at its destruction, and insulted the children of Judah in their affliction. The prophet concludes, as usual, with consolatory assurances of future restoration and prosperity to the Jews, to whom he promises that deliverance should arise from Zion; Saviours who should judge the nations; and a spiritual kingdom, appropriated and consecrated to the Lord.

These prophecies began to be completed about five years after, when Nebuchadnezzar ravaged Idumea, and dispossessed the Edomites of great part of Arabia Petræa, which they never afterwards recovered. But they were still farther fulfilled in the conquests of the Maccabees over the remainder of the Edomites; and they received their final accomplishment in the advent of that Redeemer, whom preceding saviours had typified, or foreshewn.—See *Dr. Gray*; and *Carpzovius*,

VER. 1. *We have heard a rumour from the Lord, &c.*]—The prophets sometimes represent God as summoning armies, and setting them in array of battle against those people, whom he purposes to destroy. And here, according to the custom of earthly princes, he is described, as sending ambassadors to invite the nations to join in a confederacy against the Idumeans.—*W. Lowth.*

2. *Small among the heathen, &c.*]—Compare Jer. xlix. 15. Edom, or Idumea, was a country, if compared with the dominions of flourishing states, very moderate in extent, and inconveniently situated. The land of Moab lay to the east of the sea of Sodom. Next to this country, Idumea turned towards the south; though it did not border on all Canaan southward, but only on its eastern part. The rest lay open to Arabia Petræa, adjoining which Idumea was situated to the south, making a part of it, and extending far into the interior.

The country of the Idumeans was properly circumscribed by that mountainous tract, which inclosed Canaan to the south, near the sea of Sodom, as appears from the whole sacred history: whence mount Hor, situated there, is said to have been on the border, or extremity, of the land of Edom. Numb. xx. 23. It is true that, about the time of Solomon, the Idumeans occupied some part of the Elanitic gulf of the Red sea; whence a tract of that coast was called the land of Edom, 1 Kings ix. 26. But all the prophets who speak of Edom, about these times, restrain their land to Mount Seir. See *Vitringa*, on Isa. xxi. 1; and xxxiv. 6.

However, that part of Idumea partook of the qualities of the land of Canaan, appears from Gen. xxvii. 39, compared with ver. 28; and Num. xx. 14—18, where the fields and vineyards of the Idumeans are mentioned.—*Abp. Newcome.*

3. *Thou that dwellest, &c.*]—‘Thou art like the eagle dwelling in the clefts of the rock,’ &c. See the next verse.

5. *If thieves, &c.*]—Compare Jer. xlix. 9, where, I think, we should render,

‘If grape-gatherers had come unto thee,
Would they not have left gleanings of grapes?
If thieves by night, would they not have destroyed till
they had enough?’—*Id.*

5. *How art thou cut off!*]—This clause is usually thrown into a parenthesis, after the words, ‘if robbers by night,’ ver. 5. Le Clerc places it at the beginning of ver. 5. It may very well make a part of ver. 6. Thieves and robbers would have stolen till they had satisfied themselves; grape-gatherers would have

left gleanings after them ; but the Babylonian invaders have destroyed thee utterly. See a like opposition, Jer. xlix. 9, 10.—*Abp. Newcome.*

6. *Sought up.*]—Rather, ‘inquired into.’

7. *The border.*]—Thine own border, where they delivered thee into the hand of thine enemy. Or, to the border of their once friendly country, whither thou hadst fled for refuge ; thus dismissing thee ignominiously.—*Abp. Newcome.*

7. *Have laid a wound under thee.*]—Surely this is not very intelligible. We should render, agreeably to the ancient versions, ‘Have laid a trap, a net, or snare for thee.’ See *Parkhurst* on ח, No. ii ; and *Rosenmüller*. The Septuagint has, equivalently, ἐνεδρα, and the Vulgate ‘insidias.’

7. *There is none understanding in him.*]—Meaning that Esau had not sense enough to perceive the snare that was laid for him, although he had been warned of it.

11. *Foreigners.*]—These were doubtless the Chaldeans. See Joel iii. 3.

12. *Thou shouldest not have looked on the day, &c.*]—That is, ‘Thou shouldest not have looked with pleasure on the day,’ &c. By ‘the day,’ we must here understand the day of visitation and distress. Compare Psa. liv. 7 ; lix. 10.

14. *That did escape.*]—That had avoided the slaughter at Jerusalem, and been endeavouring to escape into Egypt.

14. *Those of his.*]—That is, ‘Those belonging to thy brother Jacob ;’ or ‘those of his people.’ It appears that great numbers of the Jews, after their city had been taken by the Babylonians, endeavoured to escape into Egypt ; and it is very probable that many of them were intercepted and slain in Idumea, which was in their way between Egypt and their native country. *Schnurrer*, ap. *Rosenmüller*.

15. *Thy reward.*]—Rather, ‘thy conduct,’ with relation to thy brother Jacob.

16. *For as ye have drunk upon my holy mountain, &c.*]—‘Since ye, O-my people, have drunk the cup of my wrath, which has been executed upon you, in Mount Sion,’ (see ver. 17.) ‘and at Jerusalem, where my name was placed ; there is no reason why those heathens, who are strangers and foreigners to my name and worship, should expect to be excused : they shall drink of it, therefore, continually.’

The prophet speaks here of the Jews, as being already under a state of captivity ; which they actually were, before this prophecy was fulfilled.

God’s judgments are often represented under the image of a cup of intoxicating liquors. See Jer. xxv. 27—29 ; xlix. 12.

16. *And they shall be as though they had not been.*]—That is, ‘They shall be utterly destroyed and forgotten.’ Compare Ezek. xxvi. 21.—*W. Lowth.*

20. *Sepharad.*]—Dr. Lightfoot supposes that this was a part of the country of Edom. The Vulgate calls it ‘Bosphorus;’ the Septuagint ‘Ephratha;’ and the Syriac version ‘Spain.’ St. Jerome says, that this word, in the language of the Assyrians, means, ‘a border,’ or ‘limit.’—See *Grotius.*

Herm. Von der Hardt has endeavoured to prove, that the name of this place was ‘Sippbara;’ and that it was a town of Mesopotamia, near Nearda. See *Rosenmüller.*

21. *And saviours.*]—Abp. Newcome reads, ‘deliverers.’ By ‘saviours,’ says *W. Lowth*, may be understood the leaders of the Jews, who shall fight their battles, and vanquish their enemies, denoted by the inhabitants of mount Esau. In this sense, the word ‘saviour’ is taken, in the marginal reading of Judg. iii. 9, and in Isa. xix. 20. Or, we may understand the word in a spiritual sense, for the preachers of salvation, whose office it is to convert unbelievers and aliens to the commonwealth of Israel.

Grotius thinks that it relates to those who should save themselves from captivity.

J O N A H,

INTRODUCTION.

JONAH is supposed to have flourished in the reigns of Joash and Jeroboam the second, kings of Israel; the former of whom began to reign A. M. 3163, and the latter died 3220. In the Second Book of Kings, Jonah is said to have prophesied concerning Jeroboam, that he should 'restore the coast of Israel;' which prophecy, now not extant, was perhaps delivered in the reign of Jehoahaz, the grandfather of Jeroboam, when the kingdom of Israel was greatly oppressed by the Syrians; and therefore it is probable, that Bp. Lloyd does not place him much too high in supposing that he prophesied towards the latter end of Jehu's reign; or in the beginning of that of Jehoahaz, when Hazael, by his cruel treatment of Israel, was verifying the predictions of Elisha. So that though Jonah might be contemporary with Hosea, Amos, and Isaiah, he appears to have uttered the prophecy alluded to, before any were delivered of those now extant in the writings of the prophets; and the prophecy concerning Nineveh, of which the publication is related in this book, must, contrary to the opinion of many writers, have been delivered long before the time when Obadiah prophesied.

This book, which is chiefly narrative, furnishes us with an account of the mandate which Jonah, who was more especially a prophet to the Gentiles, received to preach against Nineveh, the metropolis of that mighty kingdom of Assyria, which

was employed by God as the 'rod of his anger against Israel and Judah.' It relates that Jonah, who was of a timid character, aware of the pride and false confidence of a city, equally distinguished for its magnificence and corruption; for its careless merriment, and inconsiderate dissipation; and conscious that the Lord was 'slow to anger,' and loth to execute his threats; was afraid to carry the message of wrath.

He knew that the prophets were exposed to insult from those, who confidently maintained that the day of the Lord would not arise; and who challenged God to hasten his work. He resolved, therefore, 'to flee from the presence of the Lord,' chap. i. 3; that is, possibly, as some have interpreted the expression, to flee from the council of God in the land of Israel; or, perhaps, simply to avoid the divine appointment: but in this foolish attempt, in his flight to Tarshish, which he records with a very ingenuous and repentant fidelity, he was arrested and punished by a miracle; and when delivered from the jaws of destruction, he was compelled to utter the doleful message, 'Yet forty days, and Nineveh' (if it continue impenitent) 'shall be overthrown.'

The king of Nineveh, who, according to Abp. Usher, was Pul, or possibly a predecessor of that monarch, alarmed by the prophetic threat conveyed to him under such miraculous circumstances, proclaimed a solemn fast and supplication for pardon; and, as God's threats are conditional, and his anger ever softened by repentance, he suspended the sentence which he had pronounced till about 160 years after, when the wickedness of the people provoked its execution. Among other testimonies given to the prophetic character of Jonah, may be reckoned that of Tobit, who professed a firm confidence in the accomplishment of Jonah's prediction against Nineveh, and whose son, indeed, afterwards lived to witness its completion. The sacred writers, likewise, and our Lord himself, speak of him as a prophet of considerable eminence.

The style of Jonah is narrative and simple; the beautiful

prayer contained in the second chapter has been justly admired. The book furnishes us with a fine description of the power and mercies of God.

The fame of Jonah's deliverance appears to have spread among the heathen nations; and the Greeks, who were accustomed to adorn the memory of their heroes by every remarkable event and embellishment, which they could appropriate, added to the fictitious adventures of Hercules, that of having continued three days without injury in the belly of a dog, or sea-monster, sent against him by Neptune. The fable of Arion and the Dolphin, of which the date is fixed at a time nearly coëval with the period of Jonah, is possibly a misrepresentation of particulars recorded in this sacred book. Such, at least, is the opinion of Bp. Huet, and others.—See *Dem. Evang. Prop.* 4.

Dr. Gray, and *Rosenmüller*, who (in *Prolegom.*) details other conjectures respecting this book in abundance.

CHAPTER I.

VER. 1. *Jonah.*—Jonah was of Gath-hepher in the tribe of Zebulon, a part of Lower Galilee; or, as it is called, Josh. xix. 13, 'Girtah-hepher.' He is supposed to have prophesied in the reign of Jeroboam the second, king of Israel, who began to reign 823 years before Christ, and reigned in Samaria forty-one years. See 2 Kings xiv. 23—25.

3. *From the presence of the Lord.*—That is, says Grotius, far from the land of Israel, where he was in the habit of presenting himself before the Lord. See the Introduction.

5. *Into the sides of the ship.*—That is, into the cabin, or one of the cabins, which were anciently, as they are now, in the sides of the ship. So we read, Judg. xii. 7, that Jephthah was buried בערי גלעד, 'in the cities of Gilead;' which our translators have properly rendered, 'In one of the cities of Gilead.' See *Glassii Philol. Sacr.* lib. v. c. xiv. 3.

17. *A great fish.*—We have but an imperfect acquaintance with the natural history of fishes. However, it is a well attested

fact, that sharks grow to a size capable of swallowing and containing a man.—See *Bochart*, Hieroz. p. ii. 743. The Orca, the Lamia, and the Carcharias, or Sea-dog, have been mentioned, among other fishes, on the present occasion.

The miracle of preserving Jonah served to spread the knowledge of Jehovah. The whole transaction had this tendency, c. i. 16, and it also taught Jonah, and in him the whole prophetic order, God's power and determination to enforce his commands. It is probable that Jonah was the most ancient of those whom the Jews call the later prophets. A constant succession of them seems to have been sent from the time of Jonah, that they might solemnly admonish the kingdom of Israel and Judah, while their destruction by the Assyrians and Babylonians impended over them.—*Abp. Newcome*.

17. *Three days and three nights.*]—This would be true, if understood of one complete day, and a small part of two other days.

The precise time was thus determined, to prefigure the period of our Lord's continuance in the grave. Matt. xii. 40. As Christ was 'the end of the law,' Rom. x. 4, those who understand the genius of the eastern nations will easily admit, that some actions and events, under the Mosaic dispensation, might be purposely modified to foreshadow parts of the Messiah's history. This verse in some of the versions begins the next chapter.—*Abp. Newcome*.

CHAP. II. VER. 1. *Jonah prayed unto the Lord his God out of the fish's belly.*]—These devout thoughts, which he had at the time, he afterwards digested into the following prayer; and added a thanksgiving for his deliverance at the conclusion of it. Several of David's psalms were probably composed in the same manner, namely, after the particular trial, which gave rise to it, was over; but in a style suitable to the thoughts which he had at the time of his affliction, and with a grateful sense of God's mercies for his deliverance from it.—*W. Lowth*.

Herman Von der Hardt, and H. A. Grimm, consider this whole narrative as a kind of prophetic dream, or parabolic representation, and not as containing literal facts; while the editor of Calmet's Dictionary, following these authors, understands by the original word גָּדָל, not 'a fish,' but a vessel, float, or raft, which may be considered as a preserver on the waters; and which might have had the image of a fish on its stern.—See Fragment cxlv.; where the reader will find much curious information, and conjectural criticism. This is also the opinion of Less, and other German critics, who think that גָּדָל, which we render 'a great fish,' (ch. i. 17.) was the name of the

vessel which received him on board. But if the whole be supposed to have passed in a vision, the prophet might have dreamt of being swallowed up by a fish, and all the other circumstances, as well as of being taken on board a ship. See *Rosenmüller*.

6. *The earth with her bars was about me, &c.*]—This passage, as it now stands, immediately clashes with what follows. Houbigant, therefore, very ingeniously connects the word rendered ‘for ever,’ with ‘bars,’ and reads, ‘The earth, with her everlasting bars, was about me,’ &c. Dr. Waterland gives the passage another turn, and renders it thus; ‘The earth with her bars would have been about me for ever; but thou broughtest up,’ &c.

8. *Forsake their own mercy.*]—That is, by an usual ellipsis, ‘the source of their own mercy;’ meaning God. See note on Ezek. xxxvi. 3.

10. *The Lord spake unto the fish.*]—Bp. Huet supposes that Jonah’s deliverance from the whale’s belly gave occasion to the Greek story of Arion, who, after he was cast into the sea, was conveyed by a dolphin to the port of Corinth. See Introduction; and *Ovid*, Fast. lib. ii. 5.

CHAP. III. VER. 3. *Of three days’ journey.*]—This means that the walls were sixty miles in circumference; twenty miles being considered as one day’s journey for a traveller on foot.

4. *Forty days, and Nineveh shall be overthrown.*]—That is, unless its inhabitants repented. The divine threats are always accompanied with conditions of mercy, which are sometimes expressed, and always understood. See ver. 10.

7. *Let neither man nor beast, herd nor flock, taste, &c.*]—Somewhat similar to this are the poetical expressions of grief, in the classical pages of Virgil, on the death of Daphnis:

Non ulli pastos illis egêre diebus
Frigida, Daphni, boves ad flumina: nulla neque amnem
Libavit quadrupes, nec graminis attigit herbam.

Ecl. v. ver. 24.

‘The swains forgot their sheep, nor near the brink
Of running waters brought their herds to drink;
The thirsty cattle of themselves abstained
From water, and their grassy fare disdained.’—DRYDEN.

The usual practice of fasting in the east, it should be remembered, was abstaining from food until the evening; and then taking such as was plain, or common, and in moderation.

Rosenmüller thinks that the command respecting the cattle was restricted to the horses, mules and camels, which were stript

of their splendid caparisons, and covered with sackcloth. Horses employed at funerals are, among us at present, usually covered with black cloth, or velvet.

8. *In their hands.*]—That is, ‘in their actions.’ The instrument, or cause, is here used for the effect.

CHAP. IV. VER. 1. *But it displeased Jonah exceedingly.*]—Seeing that what he had foretold against the Ninevites did not happen, Jonah was afraid lest he should pass for a false prophet, and his person be exposed to the violence of the Ninevites. He was therefore very peevish and impatient, and he vents his complaints in the following verse.

There is certainly no reason to be solicitous about the justification of Jonah. It affects not the goodness of God, nor the truth of Scripture, that imperfect characters are employed to communicate the divine commands. The proper lesson we are to learn from his behaviour is, that the gift of prophecy does not alter men’s natural tempers, nor set them above the level of human frailty; ‘For we have this treasure,’ as the apostle speaks, ‘in earthen vessels;’ that ‘the excellency of the power may be of God, not of us.’—*Dr. Dodd.*

But the whole verse might be better rendered, ‘And Jonah was much mortified, or greatly agitated, and distressed.’—See *Taylor*, on חרה, No. 1. The Septuagint and Syriac versions favor this interpretation. See, also, St. Jerome, and compare ver. 6, where the state of his mind is called ‘grief.’

4. *To be angry.*]—Rather, ‘to be thus distressed,’ or ‘agitated and alarmed.’ See ver. 1, and 9.

6. *A gourd.*]—In Hebrew, קיקיון. This is certainly the KIKI mentioned by Herodotus, lib. ii. cap. 24, by Dioscorides, lib. iv, and by Strabo called KIKKI, lib. xvii. p. 1179. See, also, Pliny, Nat. Hist. lib. xv, cap. 7, who writes it ‘CICI.’ It is supposed to be the same as the Ricinus, or Palma Christi, from which the castor oil is extracted. See *Bochart*, lib. ii. cap. 24; and *Rosenmüller*, in loco.

10. *Thou hast had pity on the gourd, &c.*]—In this verse, God reproves Jonah. ‘Dost thou, seeing that thou art but a man, shew compassion, and ought not I much more to do so, who am distinguished by the attributes of goodness and mercy? The perishing of a gourd, a thing not of thy creating, has affected thee with grief; with how much more concern ought I to regard the works of mine own hands, the human beings whom I have created? Thou art afflicted for the loss of a single plant, which lives but for a very short time; how much more ought I to feel a paternal solicitude for the fate of so large and famous a city as Nineveh.’ See *Rosenmüller*.

11. *Sixscore thousand persons that cannot discern between their right hand and their left.*—In these words, the prophet means to describe the infants, or young children, that were in Nineveh, whose innocence was a just plea for rescuing them from the punishment and destruction, which the inhabitants in general deserved. Reckoning the children as consisting of one-fifth part, the whole population would amount to six hundred thousand persons.

M I C A H.

INTRODUCTION.

MICAH speaks only of the kings of Judah; and he prophesied in the days of Jotham, Ahaz, and Hezekiah, contemporary with whom were Pekah and Hosea, the two last kings of Israel. Micah then began to prophesy soon after Isaiah, Hosea, Joel, and Amos; and he prophesied between A. M. 3246, when Jotham began to reign, and A. M. 3305, when Hezekiah died: but probably not during the whole of that period. It is related by Epiphanius, and the Greek writers who copied him, that Micah was thrown from a precipice and killed by Jehoram, son of Ahab, whom he erroneously calls 'king of Judah,' but who really was king of Israel; and whose grandson, Jehoram, lived at least 130 years before Micah. But these writers seem to have confounded Micah with Micaiah, the son of Imlah, who flourished in Israel, and prophesied evil of Ahab; and Micah does not appear to have suffered martyrdom, as may be collected from a passage in Jeremiah; but probably died in peace, under the reign of the good king Hezekiah. St. Jerome says, that his tomb was at Morasthi, and converted into a church in his time. One of this prophet's predictions is related to have saved the life of Jeremiah, who, under the reign of Jehoiakim, would have been put to death for prophesying the destruction of the temple, had it not appeared that Micah had foretold the same thing under Hezekiah, above 100 years before. Micah is mentioned as a prophet in the book of Jeremiah, and in the New Testament, Matth. ii. 5, and John vii. 42. He is imi-

tated by succeeding prophets, as he himself had borrowed the expressions of those who preceded, or flourished at the same time with him. Our Saviour himself, indeed, condescended to speak in the language of this prophet.

Dr. Wells supposes Micah's prophecies to have been uttered in the order in which they are written. He maintains that the contents of the first chapter were delivered in the time of Jotham and Pekah; and that it consists of general invective against the sins and idolatry of Israel and Judah, to be punished by impending judgments. What is comprised between the first verse of the second chapter and the eighth verse of the fourth, he assigns to the reign of Ahaz, and his contemporaries, Pekah and Hoshea. But at whatever period these prophecies were delivered, they contain many remarkable particulars. The prophet predicted, in clear terms, the invasion of Shalmaneser and Sennacherib, and their triumph over Israel and Judah; the captivities, dispersion, and deliverance of Israel; the cessation of prophecy; the destruction of Assyria, and of Babylon, the representatives of the enemies of the Christian Church; the birth of the everlasting Ruler at Bethlehem Ephratah; the establishment and exaltation of Christ's kingdom over all nations; the influence of the Gospel; and the destruction of Jerusalem.

The beauty and elegance of Micah's style have been much admired. Bp. Lowth has characterised it as compressed, short, nervous, and sharp. It is often elevated, and very poetical, though occasionally obscure, on account of his sudden transitions from one subject to another. Micah, after shewing what is good for man, and that the Lord requireth of him 'to do justly, and to love mercy, and to walk humbly with God,' concludes his book with a fine prophetic assurance, that God, in his mercy, will cast away the sins of his people, and perform the promises, which he had sworn unto Abraham.—*Dr. Gray.*

CHAPTER I.

VER. 1. *Morasthite.*]—That is, an inhabitant of Moresha, or Mareshah. See ver. 15. This was a village in the southern part of Judea, near Eleutheropolis.

1. *Which he saw.*]—It is well observed by Grotius, that the Hebrews expressed the perceptions of the mind, and also of the other senses, by that of sight. See note on 1 Sam. xxviii. 14. The same metaphor is common in other languages.

2. *From his holy temple.*]—Or, ‘out of his holy habitation,’ meaning ‘heaven.’ See the next verse, and Ps. xi. 4.

3. *The Lord cometh forth out of his place, &c.*]—‘God is said to come forth from heaven, when he causes his mercies, or his judgments, to be seen on earth.’—Grotius.

4. *And the valleys shall be cleft.*]—This clause appears to be out of its place. Perhaps it should close the verse: we might then read more intelligibly, ‘The mountains shall be molten under him as wax before the fire, as waters poured down a steep place; and the valleys shall cleave asunder.’

5. *Is it not Samaria?*]—‘Is it not the same as that of Samaria?’ The worship of the golden calves, and the sins of idolatry are here alluded to.

5. *And what are the high places of Judah?*]—Rather, ‘and what was the origin or cause of the high-places?’ meaning the idolatrous altars ‘of Judah.’ Was it not Jerusalem? That is, did not Jerusalem set the example and lead the way?

6. *As plantings of a vineyard.*]—The meaning is, ‘It shall be turned into a heap of ruins.’ Compare chap. iii. 12; 2 Kings xix. 25; Neh. iv. 2. It shall be reduced into such heaps of stones, as are laid up together in a field lately ploughed, or in a vineyard newly planted, after the stones had been gathered out of it. Compare Hosea xii. 11; Isa. v. 2. The Vulgate translates the sentence thus: ‘I will make Samaria as a heap of stones in the field, when a vineyard is planted.’—W. Lowth.

7. *Hires.*]—‘Rewards,’ or ‘gifts,’ which idolaters thought their idols gave them, as Hosea ii. 5. Others think, that the rich offerings made by credulous and deluded idolaters, in honor of false gods, are alluded to by the prophet. Or the expression may mean ‘all the wealth which Israel got by forming leagues with idolaters.’

7. *For she gathered it.*]—It is not easy to perceive what antecedent our translators considered as belonging to ‘it,’ which is not in the original text. It would be better to supply the plural ‘them,’ making it refer collectively to the graven images, the hires, and the idols.

7. *Of the hire of an harlot.*]—Her idols and sacred ornaments sometimes arose from the rewards of harlots, appropriated for that purpose; and they shall return to the spiritual harlot, Nineveh. See Deut. xxiii. 18, and *Spencer*, p. 564. Or, she imputed her wealth to her spiritual harlotry; and her conquerors shall distribute it, as the reward of harlots, in the literal sense.

8. *The dragons.*]—It is difficult to say what is meant by the word תַּנִּינִים. The authors of the Syriac version understand by it a sort of wild dog. Others think that it here means the jackal, which is said to make a melancholy, howling noise in the night. Dr. Waterland, instead of ‘dragons and owls,’ would read, ‘jackals and ostriches.’ The word means no specific animal; but is rather to be considered as forming a usual part of poetic imagery in the language of the prophets, and denoting, under a well-known symbol, some state of great distress. See note on Amos ix. 3; and *Rosenmüller’s* long Scholium.

9. *He is come.*]—Rather, ‘it is come.’

10. *The house of Aphrah.*]—Abp. Newcome does not translate this, but reads Beth-Ophrah. Ophrah is mentioned Josh. xviii. 23, as belonging to the tribe of Benjamin; and ‘Beth’ is a common addition, in Hebrew, to the names of places.

11. *Saphir.*]—Eusebius and St. Jerome place this city in the tribe of Judah, between Eleutheropolis and Ascalon. Its name signifies ‘beautiful, lovely, and elegant.’

11. *Pass ye away, thou inhabitant of Saphir.*]—Rather, ‘be-gone, thou inhabitant of Saphir.’

12. *Waited carefully for good.*]—Houbigant for לְטוֹב, ‘unto good,’ would substitute לְמוֹת, ‘unto death.’ Abp. Newcome renders the line, ‘Surely the inhabitress of Maroth is sick unto death,’ &c.

12. *For the inhabitant of Maroth.*]—The כִּי is here rather a particle of affirmation than a causal conjunction; and should have been rendered by ‘verily,’ ‘truly,’ or ‘indeed.’ If the word ‘Maroth’ be translated, we may read, ‘Truly, she who dwelleth in bitterness, or sorrow, anxiously expected good; but evil,’ &c. The allusion is to the march of Sennacherib against the cities of Judah, after the taking of Samaria, and the captivity of the ten tribes. See 2 Kings xviii. 9—14.

13. *She is the beginning of the sin.*]—Rather, ‘She was the beginning, or first cause, of sin to,’ &c.

16. *As the eagle.*]—Probably the bald-headed vulture is here intended as the subject of comparison; or, as St. Jerome thinks, the moulting of the eagle. There is also a bird of the eagle species called ‘the bald eagle’ from the whiteness of his head.

The exhortation to baldness, or the command to shave the

head, means that the people should exhibit one of the strongest tokens of public calamity. See note on Amos viii. 10.

CHAP. II. VER. 1. *Because it is, &c.*—Rather, ‘If, or provided it is in their power.’ They do not want the inclination; they only wish for the power and opportunity. See *Noldius* on יָד, No. 24.

3. *From which ye shall not remove your necks.*—A forcible and expressive metaphor, derived from oxen that are yoked together when they draw the plough.

4. *Turning away he hath divided our fields.*—We may read, ‘bringing him again upon us, who hath divided our lands;’ meaning the Assyrian, who had ravaged both Israel and Judah before their final destruction.

5. *Therefore thou shalt have none that shall cast a cord by lot, in the congregation of the Lord.*—Israel was the Lord’s people, or congregation; compare Deut. xviii. 1, 2. They were ‘the lot of his inheritance,’ Deut. xxxii. 9; and he divided their land among them by lot: but now they shall be utterly expelled out of it, and sent captive into a foreign country.—*W. Lowth.* The ‘cord’ means the measuring line, which was used in laying out and apportioning lands. The allusion is probably to Josh. xviii. 10.

Abp. Newcome puts a full stop at ‘lot,’ and connects ‘in the congregation of the Lord,’ with the next verse, thus: ‘In the congregation of Jehovah, prophesy not, O ye that prophesy.’

6. *That they shall not take shame.*—Abp. Newcome renders very differently; ‘For he shall not remove from himself reproaches; meaning that the true prophet would subject himself to public disgrace, by a faithful and conscientious exercise of his holy office.’

7. ‘Doth the house of Israel say,
Is the spirit of Jehovah straitened?
Are these his doings?
Are not my words good
With him who walketh uprightly?’—*Abp. Newcome.*

8. *Securely.*—That is, without apprehension of danger.

9. *My glory.*—That is, ‘the glory,’ or rather, ‘the blessing which I bestowed on them.’—See *Rosenmüller.*

11. *Walking in the spirit.*—Not walking in, or agreeably to the Holy Spirit; but following the suggestions of his own evil mind.

11. *He shall even be the prophet of this people.*—That is, He shall be just such a one as they would like.

13. *The breaker.*—He that forces a passage, or makes a breach.

13. *And the Lord on the head of them.*—Rather, ‘And the Lord is at their head;’ that is, presiding over them and leading them on.

CHAP. III. VER. 2, 3. *Who pluck off their skin, &c.*—Hyperbolical expressions, denoting the rapaciousness, with which the rulers plundered and oppressed the common people.

5. *That bite with their teeth.*—That attack their fellow-creatures with the fierceness of dogs, or wolves.

5. *He that putteth not into their mouths.*—He who does not contribute to feed their luxuries, and pamper their appetites.

6. *Night.*—‘Night’ seems here to be used for ignorance, particularly with respect to the judgments of God. The light of prophecy, whether communicated by vision, or by the express influx of the Holy Spirit, shall be no more. The same idea is poetically expressed, in the latter part of the verse, by the sun’s going down, and the day being dark over them.

10. *They build up Zion, &c.*—Rather, ‘Who build up Zion with blood,’ &c. that is, who think to strengthen their chief city, and of course the public security, by acts of injustice, and by shedding the blood of their fellow-citizens.

12. *The house.*—That is, the temple, or the house of God.

CHAP. IV. VER. 1, 2, 3, 4. *But in the last days it shall come to pass, &c.*—These four verses contain a prophecy, which was to be fulfilled by the coming of the Messiah; when the Gentiles were to be admitted into covenant with God, and the apostles were to preach the gospel, beginning at Jerusalem, Luke xxiv. 47; Acts ii. 14, &c. when Christ was to be the spiritual judge and king of many people; when he was to convince many nations of their errors and vices, and was to found a religion, which had the strongest tendency to promote peace.—*Abp. Newcome.*

Grotius thinks that these predictions of the prophet relate to the temporary prosperity of the Jews, on their return from Babylon. So, also, Dr. Allix, and others.

3. *And they shall beat their swords into plow-shares, &c.*—The same images are not uncommon in the Roman classics. Compare Martial, lib. xiv. 34; Virgil, Georg. i. 506; and Ovid, Fast. i. 695, as quoted by Bp. Lowth. Compare, also, the parallel places, Joel iii. 10, and Is. ii. 4, from which this passage seems to have been imitated.

6. *Her that halteth.*—Goliath derives the Hebrew word *חלל* from an Arabic root, signifying ‘to bend;’ and the idea here seems to be, that of sinking into the earth from weakness, suf-

fering, and oppression. Rosenmüller thinks there is an allusion to the weak and sickly sheep in a flock, that are forced to loiter behind, from heat and excessive fatigue. Compare Is. xl. 11.

8. *O tower of the flock.*]—Abp. Newcome does not translate the Hebrew word, *טור*, but reads, ‘O tower of Eder.’ It seems more natural to understand it as a metonymical expression for the fortress and temple of Jerusalem.

8. *Unto thee shall it come, even the first dominion.*]—Rather, ‘Even unto thee shall the former dominion return.’

11. *Let her.*]—That is, ‘Let Jerusalem.’

11. *Let our eye look upon Zion.*]—Meaning, in her polluted and fallen state, let us view her degradation and misery with pleasure.

13. *Horn.*]—With which thou shalt push thine enemies. It is part of the allegory, which is beautifully taken up from the last clause of ver. 12.—Abp. Newcome.

13. *And I will consecrate their gain.*]—Houbigant would read, ‘And thou shalt consecrate their prey,’ &c.

CHAP. V. VER. 2. *Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah.*]—Among the Jews, captains and governors were appointed over fifties, and hundreds, and thousands; and therefore Lamy thinks that the sense here is, ‘Though Beth-lehem is not considerable enough to be reckoned among those cities, which are governed by chiliarchs, yet,’ &c. Ephratah was another name for Beth-lehem in the tribe of Judah; and both names are joined together, to distinguish it from another Beth-lehem in the tribe of Zebulun. Both the house and city of David were reduced to a mean condition, at the time of our Saviour’s birth; and therefore the Blessed Virgin, in her song, thankfully commemorates the extraordinary favor of the Most High, in honoring that low estate to which they were reduced, with the birth of the Messiah. See note on Matt. ii. 6.

2. *Yet out of thee shall he come forth unto me, that is to be ruler in Israel.*]—The Scribes and Pharisees understood this prophecy of the birth of the Messiah, as appears from Matt. ii. 5, 6; as did also the generality of the Jews of that age, who speak of it as an undoubted truth, that ‘Christ was to come of the seed of David, and of the town of Beth-lehem, where David was,’ John vii. 42. The Chaldee paraphrast agrees with their sentiments, and applies this prophecy expressly to the Messiah. Accordingly, our blessed Saviour was, by a peculiar act of Providence, born at Beth-lehem, so that this prophecy was plainly fulfilled.—W. Lowth.

2. *Whose goings forth have been from of old, from everlasting.*—These words plainly allude to the divine nature of our blessed Saviour, as existing from all eternity.

Abp. Newcome reads one line in this verse interrogatively, ‘Art thou too little to be among the leaders of Judah?’ This interpretation is supported by some of the ancient versions; but the alteration is not necessary.

4. *He shall stand and feed.*—Houbigant observes, that the Messiah is said ‘to stand,’ or to continue on earth, in contradistinction to his ‘goings-forth,’ from eternity. This great shepherd is said to feed, or rule, (in the Septuagint ‘his flock’ is added,) ‘in the majesty of the name,’ or, ‘in the glorious name, of Jehovah, his God.’ This is certainly that great personage of whom God says, ‘My name is in him.’ He is to feed his sheep ‘in the majesty of the name of God:’ or, the glory of God is to be manifested by the great miracles which he is to perform, and the high office which he is to discharge, as the shepherd, the mediator, and the Lord. It is added, ‘And they shall abide;’ i. e. his disciples and followers shall be established, in consequence of his mission and miracles, and now, by their ministry, shall be great unto the ends of the earth. This was accomplished by the rapid progress which Christianity made in the world. Houbigant very judiciously joins the first clause of the next verse to the end of this; because, says he, those words conclude the prophecy concerning the coming of the Messiah, and the light of the gospel brought by him, who is the ‘prince of peace.’ See Is. ix. 6. He reads the clause, ‘And this shall be our peace;’ or, rather, ‘And He shall be our peace;’ i. e. cause of peace and happiness: for under this term the Hebrews comprehended every spiritual and temporal blessing. Compare Ephes. ii. 14, where the apostle, speaking of Christ, says, ‘For He is our peace.’

5. *Seven shepherds, and eight principal men.*—Perhaps a definite number is here used for an indefinite, as Eccles. xi. 2; Job v. 19. The prophet means the chiefs of the Medes and Babylonians, the prefects of different provinces, who took Nineveh; and whose number may have been precisely what is here specified.—Abp. Newcome.

Grotius thinks that Cyrus, together with other kings, are meant. Compare Jer. li. 27, 28.

11. *And I will cut off the cities, &c.*—See Hosea i. 7. Bp. Sherlock is of opinion, that the present passage is to the same import with that in Hosea; and that the meaning is, ‘Their salvation shall be so perfect and complete, that they shall want neither forces, nor strong-holds; for God will be to them in-

stead of armies and fortified towns.—See *Sherlock* on Prophecy, Dissert. iv. p. 382. So, also, *Rosenmüller*.

15. *Such as they have not heard.*]—Instead of ‘such,’ it is in the original *אֲשֶׁר*, ‘who.’ We may read, therefore, ‘Who have not heard, or obeyed my commands.’—See *Rosenmüller*.

CHAP. VI. VER. 1. *Before the mountains, &c.*]—That is, publicly, in the presence, as it were, of the whole kingdom. ‘The mountains’ may be metonymically taken for Judea, on account of the hills with which it abounded, and on which its principal cities stood.

2. *Ye strong foundations of the earth.*]—By these we are probably to understand ‘the valleys,’ particularly as the Septuagint has, ‘In the valleys, the foundations of the earth.’ But Grotius thinks that the hills are meant, which, he says, may be considered as the pillars of the earth.

5. *From Shittim.*]—From the encampment of Shittim, Num. xxv. 1, on the way to that of Gilgal, Josh. iv. 19. Balaam gave different answers in the interval between these places. We may suppose that the encampments of Israel advanced slowly to that part of Jordan, which was opposite Gilgal. According to the Chaldee, there seems to be an omission in the text:

‘Were not great things done for you
From Shittim even to Gilgal?’

See Josh. iii. 1; iv. 20. If this addition be admitted, there will be a reference to the miraculous passage over the Jordan.—See *Abp. Newcome*.

7. *Shall I give my first-born for my transgressions, &c.*]—This actually was the practice with the inhabitants of Florida. The ceremony was always performed in the presence of one of those princes, or caciques, whom they call paraoustis. The victim must always be a male infant. The mother of it covers her face, and weeps and groans over the stone against which the child is to be dashed to pieces. The women who accompany her, sing and dance in a circle, while another woman stands up in the middle of a ring, holding the child in her arms, and shewing it at a distance to the paraousti; who probably is esteemed a representative of the sun, or deity to which the victim is offered; after which the sacrifice is made. The Peruvians of quality, and those too of mean sort, would sacrifice their first-born to redeem their own life, when the priest pronounced that they were mortally sick. (*More’s Explanation of The Grand Mystery*, p. 86.) And as the king of Moab, when in distress, took his first-born son, that should have reigned in his stead, and offered him for a burnt-offering, 2 Kings iii. 27,

so Hacon, king of Norway, offered his son in sacrifice, to obtain of Odin the victory over his enemy Harald. Aune, king of Sweden, devoted the blood of his nine sons to Odin, in order to prevail on that god to prolong his life.—See *Mallet's Northern Antiq.* vol. i. p. 134.

8. *He hath shewed thee, O man, what is good, &c.*—Both the dictates of reason, and the laws of God, sufficiently inform men what are the substantial parts of their duty: namely, the practice of justice and mercy, a reverend behaviour towards God, and a looking up to him as their Lord and Maker. This is an infinitely more acceptable service, than the most costly sacrifice.—*W. Lowth.*

The manner, says Abp. Newcome, of raising attention in ver. 1, 2, by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is truly awakening and magnificent. The words of Jehovah follow in ver. 3, 4, 5. And God's mercies having been set before his people, one of them is introduced, in a beautiful dramatic form, as asking what his duty is towards so gracious a God, ver. 6, 7. The answer follows in the words of the prophet Micah, ver. 8, if we read *הגיד*, 'he hath shewed thee;' or, perhaps, in the words of Jehovah, if *אגיד*, 'I will shew thee,' should be thought the true reading; though, according to the latter reading, it may well be supposed that the prophet replies in his own person. Bp. Butler thinks that we have here the demand of Balak, and the answer of Balaam. See *Serm. vii.* p. 121. Bp. Lowth adopts this idea, and Mr. Peters says, that we have a sort of dialogue between Balak and Balaam represented to us in the prophetic way. The king of Moab speaks, ver. 6. Balaam replies by another question, in the first two hemistichs of ver. 7. The king of Moab rejoins, in the remaining part of the verse. Balaam replies, ver. 8.—See *Sermons*, 8vo. p. 333.

9. *And the man of wisdom, &c.*—'And there is sound wisdom with them that fear his name.'—*Abp. Newcome.*

9. *Hear ye the rod, &c.*—By reading *שמעו*, instead of *שמעו*, we may render with the Vulgate, the Septuagint, the Syriac, and, equivalently, with the Chaldee, 'Hear, O ye tribes, him that testifieth.' 'To hear a rod' seems a very incongruous metaphor.

10. *Treasures of wickedness.*—Treasures acquired by wickedness, fraud, and oppression.

14. *And thy casting down shall be in the midst of thee.*—Houbigant follows the Septuagint, and reads, 'It shall be dark in the midst of thee;' understanding by 'darkness,' the expression of public calamity.

The text is sufficiently intelligible as it stands. The holy prophet means to say, 'that though no foreign enemy oppressed Israel; yet he should be cast down,' or reduced to misery and degradation, in his own country, by intestine broils and divisions.

15. *And sweet wine.*]—'And shalt press out the sweet wine.' The verb in the preceding clause, as Rosenmüller justly observes, must be understood. The Chaldee paraphrast supplies it, and reads, 'And thou shalt tread the grapes, but shalt not drink the wine.'

CHAP. VII. VER. 2. *The good man, &c.*]—'As the early fig of excellent flavor cannot be found in the advanced season of summer, nor the choice cluster of grapes after vintage; so neither can the good and upright man be discovered by diligent searching in Israel.' This comparison is beautifully implied.—*Abp. Newcome.* See, also, *Rosenmüller.*

3. *So they wrapt it up.*]—By a slight alteration of the Hebrew text, Houbigant reads, agreeably to the Syriac and Arabic versions, 'And men detest him.' The original may mean that those wicked men shall at length be so entangled and perplexed, in consequence of their crimes, as not to be able to know what to do. See ver. 4.

4. *Their perplexity.*]—That is, the difficulty and perplexity of the watchmen, or persons in office and power, whose duty it was to provide for the public safety and welfare.

4. *The most upright is sharper than a thorn hedge.*]—*Rauwolff* says, that about Tripoli, there are abundance of vineyards and fine gardens, inclosed, for the most part, with hedges; between these gardens run several roads and pleasant, shady walks. The hedges, he says, chiefly consist of the rhamnus, paliurus, and other thorny plants. The prophet probably alludes to these, See *Harmer*, vol. iii. p. 229.

6. *The daughter, &c.*]—Our Lord has this passage in view, Matt. x. 35, 36, and accommodates it to the times of persecution.

8. *Rejoice, &c.*]—The prophet here assumes the character of the Hebrew people.

10. *She that is mine enemy.*]—Meaning Babylon. Nations are frequently addressed under the appellatives of their principal cities, and always in the feminine gender.

11. *In the day that thy walls.*]—This is addressed to the city of Jerusalem. 'The decree,' in this verse, must mean the former decree which denounced her destruction.

12. *He shall come.*]—The original should have been rendered in the impersonal form; 'there shall come to thee,' (people, understood,) 'from Assyria,' &c.

12. *The fortress.*—The learned Jablonski thinks that the part of Egypt called DELTA, is to be understood by this appellation, on account of its natural strength. By ‘the river,’ is meant ‘the Euphrates.’

14. *Feed thy people.*—Rather ‘govern thy people.’ See the marginal reading. This may be an address to the governors of the people, says Abp. Newcome, on their return from captivity. Dr. Wheeler gives the following beautiful turn to this passage :

Church. ‘Feed thy people with thy sceptre;
The sheep of thine inheritance, dwelling in the solitary grove.’

Jehovah. ‘Let them feed in the midst of Carmel,
In Bashan and Gilead, as in the days of old.’

15. *Will I shew unto him.*—That is, unto Israel, my people.

17. *Like worms of the earth.*—Rather, ‘like reptiles,’ including creeping things of all kinds. See the marginal reading.

NAHUM.

INTRODUCTION.

It may be inferred from ch. ii. 2, and other parts of this book, that Nahum prophesied after the captivity of the ten tribes. Josephus places him in the reign of Jotham, and says, (*Antiq.* ix. 11.) that his predictions were accomplished after an interval of about one hundred and fifteen years. According to our best chronologers, this date would bring us to the year in which Samaria was taken. And I agree, says Abp. Newcome, with those who think that Nahum uttered this prophecy in the reign of Hezekiah, and not long after the subversion of the kingdom of Israel by Shalmaneser. Vid. *Carpzovii* *Introd.* ad *Lib. Canonicos Vet. Test.*

The conduct and imagery of this prophetic poem are truly admirable. The exordium grandly sets forth the justice and power of God, tempered by lenity and goodness, ch. i. 2—8. A sudden address to the Assyrians follows; and a prediction of their perplexity and overthrow, as devisers of evil against the true God, ver. 9—11. Jehovah himself then proclaims to his people freedom from the Assyrian yoke, and the destruction of the Assyrian idols, 12—14. Upon which the prophet, in a most lively manner, turns the attention of Judah to the approach of the messenger, who brings such glad tidings; and bids her celebrate her festivals, and bring her offerings of thanksgiving, without entertaining any fear of so powerful an adversary, ver. 15.

In the next place, (ch. ii.) Nineveh is called on to prepare for the approach of her enemies, as instruments in the hand of Jehovah: and the military array and muster of the Medes and Babylonians, their rapid approach to the city, the process of the siege, the capture of the place, the captivity, lamentation, and flight of the inhabitants, the sacking of the wealthy Nineveh, and the consequent desolation and terror of her inhabitants, are described in the true spirit of oriental poetry, and with many pathetic, vivid, and sublime images, ver. 1—10. A grand and animated allegory succeeds this description, ver. 11, 12; which is explained, and applied to the city of Nineveh, ver. 13. In the third chapter, the prophet denounces a woe against this devoted city for her perfidy and violence; and strongly places before our eyes the number of her chariots and cavalry, her burnished arms, and the unrelenting slaughter, which she spread around her, ver. 1—3.

He assigns her idolatries as one cause of her ignominious and unpitied fall, ver. 4—7. He foretels that No-Ammon, her rival in populousness, confederacies and situation, should share a like fate with herself, ver. 8—11; and beautifully illustrates the ease with which her strong-holds should be taken, ver. 12; as well as her pusillanimity during the siege, ver. 13. He pronounces that all her preparations, ver. 14, 15, her numbers, her opulence, her multitude of chief men, would be of no avail, ver. 15, 17, and foretels, ver. 18, that her tributaries would desert her.

The prophet concludes with a proper epiphonema; the topics of which are, the greatness and incurableness of her wound; and the just triumph of others over her, on account of her extensive oppressions, ver. 19. This prophecy must have been highly interesting to the Jews; as the Assyrians had often ravaged their country, and, perhaps, had recently destroyed the kingdom of Israel.

None of the minor prophets, says Bp. Lowth, seem to

equal Nahum in boldness, ardor, and sublimity. Besides, his prophecy forms a regular and perfect poem; the exordium is grand and truly majestic; the preparation for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most vivid colors, and are bold and luminous in the highest degree.

CHAPTER I.

VER. 1. *The burden of Nineveh.*]—This means the heavy judgments, which this devoted city was doomed to bear; and may be considered as a title to the subject matter of the holy prophet's short book. The word is elsewhere taken for 'oracle,' or 'prophecy;' (See Hab. i. 1; and Is. xiii. 1; xv. 1.) and it may have this signification here.

1. *The Elkoshite.*]—So called, according to St. Jerome, from a village in Galilee, where it is probable he was born.

5. *The hills melt.*]—Possibly, this is an allusion to the miracle of bringing water out of the rock. See Numb. xx. 10, 11. Or, rather, this and the preceding clause may refer to God's power shewn in storms and earthquakes. The language of this sublime description seems to be borrowed from the awful scene on mount Sinai. Exod. xix. 16—18.

8. *An overrunning flood.*]—Here may be an allusion to the manner in which Nineveh was taken. The Euphrates overflowed its banks, deluged a part of the city, and overturned twenty stadia of the wall; in consequence of which, the desponding king burnt himself, his palace, and his treasures. Vid. *Diod. Siculus*, edit. *Wesseling*, p. 140, l. ii. § 27. But it may be remarked, that any overwhelming calamity is frequently compared, by the sacred writers, to an inundation, or flood.

8. *The place thereof.*]—The affix, or relative, plainly relates to Nineveh, against which city this prophecy is directed, ver. 1.

9. *Affliction.*]—That is, the power which sends affliction. The expression indicates, that the destruction of Nineveh should be accomplished at once, and that it should be final and complete.

The address at the beginning of this verse is to the Assyrians, or Ninevites.

10. Abp. Newcome, on the authority of the Syriac, Chaldee, and two MSS. renders this verse,

‘ For while the princes are yet perplexed,
And as drunken with their wine,
They are devoured as stubble fully dry.’

The image is derived from a thorn hedge; and the meaning is, they were so implicated together, that they would be entirely destroyed at once, and as suddenly as dry stubble.

11. *There is one come out of thee.*]—This is supposed to refer to Sennacherib, who reproached the living God in the letter which he sent to Hezekiah.—See *Houbigant*.

12. *Thus saith, &c.*]—The Hebrew text in this passage seems to be imperfect and corrupt. Abp. Newcome has endeavoured to correct it from the Septuagint, Syriac, and Arabic versions, and proposes to read,

‘ Thus saith Jehovah:
Though the ruler of many waters
Have thus ravaged, and have thus passed through,
And I have afflicted thee;
I will afflict thee no more.’

He adds, ‘ The ruler of many waters’ may be considered as a just and beautiful periphrasis for Nineveh, which was situated on the great river Tigris.’ Houbigant had proposed nearly the same emendation, except that he reads מְשָׁלִים, ‘rulers,’ in the plural, instead of מֶשֶׁל, ‘the ruler.’ This is only transposing a single letter in the Hebrew text, which is שְׁלָמִים, i. e. ‘peaceable,’ or ‘quiet,’ in the plural number.

14. *That no more of thy name be sown.*]—This may relate to the individual mentioned ver. 11, indicating that he should leave no posterity behind him; or else it may respect the great body of the Assyrian people, and signify, that they should no more send colonies, and establish themselves under the protection of their empire, in different parts of the world. Houbigant thinks that the first chapter should end with this verse. So, also, *Rosenmüller*.

14. *I will make thy grave.*]—This clause should not be in a separate and detached form; but connected with the former, thus; ‘ I will destroy the graven image, and the molten image in the temple of thy Gods, and will make it’ (i. e. that temple,) ‘thy sepulchre.’ Compare 2 Kings xix. 37; and Is. xxxvii. 38; where it is related that Sennacherib, the king of Assyria,

was assassinated by his own sons as he was worshipping in the house of Nisroch his god.—See *Rosenmüller*.

15. *Behold, &c.*]—See note on the parallel text, Is. lii. 7.

CHAP. II. VER. 1. *Keep the munition, watch the way.*]—*‘Strengthen the garrison, guard the passes.’—Bp. Warburton.* The apostrophe in this verse is to Nineveh.

2. *Hath turned away.*]—Rather, ‘will restore.’

2. *For the emptiers have emptied them out.*]—This may be rendered more intelligibly, ‘Though the ravagers have wasted them,’ (that is, both Jacob and Israel) ‘and destroyed their branches.’ Jacob and Israel are often represented in Scripture under the image of a vine. See the marginal reading.

3. *The shield of his mighty men is made red, the valiant men are in scarlet.*]—This may be understood either of the color of their shields and clothes originally, or of their being dyed in blood afterwards. Compare Is. lxiii. 2.

‘His mighty men,’ must mean the mighty men of the Lord, or Jehovah, (ver. 2.) who were commissioned to execute his righteous judgments against Nineveh.

3. *Shall be with flaming torches.*]—By substituting a כ for a ב we may read, ‘Shall be like a fire of torches.’ פלדת is supposed by Abp. Newcome and others to be a mistake for לפדות, ‘lamps,’ or ‘torches.’ But the verb פלד in Arabic signifies ‘to cut,’ or ‘to cut in pieces.’ (See *Castell*.) And the noun פלדת may be referred in this text to the scythes, or cutting instruments, with which their military chariots were armed. This apparatus, particularly when in motion, would agree with the other part of the prophet’s description, and make them resemble fire.

3. *The fir-trees.*]—The shafts of their spears, which, we may suppose, were made of fir; or of ash. See the *Lexicons* on ברש, and *Rosenmüller*, in loco. Abp. Newcome follows some of the ancient versions, and reads, ‘And the horsemen spread fear;’ but there is no necessity for this change.

5. *He shall recount his worthies: they shall stumble in their walk.*]—The king of Nineveh shall muster his choicest troops, or favorite generals; but they shall be disordered, and give way, or be discomfited, as they march against the enemy. Or the prophet means perhaps to intimate, that they shall stumble in consequence of their drunkenness. See chap. i. 10.

5. *The wall thereof.*]—That is, ‘the wall of Nineveh.’

6. *The gates of the rivers.*]—The breaches, or sluices, through which the waters rushed, when the Euphrates overflowed its banks. See chap. i. 8.

7. *And Huzzab.*]—This Hebrew word is supposed to signify ‘a strong fortress.’ Abp. Newcome adds it to the last verse, read-

ing, 'The palace melteth with fear, and the fortress;' he then begins verse 7, thus: 'She is taken into captivity,' &c. Others suppose that by 'Huzzab,' the queen of Nineveh is meant.—See *Houbigant*, and *Harmer*, vol. ii. p. 418.

7. *Her maids shall lead her as with the voice of doves, tabering upon their breasts.*—Nineveh is described as a great princess carried away captive, with her maids of honor attending her, and bewailing both her own condition and theirs, by beating their breasts, and other expressions of lamentation. 'Her maids,' as Grotius observes, denote the small towns and villages of the Assyrian kingdom, that were to share with the capital in the same calamities. The sentiment here is evidently the same as the Latin, Greek, and Chaldee versions give it; namely, that the maids of her that was led away captive should mourn like doves, and smite upon their breasts, as persons in the utmost distress.—*Pilkington*.

8. *A pool of water.*—The inundation of the river mentioned in the first note on chap. i. 8, assisted by the channels and receptacles for water, which the Ninevites formed to make their city inaccessible to the enemy, produced this effect for some time.—See *Cyril* on chap. iii, and the quotation from him in *Bochart*, *Phaleg*, l. iv. cap. xx. p. 254. The idea seems rather to be that of a cess-pool, or sink. We still say of a very populous and corrupt city, that it is 'the sink' of the surrounding country. Compare *Jonah* i. 2; iv. 11.

9. *Take ye the spoil.*—An apostrophe to the victorious troops.

10. *The faces of them all gather blackness.*—This is supposed to be an expression of the horrible effects of famine, or the gloomy appearance of misery and despair. Such, perhaps, is the right interpretation of the present text; but we learn from *Ockley*, in his *History of the Saracens*, vol. ii. p. 319, and from *Antes's Observations on the Manners and Customs of the Egyptians*, (p. 125) that 'The Lord blacken thy face!' was not an unusual imprecation to denote the expression of extreme shame, terror, and confusion. See note on *Joel* ii. 6.

11, 12. *Where is the dwelling of the lions, and the feeding-place of the young lions?*—What is become of the stately palaces of the king and princes of Nineveh, who, like so many lions, preyed on the neighbouring countries, and enriched their cities with the spoil which they took from others?—*W. Lowth*.

13. *The voice of thy messengers.*—That is, thy heralds and envoys, bearing thy royal edicts, and announcing thy despotic laws to the tributary nations.—*Abp. Newcome* reads, 'the fame of thy deeds;' but not without altering the text, which,

though the Septuagint and Syriac versions seem to authorise, is by no means necessary.

CHAP. III. VER. 1. *The prey departeth not.*]—That is, ‘Rapine departs not from it;’ or the habitual practice of plunder and rapine.

2. *The jumping chariots.*]—Rather ‘the bounding chariots.’ This verse contains an animated description of troops advancing rapidly to battle.

4. *That selleth nations.*]—‘That trafficketh in nations;’ i. e. she hath them at her disposal: such as the Israelites, whom probably she first seduced to adopt some of her idolatrous rites.—*Abp. Newcome.* This verse states some of the enormities of Nineveh, as the cause of the slaughter and calamities mentioned in the preceding.

4. *Witchcrafts.*]—Rather, ‘enchantments,’ by which she fascinates others, and allures them to worship her gods.

5. *Thy skirts.*]—The lower parts of a woman’s dress, equivalent to the modern petticoats.

8. *No.*]—Or, ‘No-Ammon.’ This was probably Diospolis, which we learn from Strabo, and other authors, was surrounded with lakes, and morasses. See *Rosenmüller*, and note on Jer. xlv. 25.

11. *Thou also shalt be drunken, &c.*]—Houbigant reads, ‘Thou also shalt be bought for a price, and shalt be stigmatised with a mark,’ (as slaves generally were,) ‘and shalt seek subsistence from thine enemy.’ The Syriac version has, ‘Thou also shalt be wretched and abject; thou also shalt seek protection and assistance from thine enemies.’ But the sense is, as *Rosenmüller* suggests, ‘thou shalt be forced to drink of the cup of divine wrath even to drunkenness.’ See note on Obad. 16.

12. *All thy strong-holds, &c.*]—Rather, ‘All thy strong-holds are like fig-trees with the first ripe figs, which, when shaken, fall into the mouth of any one who wishes to eat them.’

13. *Are women.*]—That is, effeminate and timid. This is somewhat like the *Ἀχαιῖδες, ἢ καὶ Ἀχαιοί* of Homer, and the ‘*O verè Phrygiæ, neque enim Phryges*’ of Virgil; where the Greeks and Trojans are reproached for their cowardice, by having the feminine termination affixed to their names instead of the masculine.

16. *Thou hast multiplied, &c.*]—*Abp. Newcome* renders it imperatively, and reads, ‘Multiply thy merchants more than the stars of heaven, yet the locust hath spoiled and hath flown away.’ Or rather, ‘spoils and then flies away.’

19. *Shall clap the hands over thee.*]—As a mark of scorn and insult. See the Introduction to Job.

H A B A K K U K.

INTRODUCTION.

ACCORDING to Epiphanius and Dorotheus, (*De vita et morte Apostolorum, Prophetarum, &c.*) Habakkuk was born at Bethzacar, and was of the tribe of Simeon. He was probably contemporary with Jeremiah, and prophesied in the reign of Josiah. Hearing of the rapid march of Nebuchadnezzar towards the holy city, Jerusalem, and judging that he must take it, the prophet is said to have forsaken his native country, and to have fled to Ostracina in Arabia, near the lake Sirbonis, where he resided for some time: but this information is not to be relied on, because the authenticity of the books in which it is found has been justly questioned.

The Chaldeans having forsaken Jerusalem, as the prophet foresaw they would, and returned after their conquest to their own country, Habakkuk is reported to have revisited Judea, and employed himself in cultivating his fields, while those of his countrymen, who were not carried captive to Babylon, after the death of Gedaliah, fled into Egypt. He is said to have been the author of several prophecies, which are not preserved; or which, at least, have not been received into the canon of Scripture: but there is no authority for this, except the floating traditions of the Jews, or anecdotes found in spurious books, and an inscription to some prophecies of Abacum, (who must be considered a different person from the prophet) which is said to have been found in some ancient Greek copies of the Bible.

All the genuine works of Habakkuk that we now possess, are contained in these chapters. The principal subjects of them are the wickedness and iniquity of Judah, which he predicts that God would speedily punish by the Chaldeans; and the righteous judgments which awaited these very people, who, in the hands of God, were made the instruments of his vengeance on others. The hymn, or ode, which concludes this short book, is a beautiful specimen of sacred poetry; and from the repetition of 'Selah' in it, which occurs so often in the Psalms, it appears to have been adapted to music. (See note on Ps. iii. 2.) The sentiments are grand and noble, such as must give dignity and consolation to the human mind in all ages of the world. The language is truly sublime; and, upon the whole, it may be justly considered as one of the most perfect compositions of its kind in the Hebrew Scriptures.

CHAPTER I.

VER. 1. *The burden.*]—Rather, the oracle, or prophecy.

4. *The law is slacked.*]—Or, 'the law is become weak and inefficient.'

4. *Doth compass about.*]—That is, 'circumvents and overpowers.' The metaphor is derived from the practice of surrounding wild beasts, in order to destroy them.

6. *Hasty nation.*]—This denotes the rapidity with which the Chaldeans made their conquests.

7. *Their judgment and their dignity shall proceed of themselves.*]—Rather, 'Judicial punishment, and exaltation to dignity and honor, shall proceed from them.' That is, the adjudication of these shall depend, not on any rule of law or justice, but on their own sovereign will and pleasure.

8. *Are swifter than the leopards.*]—Leopards tamed, and taught to hunt, are, it is said, made use of in that country for hunting, and seize the prey with surprising agility. A species of leopards are still used in the East Indies for the same purpose.—See *Harmer*, vol. iv. p. 366. Some of these creatures

were brought from the East Indies, a few years since, and presented to his present Majesty, king George III.

8. *Their horsemen.*—This expression seems to have been repeated by mistake; and the right arrangement of the text, perhaps, is, ‘Their horsemen shall come from afar, and shall spread themselves over the country.’

9. *Their faces shall sup up as the east wind.*—This is scarcely intelligible. The meaning of the passage, according to the Hebrew idiom, is, ‘their approach, or presence, shall be as destructive as the pestilential blast of the Simoom, or east wind.’

9. *They shall gather the captivity as the sand.*—That is, they shall collect captives as the sand. The expression denotes not only the great number that should be carried away captive, but likewise the ease, with which their captivity should be effected.

10. *For they shall heap dust, and take it.*—Rather, ‘For they shall raise mounds of earth, and take it.’ This was the usual mode, in ancient times, of taking fortified places; and, in this sense, the authors of all the ancient versions understood the passage.

11. *Then shall his mind change.*—This may be spoken of the Chaldee nation at large: whose disposition should degenerate, and who were to be punished by Cyrus.—*Abp. Newcome.*

12. *Art thou not, &c.*—There is great beauty in this sudden address to Jehovah, as opposed to the false god of the Chaldeans. Abp. Secker reads, ‘O God of mine holiness.’—*Id.*

12. *We shall not die.*—The Arabic version reads, ‘Let us not die, O Lord.’ See note on Prov. xv. 10. The Chaldee paraphrast has, ‘Thou shalt not die.’ Houbigant, by reading אלהמת instead of לא נמות changes the text to ‘Thou God of truth.’

14. *And makest men as the fishes of the sea.*—A figurative expression, denoting the numbers that should be taken captive, and the ease with which they should be carried away. The language of the prophet indicates, also, that some men are so foolish, as to wish to live without a ruler, or any established form of government, and that though endowed with reason, will not make any good use of it; but resemble in their conduct the fishes of the sea, and the common reptiles of the earth. The destructive consequences of this folly are noted in the next verse. See note on ver. 9; and on Amos iv. 2.

15. *With the angle.*—It is probable that the Hebrew word חכה, a ‘hook,’ or ‘angle,’ has been mistaken by the copyist for חבה, which may mean ‘a weir,’ or that species of net called

‘a seine,’ from חַב, ‘the bosom.’ The alteration is extremely slight, and seems to give a much better illustration of the prophet’s sense.

16. *Therefore they sacrifice unto their net, &c.*—They impute all their victories to their power and skill, and make no acknowledgments to God for their success. See ver. 11; Is. x. 13; Deut. viii. 17, 18.

17. *Shall they therefore empty their net, &c.*—That is, ‘Shall they carry away the riches and treasures of their conquests,’ (see 2 Kings xxiv. 13,) ‘in order to undertake more, just as fishermen empty their nets to fill them again?’

CHAP. II. VER. 1. *What he will say.*—That is, what God will say.

3. *An appointed time.*—The destruction of the Chaldeans by Cyrus, at a somewhat distant period of years, determined in my counsels.

3. *It will not tarry.*—‘It shall not tarry long.’—*Abp. Newcome.* The meaning is, that it should not be delayed longer than the ‘appointed time,’ spoken of in the former part of this verse.

4. *Behold, his soul which is lifted up.*—This rendering furnishes a good sense, if we understand the passage of the Chaldeans; who, as appears from chap. i. 7, 12, 15—17, may be addressed in the singular number throughout this chapter: though Nebuchadnezzar, and Belshazzar, (Dan. v.) may be alluded to at the same time. But the idea of an elation of mind does not occur in the ancient versions, or Chaldee paraphrase.

4. *The just shall live by his faith.*—There is an ambiguity in the Hebrew, as well as in Romans i. 17; Gal. iii. 11; and Heb. x. 38. The meaning of the prophet is, ‘the good, or righteous man, who believes in my prophets, and obeys their directions, shall live at the time of the Babylonish invasion.’ The reader should not forget the extensive sense in which the Hebrews understood the expression ‘to live.’ See note on Prov. xv. 10. Compare Jer. xxi. 9; xxxviii. 2, 17, 18; xlii. 17, &c. In the New Testament, the words of the present text are accommodated.

5. *Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, &c.*—These words would be more intelligible, if they were thus translated: ‘Moreover, like a man transgressing by wine, he is proud, and shall not continue,’ or prosper. ‘He enlargeth,’ &c. The כִּי here rendered ‘because,’ is only an augmentative particle, and not a causal conjunction. In this sense the Chaldee paraphrast and the Latin Vulgate explain the text; the particle of comparison, ‘as,’ being often understood. See Is. xxi. 8. The prophet, having assured the Jews of a deliverance in God’s appointed

time, proceeds now to denounce his judgment against the Babylonian monarchy, speaking of it as comprised under one person at the head of it. See chap. i. 11. Here he describes him as one intoxicated with his successes, and not knowing how to set any bounds to his ambition; but still, as his conquests enlarge, his desire of having more increases. Hell, death, and the grave, are proverbial emblems of insatiable ambition. Compare Prov. xxvii. 20; xxx. 16; Is. v. 14.

5. *And is as death, and cannot be satisfied.*—Rather, ‘And, as death, he cannot be satisfied.’

6. *How long? and to him that ladeth himself with thick clay!*—‘How long will he load himself with many pledges?’ Such is Kimchi’s interpretation of the word עֲבֹטִיט. But perhaps ‘thick clay,’ or lumpy earth, may be a contemptuous appellation for gold and treasure. Others think that there is an allusion to his death, and the earth that would lie heavy over his grave. See a beautiful illustration of this verse in a fragment of Menander, as quoted by Grotius.

ΠΛΕΟΝΕΞΙΑ ΜΕΓΙΣΤΟΝ ΑΝΘΡΩΠΟΙΣ ΚΑΚΟΝ. κ. τ. λ.

9. *Woe to him that coveteth an evil covetousness to his house.*—Dr. Wheeler renders it, ‘Woe unto him that procureth wicked gain for his family;’ and this undoubtedly is the sense of the prophet.

10. *Thou hast consulted shame to thy house.*—‘Thou hast taken measures to the shame and disgrace of thy house.’

11. *For the stone, &c.*—Rather, ‘Verily, the stone shall cry out,’ &c.

13. *In the very fire.*—Better, ‘even for the fire;’ or ‘to feed the flames;’ meaning that the flames of war would speedily destroy the magnificent buildings which they were erecting.

14. *For the earth.*—Rather, ‘Verily, the earth,’ &c.

15, 16. Grotius justly observes, that these verses contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry, and of deceitful alliance; and, in return, they received from Jehovah the cup of his fury. See, also, Calmet.

17. *The violence of Lebanon.*—That is, the violence offered to Lebanon. It is what grammarians call the genitive of the object. Grotius thinks, that the temple is meant, which was chiefly built with the cedars of Lebanon. Compare Zech. xi. 1. Or, ‘Lebanon’ may be a synecdoche for the whole country.

17. *The spoil of beasts, &c.*—Rather, ‘And the destruction caused by wild beasts shall make thee afraid.’

18. *The graven image.*—See note on Hosea x. 2.

CHAP. III. VER. 2. *O Lord, I have heard thy speech, and was afraid, &c.*]—‘I have heard, O Lord, what thou hast revealed unto me concerning thy judgments upon this people;’ (see chap. ii. 2.) ‘the terribleness of them strikes me with reverential awe; yet I earnestly beg of thee, if it be thy gracious will, to exert thy power, and renew thy former wonders for the deliverance of thy people, before the seventy years determined for their captivity be expired; and, in the midst of judgment, to remember mercy.’—*W. Lowth.*

2. *Make known; in wrath remember mercy.*]—We may point, and render more intelligibly, thus, ‘Make it known, that in wrath thou rememberest mercy.’

3. *God came.*]—Bp. Lowth observes, that there is a sudden burst of poetry here, in the true spirit of the ode; the concealed connexion being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner. The enthusiasm of the poet leads him to neglect the formality of method, and all obvious ways of entering on his subject.

Verses 3, 4, 5, 6, contain a sublime description of God, when he conducted his people to the land of Canaan. The grandest circumstances are selected; and the diction is as splendid as the subjects.—See *Abp. Newcome.*

3. *Teman.*]—This was first, perhaps, the name of an encampment, and afterwards of an Idumean city. Compare Isa. xxi. 14; Jer. xlix. 7; Job ii. 11.

4. *As the light.*]—Rather, ‘as the sun.’ Or the Shechinah may be meant.

4. *He had horns coming out of his hand.*]—Rather, ‘Rays of light issued from his hand.’ The verb קר signifies ‘to shine,’ and a pencil, or cone of rays, issuing from a point, diverges in the shape of a horn. The meaning of this sublime passage is, that Jehovah is the source and centre of light, that subtil fluid which pervades all nature, and reveals to us the beauties of the visible world. See note on Gen. i. 3. Twenty MSS. and one edition read וקרנים, ‘And rays.’ So, also, equivalently, the Chaldee, which has, ‘sparks,’ or ‘scintillations.’ See the marginal reading.

4. *There was the hiding of his power.*]—Dr. Kennicott would read, ‘There was the manifestation of his power;’ but nothing can be more sublime than the idea, that all contemplation respecting the power of God is lost in the effulgence of his own glory. Compare Psa. civ. 2, where the Almighty is said to ‘cover himself with light as with a garment.’

5. *Before him went the pestilence.*]—D’Herbelot has given

us a passage of a Persian poet, describing the desolation made by a pestilence, in terms very much resembling the words of the prophet:

‘The pestilence, like an evening fire, ruins at once this beautiful city, whose territory gives an odor surpassing that of the most excellent perfumes.

Of all its inhabitants, there remains neither a young man, nor an old:

This was a lightning which, falling upon a forest, consumed there the green wood with the dry.’

So the pestilence, and coals of fire, are mentioned together in this verse of Habakkuk.

5. *And burning coals went forth at his feet.*]—Rather, ‘And flashes of fire went forth after him, or marked his path.’

6. *He stood, and measured the earth: he beheld, and drove asunder the nations.*]—Like a conqueror, he divided the land of Canaan among the tribes of Israel, having first scattered and discomfited its former inhabitants.

6. *And the everlasting mountains were scattered, the perpetual hills did bow.*]—The mountains and hills are said to quake at God’s presence, Nahum. i. 5. So here the whole land of Canaan is said to tremble, and even the mountains themselves, because the hearts of the most valiant of the old inhabitants fainted and lost their courage. See Josh. ii. 24. The mountains and hills are spoken of as emblems of eternity, because time seems to make no change, or alteration in them. See Gen. xlix. 26; Deut. xxxiii. 15.—*W. Lowth.*

7. *I saw.*]—Abp. Newcome thinks we should read רָאִיתָ, ‘Thou sawest.’ The alteration consists in the omission of the final י, which, in some copies, is little more than a dot. By ‘Cushan,’ in this verse, it is supposed the Midianites, or Arabians are meant; who, it is well known, lived in tents; but the ancient versions understand by it the Ethiopians.—See *Rosenmüller.*

7. *The curtains.*]—These were supposed to be tents covered with skins, or with black goats’ hair. It is the same word in Hebrew that is used, Cant. i. 5, for the curtains of Solomon. See note on that text.

8. *Was the Lord, &c.*]—These questions, asked in a very bold and poetical manner, are answered ver. 9, that God displayed his power to deliver his people, according to his faithful word. Compare Gen. xxii. 16; xxvi. 3; Ps. cv. 9, 10. See, also, ver. 13, line 1, 2.

The passage through the Red Sea having been beautifully

mentioned in an indirect manner ver. 8, the prophet continues his magnificent description of the Deity, ver. 10, 11, 12; and adds the reason why such power was displayed, in the first two hemistichs of ver. 13.—*Abp. Newcome.*

9. *Thy bow was made quite naked.*—Sir John Chardin informs us, that the Orientalists used to keep their bows in cases; but when they were used, they were of course taken out; and this is what the prophet means by being ‘made quite naked,’ or rather ‘bare.’

11. *The sun and moon stood still in their habitation.*—There seems to have been a verb dropped out of the original Hebrew text, together with the connective particle ‘vau,’ which the Septuagint enables us to supply, reading, ‘The sun was elevated in the heavens, and the moon stood fixed in her orbit, or station.’ See note on Josh. x. 12.

11. *At the light, &c.*—*Abp. Newcome* renders it,

‘By their light, thine arrows went abroad;
By their brightness, the lightning of thy spear.’

But the idea of the sun and moon being eclipsed by the number and brightness of the arrows that went abroad, is a magnificent hyperbole, and in the true style of the oriental muse.

Calvin thinks that the weapons of the Israelites are, in the language of prophetic poetry, considered as the weapons of God, under whose favor and protection they fought, and vanquished their enemies.

13. *Thine anointed.*—Meaning ‘thy people Israel.’ The epithet ‘anointed’ shews that they were the favored people of God.—See *Rosenmüller.*

13. *Thou woundedst the head.*—The Hebrew word ראש here means the principal person, or head of a family.—See *Parkhurst.*

13. *Unto the neck.*—Cappellus, Houbigant, and Green, read, עד-צור, ‘to the rock,’ on which the foundation of the house rested. The death of the first-born is figuratively called the utter overthrow of the Egyptian houses.—*Abp. Newcome.*

14. *With his staves.*—Instead of במטיו Houbigant and Green read במטך, ‘with thy rod.’ Instead of ‘his villages,’ also, in this clause, all the ancient versions and the Chaldee paraphrast have ‘his warriors,’ or ‘his mighty ones.’

16. *My belly trembled.*—It has been often remarked, that the belly was considered as the seat of sensibility; and, as one of the principal viscera, it is frequently affected by any violent passion. We should now use, as an equivalent expression, ‘my heart fluttered,’ or ‘was agitated.’

16. *At the voice.*]—The meaning of לִקְוֹל may be, like the second gerund in Latin, loquendo; i. e. ‘in speaking.’

16. *Rottenness entered into my bones, and I trembled in myself.*]—And ‘I trembled in myself, as if rottenness had entered into my bones.’ A violent rigor, such as precedes a fever, that soon turns putrid, seems here to be described.

16. *That I might rest in the day of trouble.*]—Abp. Newcome renders this more intelligibly,

‘Because I shall be brought to the day of trouble,
To go up captive unto the people, who shall invade us
with their troops.’

Green’s version is still different, and will be thought preferable:

‘O that I might be at rest before the day of distress,
When the invader shall come up against the people with
his troops!’

17. *The labour of the olive.*]—Rather, ‘the produce of the olive;’ i. e. the result of labor bestowed on the olive. See note on Ezek. xxxvi. 3.

19. *Like hinds’ feet.*]—The hind, or gazel, is remarkable not only for its fleetness and beauty, but also for the firmness of its tread.

ZEPHANIAH.

INTRODUCTION.

It appears that Zephaniah was the son of Cushi, and grandson of Gedaliah. According to Epiphanius, he was of the tribe of Simeon, and of mount Sarabatha, a place not mentioned in Scripture. Dr. Gray thinks it probable, that the place of his nativity was Saraa, near Eshthaol, in the tribe of Simeon, which, by the addition of the common word 'beth' to the names of places, would come near to Sarabatha. The Jews are of opinion, that the ancestors of Zephaniah, mentioned at the beginning of this prophecy, were all prophets themselves. Some have pretended, also, but without any foundation, except from the enumeration of his ancestors, that he was of an illustrious family. We have no precise knowledge either of the circumstances of his life, or of the time of his death.

He lived under king Josiah, who began to reign A.M. 3363, or before Christ 641. The description which Zephaniah gives of the disorders of Judah, leads us to judge that he prophesied before the eighteenth year of Josiah; i. e. before this prince had reformed the abuses and corruptions of his dominions. (See 2 Kings xxii. 3, 10, 12.) Besides, he foretels the destruction of Nineveh, ch. ii. 13, which could not have happened before the sixteenth year of Josiah, allowing, with Berosus, twenty-one years to the reign of Nabopolassar over the Chaldeans. We must necessarily place the beginning

of Zephaniah's prophecy, therefore, early in the reign of Josiah.

The first chapter of this prophet contains a general threatening against all the people, whom the Lord had appointed to slaughter; against Judah, and against those who leap over the threshold, ver. 9, meaning, as Calmet and others suppose, the Philistines. (See 1 Sam. v. 5, where it is remarked, 'Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod, unto this day.') In the second chapter, he inveighs against Moab, Ammon, Cush, the Phœnicians, and Assyrians. He foretels the fall of Nineveh, which happened A. M. 3378. The third chapter contains invectives and threatenings against Jerusalem; but afterwards the prophet, as is usual, in the compositions of his inspired brethren, gives comfortable assurances of a return from captivity, and of lasting happiness and prosperity.—See *Calmet*.

CHAPTER I.

VER. 3. *The stumbling-blocks with the wicked.*]—Rather, 'the stumbling-blocks of the wicked;' i. e. the idols. That the particle **לְ** sometimes indicates the genitive case, see *Noldius*, p. 122.

4. *Chemarims.*]—The authors of the ancient versions translate this word, rendering it either 'sacrifices,' or 'those who burnt incense.' Parkhurst's interpretation of it is, 'Certain officers in the idolatrous worship.'

5. *Malcham.*]—Or, 'Milcom,' an idol god of the Ammonites. See 1 Kings xi. 33. The Septuagint translates the Hebrew **מלכ**, and reads, 'By their king.'

6. *Enquired for him.*]—Rather, 'Inquired of him.'

7. *He hath bid his guests.*]—Or, 'invited his guests,' meaning the Babylonians. Here is a beautiful allusion, says Abp. Newcome, to the custom of a feast at a sacrifice. Compare Isa. xxxiv. 6.

9. *Those that leap on the threshold.*]—Rather, 'leap over the threshold.' The expression probably denotes some idol-

atrous rite, like that which was practised in the temple of Dagon, where the 'priests did not tread upon the threshold,' 1 Sam. v. 5. In this sense the Chaldee paraphrast interprets it of those who walk after the laws, or rites of the Philistines. Others think that it relates to those who enter other men's houses, joyfully bounding over the threshold to take away their goods by violence, according to what follows: 'Which fill their masters' houses with violence and deceit.'—*Cappellus*, and *W. Lowth*.

10. *Fish-gate.*]—This is mentioned Neh. iii. 3, and is said, by St. Jerome, to have been opposite Joppa.

10. *The second.*]—That is, 'the second, or lower city.' A part of Jerusalem seems to have been so called. See the marginal readings of 2 Kings xxii. 14; 2 Chron. xxxiv. 22; and ver. 11.

10. *A great crashing.*]—Meaning by this expression, a violent irruption of the Chaldeans from the neighbouring hills.

11. *Of Maktesh.*]—Most of the ancient interpreters translate this Hebrew word, and render it 'the valley,' meaning that part which divided the upper from the lower city. The Chaldee paraphrast has, 'near the brook Cedron.'

11. *They that bear silver.*]—Money-changers, perhaps, are meant; or silversmiths and traders in general, who resided in this part of the city.

12. *Settled on their lees.*]—The thoughtless tranquillity of the rich is here compared to the fixed and quiet state of fermented liquors, when once they have settled on their lees. See Jer. xlviii. 11; and Amos vi. 1.

Houbigant reads 'surrounded with their store-houses and treasures.' This is more intelligible, and is derived from a different interpretation of the Hebrew words without altering the text.

14. *Even the voice, &c.*]—Abp. Newcome renders this differently:

'The report of the day of Jehovah is bitter;
Then shall the mighty man cry out.'

17. *Their flesh.*]—Rather, 'their dead bodies.'

CHAP. II. VER. 1. *O nation not desired.*]—Dr. Waterland renders it, 'O nation that receiveth not instruction;' and Houbigant, 'O nation without knowledge;' but 'not desired,' may mean, 'not regarded;' 'no longer the object of affection,' or 'desire.'

2. *Before the day pass as the chaff.*]—Houbigant alters the text, and reads, 'Before you are dispersed as the chaff, when

the day shall come;' but by 'the day,' the holy prophet may mean the thoughtless day, or the season of luxury, prosperity, and ease.

3. *Which have wrought his judgment.*]—Houbigant omits the relative *אשר*, 'which,' or 'who,' on the authority of the Septuagint, Syriac, and Arabic versions, and reads, 'keep his judgments,' in the imperative mood, like the other clauses.

3. *Ye shall be hid.*]—That is, by a very natural and common metaphor, 'sheltered, or protected.'

4. *For Gaza.*]—Rather, 'Surely Gaza.' The prophet digresses, to foretel the fate of some cities and nations bordering on Judea, and hostile to her. He then enlarges on the destruction of Nineveh, a city which had carried the ten tribes into captivity, and had often struck Jerusalem with terror, ver. 4—15. See Amos ii. 6.—*Abp. Newcome.*

5. *Cherethites.*]—These were a tribe of Philistines inhabiting that part of the country, which lay along the sea-coast, near Gaza; and were supposed to be so called from their fierceness and courage. The derivation of the name is from *כרת*, 'to exterminate,' or 'cut to pieces.' Compare 1 Sam. xxx. 14; and Ezek. xxv. 16.

7. *Ashkelon.*]—The same as Askelon, a city near Gaza, to the north.

9. *And salt-pits.*]—And, 'as places, or pits, where people have dug for salt.'

11. *He will famish all the gods of the earth.*]—That is, he will deprive them of their sacrifices, which the Gentiles considered as the food of their gods.—See *Spencer*, p. 47.

13. *And dry like a wilderness.*]—'And dry as the desert.'

14. *All the beasts of the nations.*]—This means, 'all kinds of animals.'

14. *Desolation shall be in the thresholds.*]—The Vulgate reads, 'the raven shall croak in the porch.' So also the Septuagint; but in the plural number, 'ravens.'

15. *Wag his hand.*]—Or 'shake his hand.'

CHAP. III. VER. 1. *Filthy.*]—Rather, 'rebellious;' or 'that provoketh wrath.'

3. *They gnaw not the bones till the morrow.*]—Houbigant and Abp. Newcome read, 'they wait not until the morning.' But there is no necessity for alteration. The allusion is to the rapaciousness of the wolf, and other beasts of prey, which, if they have an opportunity, always kill more than they can devour at once. The original, however, may be rendered, 'they do not eat to the bone by the morning.' Or, as wild beasts are most ravenous in the evening, the expression may mean, that

they do not wait till the morrow, before they devour the greater part of their prey. In the morning, when the fear of man drives them to their lurking places, then they devour the bones, &c. at their leisure.

5. *Every morning.*—The sense is, ‘Not a day passes but we see instances of his goodness to righteous men, and of his vengeance on the wicked.’—*Abp. Newcome*. There is perhaps an allusion, as Houbigant supposes, to the courts of justice, which were always held in the morning.

6. *The nations.*—Rather, ‘nations,’ without the definite article ‘the.’

7. *They rose early.*—The phrase of ‘rising early,’ is used by the Hebrew writers to signify doing any thing with assiduity, alacrity, and pleasure.

8. *Therefore wait.*—Rather, ‘yet wait,’ &c.

8. *To the prey.*—That is, ‘in order to produce the devastation which I have threatened.’

9. *For then will I turn, &c.*—Rather, ‘after that, I will surely give, or restore, to the people a pure language.’ The Hebrew expression שפה ברורה ‘a pure lip,’ must mean the effusions of pure devotion. Houbigant renders the passage ‘I will pour out on the peoples,’ &c. See the next note.

9. *The people.*—Or, ‘peoples,’ for the Hebrew word is in the plural number; meaning the Gentiles, who shall be converted to Christianity. The words ‘that they may all call,’ cannot refer to such proselytes as the Jews made before the coming of Christ; but if ‘peoples’ can be applied to the Jews, as it is, 1 Kings xxii. 28; Joel ii. 6, we may understand ver. 9, 10, of that freedom from idolatry, for which the Jews were remarkable after the captivity; and the rest of the chapter may refer to the blessings which were then bestowed on them.—See *Abp. Newcome*.

11. *Them that rejoice in thy pride.*—The Syriac version reads, ‘the greatness of thy pride:’ but the original may mean, ‘those who raised, or caused thy pride:’ namely, the Jewish priests and scribes, who proudly boasted themselves against the Messiah; and in whose stead the Lord introduced the ‘meek and lowly people,’ the disciples of Christ, alluded to ver. 12.

Instead of ‘be ashamed,’ and ‘because of my holy mountain,’ Dr. Waterland reads, ‘be put to shame;’ and, ‘in my holy mountain.’

13. *They shall feed and lie down.*—The allusion is to flocks of cattle, that feed and rest, without any danger of being annoyed by wild beasts.

16. *Let not thine hands be slack.*—Either in efforts to re-

build the temple; or, figuratively, in serving God with fidelity and zeal.

18. *I will gather, &c.*—Supply the word ‘saying,’ at the beginning of this verse, and render, with Abp. Newcome, ‘I have taken away the afflicted from among thee; from the solemn assembly they are taken away from thee, even from causing a reproach against thee;’ supposing that the prophet means such as deplored their captivity, and prayed for a restoration in the solemn assembly at Babylon.—See *Houbigant*.

H A G G A I.

INTRODUCTION.

HAGGAI is generally reputed to have been born during the captivity, and to have returned from Babylon with Zerubbabel. He is reckoned the tenth in order among the prophets, both in the Hebrew and Greek copies; and may be considered as the first of the three prophets, who flourished among the Jews after their return to their country. He appears to have been raised up by God to exhort Zerubbabel, and Joshua the high-priest, the son of Josedech, to resume the work of the temple, which had been interrupted nearly fourteen years, in consequence of the intrigues of the Samaritans, and other obstructions excited to defeat the edict of Cyrus. He began to prophesy in the second year of Darius Hystaspes, A. M. 3484, about fifteen years after the foundation of the temple had been laid. The prophets, after the captivity, sometimes reckon by the dates of those sovereigns to whom their country was subjected.

Haggai begins with representing to the people, who, by evasive procrastinations, delayed the work of the temple, that they were more solicitous to build and to adorn their own houses, than to labor in the service of God; and informs them, that the scarcity and unfruitful seasons which they experienced, were designed as a punishment for their selfish disregard to the glory of the Lord. His earnest remonstrance and exhortations appear to have produced their effect; and

the prophet, in order to encourage those, who, fondly remembering the magnificence of that glorious structure, which had been reared by Solomon, and who, perhaps, impressed with the description furnished by Ezekiel, must have lamented the comparative meanness of the present building, declares to them, in the name of the Lord, that the glory of this latter house, though it might appear as nothing in their eyes, should yet be greater than that of the former; 'for thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts:' with a greater glory; with a glory more apparent and manifest than was that clouded and symbolical representation of the divine majesty, which overshadowed the mercy-seat in the old temple; and which prefigured only that incarnate presence of the Messiah, in whom should 'dwell all the fulness of the Godhead bodily;' that from this temple, though not decorated with silver and gold, yet there should appear the 'Prince of Peace.' See, however, the notes on chap. ii. 7.

Haggai, after recapitulating the offences which had excited God's anger, and which could not be atoned for till the people should have repented of their neglect of God's service, and after consoling them with a promise of future blessings, concludes his splendid prophecies, which he was enabled to deliver by four distinct revelations, with predicting the important revolutions that should precede the great and final advent of our Lord, typically described under the name of Zerubbabel: when the kingdoms of the world should become the kingdoms of the Lord, and his Christ: a consummation foreshadowed, perhaps, in the temporal commotions, which happened before the first advent of our Saviour.

The style of Haggai is represented by the learned Bp. Lowth as entirely prosaic; but Abp. Newcome has given a

translation of it, on an idea that a great part of it admits of a metrical division. Haggai, according to some traditionary accounts, must have been conversant with metrical compositions. In a few manuscripts of the Septuagint, Vulgate, and other versions of the Psalter, titles are prefixed to the cxxxviiith, cxlvth, cxlvith, and cxlviiith psalms, by which they are ascribed to Haggai and Zechariah. But as these titles are not in the Hebrew copies, and as the dates and occasion of those several psalms are in some measure uncertain, we can place but little confidence on these inscriptions. It is, however, very probable, that Haggai and Zechariah were concerned in the composition of some of those hymns, which were produced after the return from the captivity. Haggai was probably of the sacerdotal race; and Epiphanius relates, that he was buried among the priests at Jerusalem. He and Zechariah are said to have been the first who sang the hallelujah in the temple. The Rabbis report, that they were both members of the Great Synagogue, which they suppose to have had its origin in the time of Darius Hystaspes.—*Dr. Gray.*

CHAPTER I.

VER. 4. *Waste.*]—Its foundations had been laid, perhaps, fifteen years before, in the second month of the second year, after the return of the Jews from Babylon. Ezra iii. 8.

6. *A bag with holes.*]—The Hebrew word צֶרֶר may be rendered ‘a chest,’ or ‘coffer.’ The meaning of the passage is, whatever is earned must soon be spent, in order to procure the necessaries of life; and those not in sufficient quantities, but so as to eat without having enough, and to drink without being filled, &c. The classical scholar will recollect, perhaps, on this occasion, the perforated vessel, which the Danaides were, as a punishment, constantly doomed to fill.

9. *And when ye brought it home, I did blow upon it.*]—This line may very well be translated:

‘And ye have brought an offering to the house, and I have snuffed at it.’

See chap. ii. 14; Ezra iii. 3, 8, 10, 11, v. 2; and the verb נִפֵּחַ, Mal. i. 13, where Houbigant has ‘rejecitis;’ i. e. ‘ye reject it.’ It seems to be a metaphor taken from beasts, but particularly horses, when they refuse provender. According to our English version of the text, says Abp. Newcome, נִפֵּחַ must signify, ‘to blast,’ or ‘blow away;’ but surely every one knows, that, for any thing to be ‘blown upon,’ is for it to be rejected and despised.

9. *Ye run every man unto his own house.*]—Ye make haste to build your own, and leave my house in ruins.

CHAP. II. VER. 6. *Yet once, it is a little while.*]—Rather, ‘yet once more, in a short time.’ The political and religious revolutions, which were to be effected in the world, are here referred to. Compare ver. 21, 22; Matt. xxiv. 29; Heb. xii. 26—28. The political revolutions began in the overthrow of the Persian monarchy by Alexander, within two centuries after this prediction: and, if the Messiah’s kingdom be meant, this was established in somewhat more than five centuries after the second year of Darius. A short period of time, when compared with that which elapsed from the Creation of the world to the giving of the Law; or from the giving of the Law to the coming of the Messiah’s kingdom.

It must be observed, that the word אֶחָד, ‘once,’ has a clear sense, if understood of the evangelical age: for many political revolutions succeeded, as the conquest of Darius Codomanus, and the various fortunes of Alexander’s successors; but only one great and final religious revolution.—Abp. Newcome. See, also, *Grotius*.

7. *The desire of all nations shall come.*]—Rather, ‘the expectation of all nations, the Messiah, shall come to this house;’ he that shall answer the desires of mankind, by supplying all those defects that hindered them in the performance of their duty: such a guide as the wisest men among the heathens wished for, and whose coming was the ‘hope of Israel,’ and the completion of all the promises made to their fathers.—*W. Lowth*.

The ancient versions, as well as the Jews, must have read the Hebrew word חֲמֻדֹת in the plural number; for they interpret it, ‘of the choice treasures and costly things that were to adorn the temple.’ But the objections to this interpretation are, the great solemnity of the introduction, ver. 6, the beginning of ver. 7, and the impropriety of the language, ‘the desirable things of all nations shall come;’ when it should rather be said,

‘the desirable things of all nations shall be brought.’—See *Bp. Chandler’s Defence*, &c. in loc. and the next note.

7. *I will fill this house with glory.*]—That is, by the presence of the Messiah, as it is generally interpreted. Compare Ex. xl. 34; 1 Kings viii. 11. But, says Abp. Newcome, according to Josephus, it is not true, that the Messiah’s presence ever added to the glory of the temple, which was building in the time of Haggai; for the Jewish historian assures us, in the plainest words, that before Christ was born, this temple was pulled down, and the foundations of it were taken away by Herod the Great, who built an entirely new one in its room.—*Antiq. lib. xv. 11, 3.*

Now, if there be any difference between rebuilding and repairing; if Haggai’s temple differed from Solomon’s and was a second temple; then Herod’s was not the same with Haggai’s, but was truly a third temple.

The most plausible objections to the Christian religion have been made out of the weak arguments, which have been advanced in its support: and can there be a weaker argument than that which sets out with doing violence to the original text, in order to form a prophecy, and then contradicts the best testimony of the most authentic historians of those times, in order to shew that it has been accomplished?

The learned Houbigant, who, as a Romanist, is ready to pay all due regard to the Vulgate, acknowledges that חֲמֹדָה being the nominative case to a plural verb, וְבָאוּ, must be a plural noun, and ought to be translated ‘precious things.’ It appears, also, to be limited to this meaning by the mention of silver and gold which follows, ver. 8, and nothing more, perhaps, was intended to be expressed by the prophet than the uncommon richness of the building and its furniture.

It is evident from 1 Macc. i. 21, 22, that the second temple was in fact very richly ornamented; and in the 23d verse of the same chapter, Antiochus is said to have taken away the silver and the gold, and the precious vessels; which, if the book had been written in Hebrew, would probably have been the very words mentioned by Haggai.

It is observable, that this Hebrew word is found, Dan. xi. 43, joined with gold and silver, and is there rendered by our translators, ‘precious things.’—See *Abp. Newcome*, and *Houbigant*.

8. *The silver is mine.*]—Predictions of spiritual and temporal blessings, in the prophetical writings, are often blended together. We have here a reference to the contributions raised for rebuilding the temple, (Ezra vi. 8; vii. 15—20;) and to the donations by which it was adorned, 2 Mac. iii. 2. See, also, *Josephus*, *Antiq. xii. ii. 4; xv. xi. 3; and Bel. Jud. v. xiii. 6.*

9. *Greater than of the former.*—Notwithstanding the former temple had the Urim and Thummim, the ark containing the two tables of the law, the pot of manna, Aaron's rod that budded, and the cloud which overshadowed the mercy-seat, and which was the symbol of the divine presence; yet the glory of this latter house shall be still greater by the appearance, doctrines, and miracles of Christ.

Some interpret this passage of the richer decorations in the latter temple; but it may well be doubted whether the second temple could exceed that of Solomon in the splendor and costliness of its ornaments. See 1 Kings vi. 18—35; vii. 13—50, compared with Ezra i. 7—11; vi. 5. Compare, also, 1 Chron. xxii. 14; and 1 Kings x. 21, 27. The presumption is, that the former temple was more magnificent and sumptuous in its furniture than the latter, though inferior to it in point of magnitude. Prideaux values the gold, with which the Holy of Holies alone was overlaid, at 4,320,000*l.* sterling. (Anno 534, Cyrus 3.) However, Josephus says of the temple, which was destroyed by Titus, that it was the most wonderful work that he had ever seen, or heard of, in point of building, magnitude, costliness in every particular, and splendor with respect to its holy things.—*Bel. Jud.* lib. vi. iv. 8.

15. *Upward.*—Rather 'forward.' So, also, ver. 18.—*Abp. Secker.*

16. *An heap.*—That is, of corn, which seemed likely to produce twenty measures, or bushels; but which failed from the poverty of the ear. The vessels mentioned in this verse, or rather understood, Houbigant thinks are amphors, containing a little more than seven gallons each of our wine measure.—See *Arbuthnot.*

19. *Is the seed yet in the barn?*—Rather, 'is there yet seed in the barn?'

19. *From this day will I bless you.*—'But from this day will I bless.'—*Abp. Newcome.*

22. *By the sword of his brother.*—We may well understand this, and the preceding verse, of the calamity which Babylon experienced in the reign of Darius; of the Macedonian conquests in Persia; and of the wars which the successors of Alexander waged against each other.—See *Abp. Newcome.*

23. *As a signet.*—The Oriental sovereigns used to confer their power on their ministers and agents by giving them their signets. See Gen. xli. 42. The same custom formerly prevailed in England, and in other countries. Or, the expression may here denote, that he was to be under God's especial care and protection. See Jer. xxii. 24, and Cant. viii. 6.

Z E C H A R I A H.

INTRODUCTION.

Z E C H A R I A H was the son of Berechiah, and the grandson of Iddo: but neither the precise time, nor place of his birth, can be ascertained from any authentic information. He is called the 'son of Iddo,' Ezra v. 1. vi. 14, the grandson, or any other person in a direct lineal descent, being often called the 'son' in Scripture. He was contemporary with Haggai, and prophesied in the second year of Darius Hystaspes.

There is another Iddo mentioned Nehem. xii. 4, among those Levites who came from Babylon with Zerubbabel, from which Dr. Allix infers, that the prophet Zechariah, his grandson, must have prophesied a considerable time after the first return from the captivity; and, therefore, he understands the Darius here mentioned to be Darius Nothus. This argument is by no means conclusive: for if Iddo was advanced in years when he returned, he might have a grandson thirty years of age in the second year of Darius Hystaspes, which was sixteen, or seventeen, years after the first of Cyrus. And it appears that Zechariah when he saw the vision related in the beginning of his prophecy was a young man. (See ch. ii. 4.) Besides, there is no necessity for supposing the Iddo, who was grandfather to Zechariah, to be the same person that is mentioned in Nehemiah. In the books of Ezra and Nehemiah, there is mention of two persons of the name of Ezra; (compare Ezra vii. 1, with Nehem. xii. 1:) of two Nehemiahs; (compare Nehem.

i. 1, with ch. iii. 16 :) and there is a Daniel mentioned, Ezra viii. 2, who must have been a distinct person from the celebrated prophet of that name: it may well be supposed, therefore, that there were two Iddos.

The design of the first part of this prophecy is the same with that of Haggai, viz. to encourage the Jews to proceed in rebuilding the temple, by giving them assurance of God's assistance and protection. He then foretels the glory of the Christian Church, the true Temple, or House of God, under its great High Priest and Governor, Christ Jesus, of whom Zerubbabel and Joshua, the high-priest, were figures. In the latter part of his prophecy, from ch. ix, Zechariah probably refers to the state of the Jews under the Maccabees; he then foretels their rejection of the Messiah, their subsequent conversion, and mentions some remarkable events that should happen to them in the latter ages of the world.

The style of Zechariah, says Dr. Gray, is so remarkably similar to that of Jeremiah, that the Jews were accustomed to observe, that the spirit of Jeremiah had passed into him. He is, in general, prosaic till towards the conclusion of his work, when he becomes more elevated and poetical. The whole book is beautifully connected by easy transitions, and present and future scenes are blended with the most delicate contexture. Epiphanius attributes some predictions to Zechariah, which were delivered, according to his account, by the prophet at Babylon, and on the journey in his return from thence; but these are not extant in Scripture, and are of very questionable authority. (See *Calmet*, and *Carpzovii* *Introd. ad Lib. Canonicos Vet. Test.*)

The Zechariah to whom an apocryphal book is attributed by some writers, is supposed to have been a different person from the prophet; and, according to Fabricius, he was the father of John the Baptist: but such information, at this distant period of time, can rest on no better authority than uncertain tradition, or the fanciful and arbitrary conjectures of the learned.

CHAPTER I.

VER. 5, 6. *Your fathers, where are they? and the prophets, &c.*—Though your fathers be dead, yet God's judgments in punishing them ought to be still before your eyes; and though the prophets be dead, yet their doctrine remaineth for ever.—*Fawkes.*

7. *Sebat.*—The Chaldee name for the month which corresponds with the eleventh of the Hebrews; and, for the most part, with our January.—See Calendar of the Jews in Proleg.

8. *A red horse.*—This is the emblem of war and bloodshed. The word here translated 'red,' signifies blood-red; not any kind of bright bay, or other color usual among horses. But the custom of painting, or dying animals for riding, whether asses, or horses, explains the nature of this description. Tavernier, (Trav. p. 111) speaking of a city which he visited, says, 'Five hundred paces from the gate of the city, we met a young man of a good family; for he was attended by two servants, and rode upon an ass, the hinder part of which was painted red.' And Mungo Park informs us, that the Moorish sovereign Ali, always rode on a milk-white horse, with its tail dyed red. See, also, Zech. vi. 2; Rev. vi. 4.—Fragments to Calmet, No. 478.

8. *He stood among the myrtle-trees that were in the bottom.*—As if he and his companions were refreshing themselves in a shady valley, after the fatigues of war. The vision denotes the peace which ensued, after Darius had executed the vengeance of God on the inhabitants of Babylon, and made himself master of their city.—*W. Lowth.*

11. *They answered.*—Meaning the rest of the angels, implied at the end of ver. 8, who came after the first.

11. *At rest.*—The Persian empire, and other nations connected with Judea, enjoyed peace at that time. But the state of the Jews was unsettled, (see ver. 16,) which circumstance gives occasion to the following intercession.—*Abp. Newcome.*

16. *A line shall be stretched forth upon Jerusalem.*—That is, a measuring-line, for the purpose of laying out the streets and rebuilding the walls.

17. *My cities, through prosperity, shall yet be spread abroad.*—The prosperity of the Jews under Simon, and others of the Asmonean family, as Dr. Blaney observes, completely answers to this prediction. See Hist. of Jews, ch. xv.

18. *Four horns.*—These are the emblems of power, representing the enemies that had persecuted the Jews. They are said to be 'four,' perhaps, to indicate that they had enemies in

every direction, corresponding with the 'four winds of heaven.' Compare Ezek. xxxvii. 9; Dan. viii. 8; and xi. 4.

20. *Four carpenters.*]—Rather, 'workmen.' The learned Vitringa supposes that the horns just mentioned were of iron, and that these indicated smiths furnished with hammers and axes.

21. *To fray them.*]—That is, 'to strike them with terror.'

CHAP. II. VER. 4. *Shall be inhabited as towns.*]—It shall overflow with inhabitants, who shall occupy spaces beyond the circuit of the walls. That this was a fact with regard to Jerusalem, see Josephus, (Bel. Jud. v. iv. 2, p. 328,) where we learn that the city, overflowing with its number of inhabitants, by degrees extended itself beyond its walls; and that Herod Agrippa fortified the new part called Bezetha.—*Vitringa.*

6. *From the land of the north.*]—Chaldea, and Babylon, its principal city, lay to the north-east of Jerusalem. It is probable, that the Jews were dispersed over that district of country, which lay on the banks of the Euphrates still farther to the north, from which the holy prophet exhorts them, in this animated apostrophe, to return.

8. *After the glory, &c.*]—The best sense which I can make of this obscure place, says Abp. Newcome, is, 'Jehovah hath sent me to follow after glory;' i. e. for the purpose of acquiring glory to his people, in restraining and humbling their enemies. A great calamity was soon to befall Babylon, when Darius, the son of Hystaspes, besieged and took it.

Houbigant, by a slight alteration, reading ~~לְהַגְדִּילִי~~ instead of ~~לְהַגְדִּילִי~~, renders the passage more intelligibly, 'He who possesseth glory, he hath sent me,' &c.

8. *His eye.*]—The Vulgate reads 'mine eye.' The difference in Hebrew consists in reading a ך for a ך.

9. *I will shake mine hand, &c.*]—Rather, 'I will raise mine hand,' &c. This was the preparatory act of one, who was going to smite, or scourge another.

9. *Upon them.*]—Rather, 'at them,' or 'over them,' as a mark of displeasure. That this is sometimes the meaning of ~~עָלֵיהֶם~~, see Noldius, or Taylor.

9. *And they shall be a spoil to their servants.*]—That is, the Babylonians shall be vanquished and plundered by the Persians, who were formerly their servants. This prediction was accomplished when Darius took Babylon, after a siege of twenty months, demolished its walls, and put three thousand of the principal inhabitants to death.—See *Prideaux*, An. 516.

13. *He is raised up.*]—This is the language of men, and their mode of action is occasionally applied to Jehovah. By a com-

mon idiom in Hebrew, persons are said 'to rise up,' or 'to gird up their loins,' preparatory to action; and here the prophet indicates, that the Lord is on the point of carrying his decisions into effect.

CHAP. III. VER. 1. *He shewed me.*—That is, 'the angel,' mentioned chap. ii. 3.

1. *And Satan.*—See marginal reading; and notes on 1 Chron. xxi. 1, and Job i. 6.

2. *A brand.*—May not Joshua, and those who returned with him from Babylon, be compared to fire-brands with difficulty preserved from the fire? And shall God permit a flame to be again kindled to devour them?

The language and imagery in this passage plainly indicate the late period when the book of Zechariah was written. See notes on ver. 9; Tobit vi. 7; Job i. 6; and Matt. iv. 24.

7. *Places to walk.*—The original word may be rendered, 'goings, paths, ways.' Thus, it may be understood either of Joshua's entrance into the Holy of Holies, where the cherubim were, or of his future entrance into heaven, or of both. Or מַהֲלָכִים may be a participle: 'I will assign thee, as guardians and protectors, some of those that walk among the angels who stand near me.' The Chaldee paraphrases it in the former sense; and the rendering of the Vulgate, Septuagint, Arabic, and Syriac, favors the latter sense.—See *Abp. Newcome*, and *Houbigant*.

8. *The Branch.*—Abp. Newcome follows Grotius, and thinks that this means Zerubbabel. Compare chap. vi. 12, 13. He was the grandson of Jehoiakim, or Jechoniah, and heir to the throne of Judah: but this prophecy, in its typical, or secondary sense, must relate to the Messiah; for 'The Branch' is certainly one of his scriptural titles. See the parallel text, and particularly Jer. xxiii. 5, and the note on it.

9. *Upon one stone shall be seven eyes: behold, I will engrave the graving thereof.*—As it is usual to adorn the principal stones of a building with carvings and hieroglyphics; so I will perform in reality, what artists do in imagery: I will appoint seven angels of the highest orders to attend upon the Messiah, represented by this corner-stone, to execute his commands in every part of the earth, for the good of his church.—*W. Lowth*.

The Jews, who had just come from Chaldea, and were familiar with the theology of the ancient Persians, could have no difficulty in understanding the highly symbolical language of this vision. Those who have read the work of the learned Dr. Hyde, (*De Hist. Relig. Vet. Pers.*) will readily perceive the source, from which this imagery, or machinery, as well as other

opinions, which we find scattered through the apocryphal books, and in the later prophets, emanated. With respect to this particular passage, it is said, chap. viii. p. 158, of the work just referred to, that the ancient Persians believed in one God, the creator and preserver of the universe; they believed, also, that he had many angels, who were his ministers, or servants, especially seven, who observed and reported to him the events of this world. See, also, p. 178—180, and compare Tobit iii. 8. The Jews assigned no names to angels till after their return from Babylon.

9. *I will remove the iniquity of that land in one day.*—Meaning, perhaps, that on which Christ died, to put away sins by the offering of himself.—*Dr. Blaney.*

CHAP. IV. VER. 2. *And his seven lamps thereon.*—Rather, ‘and its seven lights upon it.’ Under this imagery, the temple-service seems to be represented, and the whole Jewish polity, perhaps, which depended on the restoration of the temple.

6. *Not by might, nor by power.*—Understand, after these words, ‘are such things done?’

7. *He shall bring forth the head-stone thereof with shoutings, &c.*—He shall place the top, or finishing-stone, on the walls of the temple; which action the spectators shall accompany with their wishes and prayers, that God’s grace and favor may protect that holy place so happily brought to perfection. The ‘head-stone’ mystically represents the Messiah, and implies, that God shall bring him into the world as the finishing ornament and perfection of the church.—*Fawkes.*

10. *They are the eyes of the Lord.*—See note on chap. iii. 9.

12. *The golden oil out of themselves.*—Abp. Newcome reads יערה instead of הורה. If this be admitted, we may render, agreeably to the ancient version, ‘the two golden pipes, or tubes, which empty the oil out of themselves.’

14. *These are the two anointed ones that stand by the Lord.*—Zerubbabel and Joshua may be here meant; who presided over the temporal and spiritual affairs of the Jews; who were the ministers, or vicegerents of Jehovah, and acted, not by their own strength, but by the divine assistance. See ver. 6. Houbigant understands the passage of two angels, who watched over the Jewish state; one over the commonwealth, and the other over religion. It is plain that the golden candlestick represents the Jewish state, both civil and religious; and that the oil, with which the lights are supplied, is the spirit of God, in opposition to human efforts.—*Abp. Newcome.*

CHAP. V. VER. 3. *The whole earth.*—Rather, ‘the whole land,’ meaning Judea.

3. *As on this side—as on that side.*—The expression in Hebrew is the same, though our translation is not. We may read therefore more intelligibly with Abp. Newcome,

‘For every one that stealeth shall be cut off from hence, according to it;’ (that is, according to the denunciation in the roll:)

‘And every one who sweareth shall be cut off from hence, according to it.’

Calmet observes, that the Hebrews and Chaldeans comprehended all other sins under those of theft and perjury. See the next note.

4. *I will bring it forth.*—Rather, ‘I have brought it forth,’ meaning the curse. The vision, says Abp. Newcome, may be considered as a republication of the curses contained in Deut. xxvii, xxviii. The thief and the false swearer, as Cappellus observes, are put for every kind of transgressor. See the last note.

6. *An ephah.*—A vessel in the form of an ephah, but more capacious.—Abp. Newcome.

6. *This is their resemblance.*—The Septuagint, Syriac, and Chaldean versions read, ‘This is their iniquity;’ that is, the fit emblem of their iniquity. It is probable, therefore, that the copies from which they translated had עונם, instead of עינם. The reader will perceive that the change is extremely slight, and depends on the substitution of two letters, which are perpetually mistaken, or commuted for each other.—See *Houbigant*.

7. *A talent of lead.*—This was the weight, we may suppose, of the lid, which covered the ephah. It was equal to three thousand shekels, or fifteen hundred ounces.

7. *And this is a woman that sitteth, &c.*—Rather, ‘and, behold, a woman was sitting,’ &c. So the ancient versions.

8. *This is wickedness.*—That is, the symbol, or emblem of wickedness.

8. *And he cast it.*—Rather, ‘and he cast her,’ or this emblem of wickedness. The meaning is, he caused her to contract herself within the compass of the vessel.

9. *Two women.*—Grotius, and other commentators, consider these women as symbolical representations of the twelve tribes; the one of the ten tribes of Israel, and the other of the two tribes of Judah. W. Lowth is of opinion, that they indicate the empires of Babylon and Assyria.

11. *An house.*—A mansion, an abiding place, where, when

the ephah is set on its base, the woman denoting iniquity and wickedness shall be imprisoned.

The meaning of the vision seems to be, that the Babylonish captivity had happened on account of the wickedness committed by the Jews; and that a like dispersion would befall them, if they relapsed into the same crimes. Thus, the whole chapter will be an awful admonition, that multiplied curses, and particularly dispersion and captivity, would be the punishment of national guilt.—*Abp. Newcome.*

But Cappellus's interpretation well deserves attention. He considers ver. 8, as denoting that God treads on the neck of wickedness, and restrains it from expatiating; and ver. 9, 10, 11, as signifying that God was propitious to the Jews, and transferred the punishment of iniquity to the Babylonians, whom the weight of the divine vengeance should ever depress.

It may be added to the remark of this critic, that Babylon was soon to suffer a signal calamity from the reigning monarch of Persia.

CHAP. VI. VER. 1.—3. *Behold, there came four chariots, &c.]*—These may denote, agreeably to the Chaldee paraphrast, the four great empires, which subdued the known parts of the world. They are represented as coming from between two mountains, because mountains are the natural barriers which divide kingdoms; and they are here supposed to be broken through by those who invade and conquer their neighbours. This may expressly denote the narrow passage in Cilicia, through which the Babylonians and Persians, and also Alexander and his generals, passed into Syria, Judea, and Egypt.

These four chariots are said to be driven by four angels, ver. 5, or four princes, the executors of the vengeance of the Lord. The color of their horses, is not without its mystery; for the red horses may denote the empire of the Chaldeans, bloody and cruel, particularly towards the Jews; (see note on chap. i. 8.) the second chariot may represent the Persian monarchy; and the black horses may denote the melancholy state of the Jews, under the successors of Cyrus in the Persian empire; when their enemies forged calumnies against them, and put a stop to the building of the temple, and the whole nation was on the point of being destroyed by the interest of Haman in the Persian court. The third chariot, with white horses, probably denotes Alexander and his victories, who established the third great monarchy, and shewed much kindness to the Jews, in confirming their religion, laws, and liberties. It was usual for conquerors, when making a triumphal entry, to ride on white horses.

The fourth chariot, with grizzled and bay horses, denotes, perhaps, the Roman empire; and the various colors of the horses, as some commentators ingeniously conjecture, may indicate the various forms of the Roman government. The reader will observe, that the angel who explains the vision to Zechariah says nothing of the first chariot, because the empire denoted by it no longer subsisted.—See *Grotius*, *W. Lowth*, and *Calmet*.

5. *The four spirits.*]—That is, angels, ministers, and instruments in the hands of God, to execute his judgments. Compare Dan. x. 13, 20, 21. The Vulgate renders it, ‘four winds,’ as the marginal reading. The expression means any causes, or agents, subservient to the will and power of God.—See note on John v. 4.

7. *They walked to and fro through the earth.*]—This expression denotes uncontrolled power, or universal empire. *Grotius* refers it to the conquests of the Seleucidæ, and *Houbigant* to the extensive power of the Romans.

8. *Have quieted my spirit.*]—Rather, ‘have appeased my wrath,’ by executing vengeance on the Babylonians.

10. *Take of them, &c.*]—That is, ‘take a gift from the captives of the family of Heldai, of Tobijah,’ &c. The persons here mentioned are those who brought the gold from Babylon, to furnish and adorn the new temple.

11. *Crowns.*]—Some of the ancient versions, and two MSS. read, ‘a crown,’ in the singular number.

13. *Between them both.*]—Commentators in general think that Zerubbabel and Joshua are here meant; but *Lud. de Dieu* is of opinion, that the expression refers to ‘the Branch,’ i. e. the Messiah, and Jehovah.

14. *And the crowns shall be.*]—Rather, ‘And there shall be a crown for Heldai and for Tobijah, and for Jedaiah, and for Josiah, the son of Zephaniah.’ This is *Abp. Newcome*’s translation, after the Syriac version, and *Houbigant*.

CHAP. VII. VER. 3. *Should I weep in the fifth month?*]—Answering, for the most part, to our July. In this month, the city and temple were burnt by the Chaldeans, on which account the Jews at Babylon had kept a solemn fast; as they also did in the fourth, for the destruction of the wall, (see Jer. lii. 6, 7) and in the seventh month, (see ver. 5) for the murder of Gedaliah. The persons are here supposed to ask this question individually for themselves. Their temple being now restored, the cause of their annual fasting and grief may be said to have ceased.—See *Grotius*, and *Calendar of the Jews*, in *Prolegomena*, p. 75.

7. *The south and the plain.*]—The ‘south,’ was the wilderness of Judea; and the ‘plain,’ means the plains of Jericho.

11. *And pulled away the shoulder.*]—This line occurs Neh. ix. 29. The metaphor is taken from beasts that decline, or shrink back from the yoke, or collar. See Hos. iv. 16.

CHAP. VIII. VER. 4, 5. *There shall yet old men and old women dwell, &c.*]—A beautiful and affecting picture of national prosperity and uninterrupted peace is given in these two verses. This happy period lasted, with few intermissions, till the time of Antiochus. Compare 2 Maccab. iii. 1; and ix. 1. Instead of ‘dwell,’ the verb שָׁבַר may be rendered ‘shall sit.’

10. *No hire.*]—Rather, ‘no recompence;’ no produce from their labors, on account of my curse on the land. Compare Haggai i. 6, 10, 11.

23. *Ten men, &c.*]—That is, ‘many men.’ See note on Micah v. 5.

23. *Take hold of the skirt.*]—See Isa. iii. 6; 1 Sam. xv. 27; Bp. Lowth’s note on the first passage, and Harmer, vol. ii. p. 335. Taking hold of the skirt was an act, or gesture, naturally used to intreat assistance and protection. This and the three foregoing verses may refer, 1. To the great accession of converts, which the Jewish church received between the captivity and the coming of Christ. 2. To the number of Christian disciples, which the Jewish preachers made; and 3. To the future conversions, of which the restoration of the Jews will be an eminent cause.—See *Abp. Newcome*.

CHAP. IX. VER. 1, 2. *The burden of the word of the Lord, &c.*]—Abp. Newcome renders this more intelligibly thus:

‘The prophecy of the word of Jehovah;
On the land of Hadrach, and on Damascus, shall it rest:
For the eye of Jehovah is over man,
And over all the tribes of Israel;
And also on Hamath, which bordereth thereby;
On Tyre, and on Sidon, though she be very wise.’

1. *Hadrach.*]—According to Bochart, ‘Hadrach’ was one of the names for the valley of Damascus.

Others translate this Hebrew word, and read, ‘In the land which surrounds thee,’ meaning Syria.

1. *Shall be*]—These words are improperly supplied. The meaning is, that the strong fortifications of Damascus afforded them grounds of security and repose from the dangers of war.

2. *And Hamath.*]—The city Hamath was probably the same that was called by the Greeks, Epiphania; and the kingdom of Hamath seems to have extended from the land of Canaan, or

more particularly from the kingdom of Rehob southward, to the city of Epiphania northward. It reached from the coast of the Mediterranean Sea westward, to the kingdom of Damascus (or Syria properly so called) eastward; as may be inferred from Ezek. xlvii. 16—20. This kingdom is frequently denoted in Scripture by the 'land of Hamath,' and herein lay Riblah, 2 Kings xxiii. 33.—*Dr. Wells*, vol. ii. p. 45.

In the English Bibles, the chronological date to chap. viii. is, before Christ 518; but to chap. ix. before Christ, about 587; which latter is the year in which Jerusalem was taken by the Babylonians. But chap. ii. 4, Zechariah is called נער, 'a young man.' The first eight chapters appear by the introductory parts to be the prophecies of Zechariah; they stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole. But the last six chapters are not expressly assigned to Zechariah; they are unconnected with those which precede; and the first three of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the first eight chapters; and they manifestly break the unity of the prophetic book.

I conclude from internal marks in ch. ix, x, xi, that these three chapters were written much earlier than the time of Jeremiah, and before the captivity of the ten tribes. Israel is mentioned chap. ix. 1, xi. 14, Ephraim, ch. ix. 10, 13, x. 7, and Assyria, ch. x. 10, 11. They seem to suit Hosea's age and manner. But whoever wrote them, their divine authority is established by the two quotations from them in the New Testament. See the parallel texts to ch. ix. 9; and xi. 12, 13.

The xiith, xiiith, and xivth chapters form a distinct prophecy, and were written after the death of Josiah, ch. xii. 11: but whether before, or after the captivity, and by what prophet, is uncertain: though I incline to think that the author lived before the destruction of Jerusalem by the Babylonians. See on ch. x. 2, and xiii. 2—6. They are twice quoted in the New Testament, Cor. xii. 10; and xiii. 7. The learned Jos. Mede ascribes these chapters to Jeremiah. See his Epist. xxxi; or Matt. xxvii. 9, 10, and Epist. lxi.—*Abp. Newcome*.

2. *Very wise.*—The Sidonians and Phoenicians were remarkable for their policy and craft.—See *Grotius*.

3. *And Tyrus.*—Rather, 'though Tyrus.' This verse should be read in connection with the following, and therefore should have only a semicolon for its point at the end.

6. *A bastard.*]—The Hebrew word means ‘a stranger,’ and so Houbigant and Michaëlis render it.

7. *His blood.*]—The idolatrous and abominable practices of the Philistines shall cease. The metaphor is taken from beasts of prey, who gorge themselves with blood.

9. *King.*]—This appellation does not belong to Zerubbabel, who is called מִן־הַכֹּהֲנִים, ‘governor.’ But the prophet, after having foretold, ver. 8, some of the blessings which God had in store for Jerusalem, passes on to that most eminent instance of God’s goodness, the sending of the Messiah. As horses are used in war, or merely as appendages of state, in the east, Christ may be supposed by this action of ‘riding upon an ass,’ to have shewn the humble and peaceable nature of his kingdom.

This prophecy is referred to Matt. xxi. 5; in which passage part of Is. lxii. 11, is supposed to be interwoven: ‘Tell ye the daughter of Sion.’ It is also referred to John xii. 15, where, says Dr. Randolph, the evangelist either followed some other translation, or chose to express in short the sense, but not the words of the prophet.—See *Abp. Newcome*.

10. *The river.*]—This means the Euphrates.

11. *By the blood of thy covenant.*]—‘By the covenant which I have made with thee, to be merciful to my people.’ The words allude to the Jewish custom of ratifying covenants by the blood of victims.—*Abp. Newcome*.

11. *The pit.*]—Deep, dry pits, says Cappellus, were frequently prisons in the east. The restoration from the Babylonish captivity, and the great future restoration, may be both foretold in this passage. See note on Ps. lxxxviii. 4.

12. *I will render double unto thee.*]—‘I will abundantly recompense thee.’ Or, as *Abp. Newcome* renders it, ‘I will restore double blessings unto thee.’ See note on Isa. chap. xl. 2.

13. *And raised up thy sons, O Zion, against thy sons, O Greece.*]—Alexander the Great is described as king of Javan, or Greece, Dan. viii. 21; and Bochart (*Phaleg*, lib. iii. cap. 3.) has shewn, that the Barbarians called all the Greeks *Iavones*.

The meaning is, that God would animate the Jews against the troops of Antiochus, who was of Macedonian descent.—See *Grotius*.

It is true that Judas Maccabeus gained some advantages over the Syrians. But the language of this prophecy, says *Abp. Newcome*, seems too strong for these events; and may remain to be fulfilled against the present possessors of the countries formerly comprised under the name of ‘Javan;’ these were Greece, Macedonia, and part of Asia Minor.

15. *Filled like bowls.*]—It appears that bowls were anciently

not only filled to the brim, but were likewise crowned with chaplets. This was, perhaps, invariably the case when they contained either blood, or wine, offered in sacrifice.—See *Virgil*, *Georg.* ii. 528; and *Æn.* lib. iii. 525.

15. *As the corners of the altar.*—Houbigant renders it, ‘as the horns of the altar.’ It appears from *Levit.* iv. 25, that these were the parts of the altar, on which the blood offered in sacrifice was poured out.

16. *The stones of a crown.*—According to Cappellus, whom Houbigant follows, these were stones bound with chaplets, or garlands, and erected as monuments of victory. Abp. Newcome renders it by ‘crowned trophies.’ Grotius understands it as referring to a circular wall of stones, which the shepherds were accustomed to form, for the purpose of guarding, and confining their flocks.

17. *Corn shall make, &c.*—‘The harvest gladdeneth the young men, and the vintage the maidens.’—*Abp. Newcome.*

CHAP. X. VER. 1. *Ask ye of the Lord, &c.*—Houbigant renders the verb *שאלו* in the past tense and in the third person plural, ‘They asked of the Lord rain, &c. the Lord gave lightnings, and granted them copious showers,’ &c. See the marginal reading. That lightning indicated rain, see note on *Ps.* cxxxv. 7.

2. *The idols.*—This does not agree with the times after the captivity, when the Jews were no longer idolatrous. The Hebrew word means ‘Lares,’ or ‘household gods.’

3. *The goats.*—It is in Hebrew ‘the he-goats,’ which, being the leaders of the flock, are here taken metonymically for the princes and rulers of the people.

4. *Out of him came forth.*—The verb should here be in the future tense. ‘Out of him shall come forth the corner,’ &c. or rather, ‘the corner-stone;’ i. e. the chief supporter.

4. *The nail.*—It is probable that the hooked wooden pins, which kept tents firm and steady, and the hooks on the pillars of tents, on which the Arabs hung their clothes, baskets, saddles, and accoutrements of war, and on which, also, Holofernes, we read, suspended his faulchion, *Judith* xiii. 6, may be here alluded to.—See *Dr. Shaw’s Travels*, 4to. 221, fol. 287, and note on *Is.* xxii. 23.

6. *I will bring them again to place them.*—Rather, ‘I will bring them again, for I pity them,’ agreeably to the Bishops, and the Geneva Bible.

8. *I will hiss for them.*—Rather, ‘I will hist, or whistle for them.’ It is a metaphor derived from the mode of collecting swarms of bees together in the east. Others think that the al-

lusion is to the shepherd's pipe, or whistle, which collects his flock together. In either case, the figure is equally significant.

10. *Place shall not be found for them.*]—That is, sufficient space, or room, shall not be found for them to dwell in Judea, in consequence of their numbers.

11. *Through the sea with affliction.*]—That is, 'to the sea;' meaning by 'the sea,' those nations whose opulence and power are chiefly derived from it, or who live on its coasts.

12. *They shall walk up and down in his name.*]—This means that their general conduct should be conformable to his divine laws.

CHAP. XI. VER. 1. *O Lebanon.*]—The temple is certainly here meant by 'Lebanon.' See note on Hab. ii. 17.

3. *The pride of Jordan.*]—Meaning the woods on its banks, which were frequented by lions, and other wild beasts. For an explanation of the imagery used in this prophecy, see notes on Is. ii. 13—16; xi. 6; Ezek. xxxviii. 13; and Nahum ii. 11, 12.

4. *Feed the flock of the slaughter.*]—This is an address to the prophet, who was to instruct and admonish the people, over whom destruction impended. It should rather have been 'of slaughter;' i. e. 'doomed to slaughter,' without the article, as in ver. 7.

5. *Whose possessors.*]—That is, 'whose rulers and false prophets.'

7. *Two staves.*]—Rather, two crooks, or shepherds' staves.

7. *Beauty.*]—This was to denote how beautiful and pleasant the land would have been, if its inhabitants had kept their covenant with God.

7. *Bands.*]—To signify the union, which ought to have subsisted between Judah and Israel. See ver. 14.—*Abp. Newcome.*

8. *Three shepherds also—in one month.*]—By these three shepherds, Jason, Alcimus, and Menelaus, may be meant. See chap. x. 3. The priests were frequently changed among the Jews; whence the priesthood, at the time referred to, became venal, or was disposed of at the will of the Romans; and to such priests the latter part of the verse is justly applicable. See Hist. of Jews, ch. xxvii. p. 186.

9. *And let the rest eat, &c.*]—That is, 'And let the sheep which remain, eat the food that was prepared for others,' meaning those which died and were cut off.

10. *With all the people.*]—If the heathen nations are meant, the sense may be, that God broke his covenant with them; which originally was to this effect, that they should not subdue and lead captive his people. Deut. xxviii. 7. If עַמִּי, 'people,' refer to the people of Judah and Israel, as Micah i. 2; Joel ii,

6; 1 Kings xxii. 28; the prophet may be understood as declaring by this act, that his covenant of feeding the flock was broken.—*Bp. Newcome.*

11. *Knew that it was the word of the Lord.*—The manner of instructing by symbols, or actions, being agreeable to that of the ancient prophets.

12. *Give me my price.*—‘Rate my labors as a true shepherd:’ and they rated it contemptuously; thirty pieces of silver being the price of a slave. Compare Exod. xxi. 32; and see the next note.

13. *That I was prized at of them.*—Jehovah calls the price of his prophet his own price, and commands that it should not be accepted, but given to another; and to the potter, to fore-shadow the very remarkable transaction related Matt. xxvii. 7.

It must be observed, that earthen vessels were useful in the temple, to receive the oil and wine brought there. See Deut. xii. 17, xviii. 4, and the note on chap. xiv. 20. We may therefore suppose, that some Levites were employed within the sacred precincts to furnish them. To these, the humblest of his ministers in the temple, God commanded that the degrading price should be cast.

13. *I took the thirty pieces of silver, and cast them, &c.*—This whole transaction, says the elder Lowth, performed by Zechariah in a vision, was designed to be an exact representation of the several circumstances, which attended the betraying of the Messiah by Judas, the price which the chief priests put upon him, and the use to which the money was applied. It was one of those prophecies, the literal sense of which has been fulfilled in our blessed Saviour, and cannot be applied to any other person, but in a very improper sense.

14. *The brotherhood.*—I cannot explain this passage, says Abp. Newcome, without supposing that the kingdom of Israel subsisted when the prophet wrote it; and that either the wars between Judah and Israel were referred to, (see 2 Kings xvi. 5,) or the captivity of the ten tribes, when the brotherly connection between these kingdoms ceased.

Houbigant refers ‘the brotherhood,’ here mentioned, to the friendly intercourse which subsisted between the Judahites and the Israelites, from the period when the latter returned from Babylon, to the final destruction of Jerusalem by the Romans.

16. *A shepherd.*—Some wicked king, and most probably Hoshea, 2 Kings xvii. 1, 2.

16. *And tear their claws.*—Rather, ‘And break off their hoofs,’ meaning when he catches them with his crook, for the

purpose of slaughtering them. The word 'claws' is not applicable to any kind of cattle.

17. *The idol shepherd.*—That is, the worthless and slothful shepherd; one who is as lifeless as an idol; a mere image, and nothing more.

17. *His arm, and—his right eye.*—By denouncing the punishment of the sword on these, the prophet seems to indicate that he shall be disabled both in body and mind; for the eye is the chief organ of knowledge, and the hand is the principal instrument of power, in man. When we consider the perverseness of the Jews, their obstinate perseverance in error, and their blindness with respect to the true interpretation of their own Scriptures, we may well say, in the language of the prophet, that 'their right eye is utterly darkened.'

CHAP. XII. VER. 1. *For Israel.*—Rather, 'concerning Israel.'

3. *A burdensome stone.*—St. Jerome thinks that 'a burdensome stone' is an expression taken from a practice, which prevailed in Judea in his time, where young men used to make trial of their strength by lifting great stones as high as they possibly could. In such an exercise, those who attempted to lift a stone too heavy for their strength were in danger of its falling upon them, and bruising, or crushing them. Compare Matt. xxi. 44.

3. *All the people of the earth.*—Many nations, as chap. xiv. 2; or the nations round about, as ver. 6, and chap. xiv. 14.

4. *In that day, &c.*—This prophecy remains to be accomplished; for the language here, and ver. 6—9, seems much too strong to denote the successes of the Maccabees against the Seleucidæ.—*Abp. Newcome.*

Compare, however, 1 Maccab. iii. 30; and iv. 20—24.

5. *The inhabitants, &c.*—By a very slight alteration, and reading in one word לְיוֹשְׁבֵי, instead of לְיֹשְׁבֵי, Houbigant renders the text, 'strength is added to the inhabitants of Jerusalem by the Lord of hosts, their God.'

6. *Even in Jerusalem.*—The awkwardness of this repetition is avoided by reading with Houbigant בְּשָׁלוֹם, 'with peace,' instead of בִּירוּשָׁלַם, 'in Jerusalem.'

10. *They shall look upon me.*—A great many MSS. instead of אֵלַי, 'on me,' read אֵלָיו, 'on him.' See the parallel text, John xix. 37, where it is so quoted by the Evangelist.

11. *Hadadrimmon.*—St. Jerome says that this was a place near Jezreel, called in his time Maximaniopolis. De Lisle places it near Megiddo, where Josiah was slain; over whom great lamentation was made, 2 Chron. xxxv. 22—25.—*Abp. Newcome.*

12. *And the land shall mourn.*]—This mourning of the Jews will take place on the re-appearance of their Messiah from heaven, Rev. i. 7, xx. 4; when the restored descendants of the Jews, who slew him, shall be touched with the deepest compunction for the guilt of their forefathers.—*Abp. Newcome.*

13. *Shimei.*]—Rather, ‘Simeon,’ agreeably to the Septuagint. David, Nathan, Levi, and Simeon are all mentioned in the genealogy of Christ, Luke iii.

CHAP. XIII. VER. 1. *There shall be a fountain opened.*]—This means that an effectual purification from the pollutions of sin shall be offered to the Jews, on condition of their embracing the terms of the gospel-covenant. The allusion is to the water of separation, or of cleansing, mentioned Numb. xix. 9.

2. *The unclean spirit.*]—This may mean a general disposition and proneness to impurities of all kinds, which marked the character of the Jews; but, probably, it relates more particularly to those who practised the arts of divination and necromancy, by pretending to call up the ghosts of the dead.

5. *He shall say, I am no prophet, I am an husbandman.*]—To save themselves from punishment, each of these false prophets shall profess husbandry, and say, that his employment from a child had been to look after cattle, or to till the ground.—*W. Lowth.*

6. *What are these wounds?*]—This is an allusion to the marks and punctures, which idolaters made on different parts of their persons, to indicate the particular idol which they worshipped, in the same manner as slaves were marked with the name of the master to whom they respectively belonged. See notes on Is. xliv. 5, and xlix. 16.

7—9. *Awake, O sword, &c.*]—The prophet here begins a prophecy concerning the sufferings of Christ, and the rising church of the Christians. Instead of, ‘that is my fellow,’ Houbigant reads, ‘Who is very near to me;’ for nothing is so near to God as his Son, concerning whom St. Matthew assures us these words were spoken. Instead of ‘smite,’ Houbigant reads, ‘I will smite,’ conformably to the last clause, ‘and I will turn,’ or ‘bring back mine hand upon the little ones;’ i. e. upon that third part of the people, which was to be tried as gold in the furnace. The ‘third part of the people’ is that which ‘call on the name of the Lord,’ ver. 9, whence it is rightly collected, that the two other parts of the Jewish nation, which were to perish, were those Jews who received not the Gospel, and who were slain by the Romans: for it is said of the third part, ‘they shall call on my name,’ in opposition to the two parts, ver. 8. But of that third, many Jews who had believed in the Gospel, fell away, as

when gold, or silver, is tried, much dross is found among it. So that the remaining number of Jews, who were to continue in the faith of the Gospel, is very small; which the event sufficiently proved, as we learn from the Acts of the Apostles.

Dr. Sharpe observes on these verses, that the 'shepherd,' called the 'fellow of God,' was to be 'smitten;' the 'sheep' were to be scattered; two parts of all that inhabited the land were to be cut off, and die; a third only left, which was to be brought through the fire, refined as silver, and tried as gold. Then it follows, ver. 9, 'They shall call,' &c. The like events happened under the Gospel; the shepherd was smitten, the sheep were scattered, they were to endure severe trials, and their faith was to be more precious than gold tried with fire. To the Jews our Saviour said, 'Behold your house is left unto you desolate; and, verily, I say unto you, ye shall not see me, until the time come, when ye shall say, Blessed is he that cometh in the name of the Lord.' Our Saviour here foretels the desolation and destruction of Jerusalem; and, instead of comforting the Jews with the prospect of a third temple, and the restoration of bloody sacrifices in some future age, or advent of the Messiah, he expressly declares, they shall see him no more, till they shall acknowledge him by saying, 'Blessed is he that cometh in the name of the Lord.'—See *Dr. Sharpe's Second Argument*, p. 356.—*Dr. Dodd.*

CHAP. XIV. VER. 2. *I will gather all nations against Jerusalem to battle.*—The Romans being masters of the known world, may be said to have had the strength of all nations united in their forces. Compare 1 Maccab. vi. 29, 30.

2. *The residue of the people shall not be cut off from the city.*—The Romans spared the young and the more useful part of the Jews.—*Josephus*, Bel. Jud. vi. ix. 2.

However, these were either condemned to the mines in Egypt, exposed to the sword, and to wild beasts in the provincial theatres, or sold for slaves.

It must be observed, that the forty thousand, who were permitted to go where they pleased, were Idumeans.—Bel. Jud. vi. viii. 2.

If the reader should think that these words cannot be interpreted of excision before the destruction of the city by the Romans, we may suppose that the unconverted Jews will rebuild Jerusalem; that the city will be taken, chap. xiv. 1, 2; that the Jews will be converted by a glorious appearance of their Messiah, and will express great humiliation at the conduct of their ancestors towards him; chap. xii. 10—14, that Jehovah will then interpose in their behalf, chap. xii. 2—9; that, at this

period, the Jews will be free from moral pollution; and will abhor the idolatry and false prophesying, which were so prevalent when the prediction was uttered, chap. xiii. 1—6; that chap. xiii. 7—9, refers to Christ, to the destruction by the Romans, and to the partial conversion of the Jews; that it serves as an introduction to another calamity, chap. xiv. 1, 2, and to another divine interposition, chap. xiv. 3, 4, 5; and that the glories of the future Jerusalem, and God's vengeance on her enemies, are the subject of chap. xiv. 6—21.—*Abp. Newcome.*

See, however, the rational and sober views of the learned Dr. P. Allix on these subjects, in his judicious Remarks on the Eighth Treatise of Saadias, and in his Examination of Scripture Prophecies.

3. *In the day of battle.*—The proper name of some place, says Abp. Secker, seems here to be omitted. The Chaldee has, 'at the Red Sea.'

5. *Unto Azal.*—Some think that this was a place near Jerusalem, and so called from its proximity. The Syriac version reads, 'to a narrow place.' The Septuagint and Arabic call it 'Jasod.'

5. *With thee.*—We ought to read 'with him,' on the authority of all the ancient versions, (except the Vulgate) the Chaldee, and many MSS.—See *Houbigant.*

6. *That the light shall not be clear, nor dark.*—Rather, 'that there shall not be a bright light, nor utter darkness.'

7. *Shall be known.*—When this glorious period shall arrive, is known only to God. See Rev. xxi. 23; xxii. 5.

8. *Living waters.*—That is, 'running waters.' The passage refers to the wide effusion of divine knowledge from Jerusalem, in consequence of the promulgation of the Holy Gospel. Grotius understands the text, in its literal sense, applying it to the conduits that should flow, without interruption, as in a state of profound peace; but the following clauses evidently favor the metaphorical interpretation, which is generally adopted.

10. *All the land shall be turned as a plain.*—Rather, 'And he shall encompass the whole land as a plain.' Jehovah shall encompass the whole land for the purpose of protection, as a plain is encompassed by mountains.—*Abp. Newcome.*

10. *The king's wine-presses.*—According to Cocceius, and others, these were to the south, near the king's gardens.

13. *His hand shall rise up.*—Intestine divisions and hostilities, where friendship was expected, shall be added to the foregoing divine judgments.

14. *At Jerusalem.*—Rather, 'For Jerusalem.'

18. *That have no rain.*—This expression of the holy prophet must be understood in the same qualified sense that Maillet, or

rather the Abbot Mascrier, puts on Pliny. In the same qualified sense we must understand Philo; and, consequently, all that is necessary to be inferred from the expression, 'There shall be no dew, nor rain,' is, that they should not be in the usual, or in the necessary quantities. Such a suspension of rain and dew was sufficient to answer the chastising purposes of God; and an absolute drought of three years' continuance must surely have destroyed all the trees of the country, as well as occasioned a temporary famine; but no such destruction is intimated in the Scriptures.—*Harmer*.

20. *Upon the bells, &c.*—The meaning is, that reverence should be shewn to the name of the Lord under all circumstances, and on the most trivial occasions. Every thing was to be devoted to the service and honor of God. All the ancient versions countenance our marginal reading, and have 'reins,' 'bridles,' or 'trappings.'

20. *And the pots.*—The meanest utensil in the house of God, (see Neh. x. 39,) shall be as the vessels of silver and gold used in solemn sacrifice.

31. *Yea, every pot.*—The utensils of the Jews shall be treated as holy; and the worshippers shall use them reverently. And no trafficker shall pollute the house of God; as was the custom when the Messiah cleansed the temple. The idea of preparing food in them is taken from the custom of feasting after a sacrifice. See Ezek. xvii. 4.—*Abp. Newcome*.

21. *There shall be no more the Canaanites in the house of the Lord of hosts.*—There shall be no more a profane, or impious person, in the societies of the faithful; nor shall there be any more distinction between Jew and Canaanite. The name of Canaanite and stranger shall be utterly abolished. Whoever commences believer, shall enter into the house of the Lord, and what he was shall be wholly forgotten. Canaanite, Jew, Barbarian, shall be all equal, provided they believe, are just and faithful.—See *Calmet*.

By 'Canaanite,' some understand, with Montanus, 'a trafficker,' agreeably to the interpretation of the Hebrew word כְּנַעֲנִי; and refer it to such persons as sold the priests brazen vessels, phials, wine, oil, frankincense, &c.—See *Grotius*; and note on Hos. xii. 7.

May not the text, thus interpreted, be considered as prophetic of that singular event in our blessed Lord's history, Matt. xxi. 12, where it is recorded, that 'he cast out all them that sold and bought in the temple?'

MALACHI.

INTRODUCTION.

MALACHI concludes the canonical books of our Bible, and is certainly to be considered as the last of the minor prophets. His name signifies, in Hebrew, 'My Angel;' and many, in their fanciful zeal, or superstitious reverence, imagining that he really was what his name imports, have accordingly considered him not as a human being, but as an angel incarnate. (See *Calmet*.) But the names of the prophets, says Dr. Gray, are very often expressive of their office; and that of Malachi was probably assumed as descriptive of his character; for he was eminently distinguished for the virtues of his mind, and for the graces of his exterior form. If we may trust to such traditionary accounts as are given by Epiphanius, Dorotheus, and the *Chronicon Alexandrinum*, he was of the tribe of Zabulon, and a native of Sapha, or Supha, where he is said to have died, at an early age, and to have been buried in the tomb of his ancestors.

According to Abp. Usher, Malachi flourished about the year 416 before Christ; but Blair calculates that his prophecies are to be dated twenty years earlier. He may well be supposed to have belonged to the Great Synagogue, and he is reported to have assisted as a zealous member in endeavouring to restore the purity of public worship, and the stricter observance of the laws. Vid. *Carpzovii* *Introd. ad Lib. Can. Vet. Test.*

Both Jewish and Christian writers agree, that, with Malachi, the light of prophecy became extinct until the time of John the Baptist; and it may be reasonably supposed, that the end of his ministry coincided with the first period of 'seventy weeks' in the memorable prediction of Daniel, which was the time allotted for sealing up the vision and the prophecy, according to the usual interpretation of these words. (See Dan. ix. 24.) That Malachi did not prophesy till some time after Haggai and Zechariah, is evident from the circumstance, that the temple was then rebuilt, and the public worship re-established. He arraigns the same transgressions, and denounces the punishment of God on the same sins, that had provoked the just indignation of former prophets; and having clearly predicted the ministry and character of John the Baptist, the coming of the Messiah, and the many blessings of his kingdom, he pronounces God's judgment on the wicked, and his blessing on the righteous.

It is one of the highest commendations of Malachi, and the best sanction of his prophetic mission, that his book, though short, is often referred to by the inspired writers of the New Testament; that his claim to the divine character of a prophet is recognised by the holy evangelists, and is admitted by our blessed Lord himself. (See Matth. xi. 10; xvii. 10—12. Luke i. 17; vii. 27.)

The last of the prophetical books, that of Malachi, says Bp. Lowth, is written in a kind of middle style, which seems to indicate that the Hebrew poetry, from the time of the Babylonish captivity, was in a declining state; and having passed its prime and vigor, was then fast verging towards the debility of age.

CHAPTER I.

VER. 1. *The burden.*]—That is, ‘the oracle, or prophecy.’

2—5. The prophet shews, in these verses, how much Jacob and the Israelites were favored by Jehovah more than Esau and the Edomites.

4. *And they shall call them.*]—Rather, ‘And men shall call them;’ or ‘they shall be called.’ See note on Isa. xxxvii. 36.

5. *From the border of Israel.*]—Rather, ‘beyond the border of Israel:’ for so the particle *לְיָמָיו* may here signify, and it is so interpreted by the Septuagint.

6. The following reading of the Pachomian MS. occurs in the Chaldee, and is confirmed by the context:

‘A son honoreth a father,
And a servant feareth his master:
If then, &c.
And if, &c.’

From this verse to chap. ii. 9, the prophet reproves the priests and the people for sacrificing the refuse of beasts; and denounces punishment against the former, for not teaching the people their duty in this respect.—See *Abp. Newcome*.

10. *Who is there, &c.*]—‘Surely the door shall be closed against you.’ So the Septuagint, Houbigant, and *Abp. Newcome*. The change depends on substituting the particle *וְ* for the interrogative *מָה*. Some manuscript forms of the *mem* are extremely like the *caph*. See the plate prefixed to *Parkhurst’s Heb. Lexicon*.

10. *Neither do ye.*]—Rather, ‘neither shall ye.’

12. *Even his meat.*]—‘Even its meat.’ The possessive pronoun ‘his,’ in the time of our translators, was common to the masculine and neuter gender.

13. *Ye have snuffed at it.*]—Ye have blown on it, or treated it with contempt. See note on Hag. i. 9.

14. *A corrupt thing.*]—That which is imperfect, or impure, and therefore unfit for sacrifice.

CHAP. II. VER. 2. *Your blessings.*]—By ‘blessings’ is meant the portion of the priests, which a dearth would lessen. See chap. iii. 10, 11. The word ‘blessing’ is sometimes used for ‘a present.’ See Joel ii. 14.

2. *I have cursed them.*]—By sending unfruitful seasons.

3. *Behold, I will corrupt your seed.*]—The same word *וָרָע*,

which is rendered 'seed,' means frequently also 'the arm,' or 'the shoulder.' The Septuagint and Arabic versions so interpret it here. This was one of the parts of the animal that belonged to the priest. See Levit. vii. 32; Deut. xviii. 3. Houbigant adopts this sense, and after him, Abp. Newcome; but they propose an alteration of the text without the least necessity.

3. *Dung.*]—The whole maw was also the priest's: (see Deut. xviii. 3.) but such priests, it is intimated, deserved only the dung which it contained.

3. *And one shall take you away with it.*]—'And you shall be carried to the same place with it.'

4. *That my covenant might be with Levi.*]—Rather, 'that my covenant with Levi might still remain.'

5. *My covenant was with him of life and peace.*]—Rather, 'my covenant with him was a covenant of life and peace;' i. e. a covenant, which, if kept, would confer both.

7. *And they should seek.*]—'And man should seek.' See note on Isa. xxxvii. 36.

9. *But have been partial in the law.*]—Rather, 'but have had respect to persons;' i. e. giving one decision for the poor, and another for the rich.

11. *And hath married the daughter of a strange god.*]—The prophet censures intermarriages of Israelites with women of another country, which Moses had forbidden, Deut. vii. 3; and also divorces, which seem to have been multiplied for the purpose of contracting these prohibited marriages.—*Abp. Newcome.*

By 'the daughter of a strange God,' is meant a woman addicted to the worship of a strange God.

12. *And him that offereth an offering unto the Lord of hosts.*]—The holy prophet indicates, that his offering will be of no avail, while he is guilty of such a flagrant breach of the law.

13. *And this have ye done again, &c.*]—Rather, 'And this also ye do, ye cover the altar,' &c.

14. *The wife of thy youth.*]—This means the true religion in which thou wast instructed, and which thou embracedst, when young.

15. *And did not he make one? yet had he the residue of the spirit.*]—It should be, 'And did he not make' (man and wife) one? and should not they have one mind, or one spirit? The allusion is to Gen. ii. 24.

16. *For one covereth violence.*]—Rather, 'as one that covereth violence,' in connexion with the preceding clause. By

‘violence,’ is here meant that which is taken by violence, or rapine. See note on Ezek. xxxvi. 3.

CHAP. III. VER. 1. *I will send my messenger.*—To silence the cavils of unbelievers mentioned in the last verse of the preceding chapter, the prophet here foretels the coming of the Messiah; and of his harbinger, who should prepare men for his reception. Whoever compares this verse with Isa. xl. 2, &c. may easily discern that both prophets speak of the same event. The ‘messenger,’ whose office it is to ‘prepare the way before the Lord,’ who is said here to be ‘coming suddenly’ after his forerunner, is described in Isaiah as ‘preparing the way of the Lord,’—of that Lord, who is spoken of by the great evangelical prophet, in the same chapter, as ‘coming,’ and ‘his glory just ready to be revealed,’ ver. 5—9.

This proves that the present prophecy is justly applied by all the evangelists to John the Baptist, who is described by Malachi, in the following chapter, under the person of Elias, whom all the Jews, both ancient and modern, expected should come as a forerunner of the Messiah. The prophet here foretold to be the Lord’s messenger, was to be as much inferior to the Lord himself, as servants are to a great person, whose arrival they announce. This John the Baptist often confessed, Matt. iii. 11; John i. 27; iii. 28, and the same may be inferred from the following words.—See *W. Lowth*.

1. *The Lord, whom ye seek, shall suddenly come to his temple.*—The temple, in the writings of a Jewish prophet, cannot be otherwise understood, according to the literal meaning, than of the temple at Jerusalem. Of this temple, therefore, the person to come is here expressly called ‘The Lord.’ The lord of any temple, in the language of all writers, and in the natural meaning of the phrase, is the *divinity* to whose worship it is consecrated. To no other divinity the temple of Jerusalem was consecrated than the true and everlasting God, the Lord Jehovah, the Maker of heaven and earth. Here, then, we have the express testimony of Malachi, that the Christ, the Deliverer, whose coming he announces, was no other than the Jehovah of the Old Testament. Jehovah had delivered the Israelites from the Egyptian bondage; and the same Jehovah was to come in person to his temple, to effect the greater and more general deliverance, of which the former was but an imperfect type.—*Bp. Horsley*, Sermons, vol. iii. p. 5.

1. *The Messenger of the Covenant.*—The covenant intended here cannot be the Mosaic; for of that the Messiah was not the messenger. The Mosaic covenant was the word spoken

by angels; it is the superior distinction of the Gospel covenant, that it was begun to be spoken by the Lord. The prophet Jeremiah, who lived long before Malachi, had already spoken in very explicit terms of a 'new covenant,' which God should establish with his people, by which the Mosaic should be superseded, and in which the faithful of all nations should be included, ch. xxxi. 31—35. In a subsequent prophecy, he mentions this covenant again, and calls it 'an everlasting covenant,' ch. xxxii. 40. Of this new and everlasting covenant we have another remarkable prediction in Ezekiel, ch. xxxvii. 20. The Great Deliverer to come was himself to be the Messenger of this everlasting covenant. And this is the second character by which the Messiah is described in the text, that of the messenger of that new covenant, to which there is frequent allusion in all the prophetic writings; and of which Jeremiah and Ezekiel, in particular, have expressly foretold the establishment, and clearly described the nature, duration, and extent.—*Ib.* pp. 17, 23.

It remains to recollect the particulars in which this prophecy has been accomplished in the person of Jesus of Nazareth. First, the prophet tells us that the Messiah is 'the Lord,' and should come to his temple. Agreeably to this, the temple was the theatre of our Lord's public ministry at Jerusalem. There he daily taught the people; there he held frequent disputations with the unbelieving scribes and pharisees: so that to us who acknowledge Jesus for 'the Lord,' the prophetic character of coming to his temple must seem to be in some measure answered in the general habits of his holy life. It is remarkable that the temple was the place of his first public appearance; and in his coming on that occasion there was an extraordinary suddenness. It was, indeed, before the commencement of his triennial ministry. He was but a child of twelve years of age, entirely unknown, when he entered into disputation in the temple with the priests and doctors of the law, and astonished them with his accurate knowledge in the Scriptures. And in this very year the sceptre of royal power departed from Judah; for it was in this year that Archelaus, the son of Herod the Great, was deposed by the Roman emperor, and banished to Lyons, and the Jews became wholly subject to the dominion of the Romans. Thus, the prophecy of Jacob (Gen. xlix. 10.) was fulfilled, by the coincidence of the subversion of the independent government of the Jews with the first advent or appearance of Shiloh in the temple.—*Ib.* p. 36, 37.

The covenant of Jesus has no respect whatever, either in its requisitions, or in its promise, to any peculiarities of place, or

time. In the Mosaic institution, we find much attention to the particular tempers and manners of the Jewish people—to the notions they had imbibed in Egypt—to the circumstances in which they were afterwards to be placed—to the situation of the land of promise with respect to other nations—to the customs and dispositions of their neighbours. None of these temporary and local intendments are to be found in the covenant of Jesus—no accommodations to the manners of any particular nation—no caution against the corruptions of any particular age or place: the whole is planned upon a comprehensive view of human nature in general, of the original and immutable relation of things, and of the perfections of the unchangeable God. The things commanded are such as ever were and ever will be good; the things forbidden, such as ever were and ever will be evil;—ever good and ever evil, not from their adjuncts, their accidents, or their circumstances, which may admit of change; but intrinsically, in their own formal natures, which are permanent and invariable as the ideas of the Divine Mind, in which the forms of things originate.—*Ib.* p. 56, 57.

1. *Whom ye seek—whom ye delight in.*—Bp. Horsley is of opinion, that these remarks were uttered by the prophet ironically: but there does not seem sufficient ground for this interpretation. About the time of our blessed Lord's birth, it is certain that the Jews anxiously sought for that Saviour, or Deliverer, whom the nations had been taught to expect and desire. See note on Matt. ii. 2. Now, though many had formed the most erroneous notions of his character, office, and spiritual kingdom, yet many also 'believed on him,' and heard the word with joy. Even at his birth, humble as it was, he received the adoration of the Persian Magi, and his first appearance in the temple was greeted with the effusions of pious gratitude, and a prophetic declaration of the blessings of his kingdom; as we learn from the short but devout hymn of the aged Simeon, and the concurrent testimony of Anna, the prophetess. Luke ii. 25—39.

6. *Are not consumed.*—Because of my everlasting covenant with your fathers, ye are not totally consumed; or, because my mercy endureth for ever.

8. *Will a man rob God? yet ye have robbed me.*—One might reasonably think such a presumption could not enter into any man's thoughts, as to rob God of those things which are dedicated to his service; when he considers that he received all things from Him, and therefore ought in gratitude to set apart some share of his substance for maintaining divine worship,

and for the public exercise of religion. Yet ye have been guilty of this sin, which even heathens dreaded to commit, as being apprehensive of the divine vengeance, which commonly follows it.—See *W. Lowth*.

11. *The devourer.*]—That is, the locust, the mildew, the canker-worm, &c.

15. *Now we call the proud happy.*]—Rather, ‘Surely we may now call the proud happy.’ The Vulgate reads, ‘therefore.’ By ‘the proud,’ we are to understand those who are devoid of reverence and humility towards God.

16. *A book of remembrance.*]—A beautiful allusion to the records kept by kings. See Esther vi. 1.

17. *In that day when I make up my jewels.*]—Dr. Waterland reads, ‘In the day that I shall appoint, they shall be to me a peculiar treasure.’—See also *W. Lowth*.

CHAP. IV. VER. 2. *Wings.*] In this beautiful passage, which predicts the coming of the Messiah, ‘wings’ seem to be metaphorically used for ‘rays.’

2. *Ye shall grow up.*]—The Hebrew verb פָּשַׁע may here be rendered, ‘Ye shall skip,’ or ‘bound.’ A lively expression of joy and gladness would then be indicated.

3. *And ye shall tread down the wicked; for they shall be ashes under the soles of your feet.*]—Sir J. Chardin, in his manuscript note on this text, supposes that the prophet alludes to the custom of making mortar in the east with lime and ashes, collected from the public baths.

5. *Elijah.*]—John the Baptist, of whom it was said, that he should come in the spirit and power of Elijah, or Elias, Luke i. 17.

6. *And he shall turn the heart of the fathers, &c.*]—It will be his office to put an end to such religious differences, as now subsist between the Pharisees and Sadducees, and divide the nearest relations from each other; and, by making them all join in the duties of repentance and reformation, he will teach them how to prepare themselves for the reception of the Messiah. See Matt. iii. 7. This was the design of John’s mission, though his preaching did not always meet with success, any more than the true Elias experienced in the time of Ahab.

This seems the most probable explication of the words, taking them in that sense, in which our translation and the Septuagint understand them. A more easy interpretation may be given, if we translate the Hebrew preposition לְ, not ‘to,’ but ‘with,’ in which sense it is often used. See *Noldius*, p. 695. The sentence will then run thus; ‘He shall turn the heart of the fathers to the children, and the heart of the children with their

fathers :’ i. e. his preaching shall produce a general reformation in the minds and manners of all sorts of persons, both young and old, rich and poor, learned and ignorant. See Matt. iii. 5 ; xxi. 32.

Dr. Hammond and Lud. de Dieu are of opinion, that the preposition *ἐπὶ*, in the parallel text, Luke i. 17, may be understood in the same sense.—See *Parkhurst’s Greek Lexicon*, No. iii. 13, and compare the texts there referred to ; namely, Acts i. 21 ; 2 Thess. i. 10 ; Rev. vii. 15.

6. *Lest I come and smite the earth with a curse.*—Rather, ‘Lest I come and smite the land’ (of Judea) ‘with utter destruction.’ The utter destruction of the Jewish nation and country is here threatened, on their rejecting the preaching of John the Baptist, and refusing to hearken to his testimony concerning the Messiah that was to come after him.—*W. Lowth.*

THE END OF THE PROPHETS.

APOCRYPHA.

INTRODUCTION.

THE Books called Apocryphal, are so denominated from a Greek word, which signifies 'to hide,' or 'conceal.' This term, therefore, may apply not only to the uncertainty of their respective authors, and the obscurity of their origin; but likewise to the questionable doctrines and doubtful narratives, which some of them evidently contain. It is universally agreed that these Books formed no part of the Jewish canon of Scripture, as settled by Ezra; they were not included in the Septuagint version of the Bible, nor have they any pretensions to divine inspiration. The Romish Church, however, admitted them all into her canon of Scripture, except the two Books of Esdras, at the celebrated Council of Trent; and some of them our Church directs to be read occasionally, 'for example of life and instruction of manners,' as the article expresses it, 'but does not apply them to establish any doctrine.'

Notwithstanding some passages of exceptionable tendency, says Dr. Gray, and some relations of improbable circumstances, they are books entitled to great respect; as written by persons intimately conversant with the sacred writings, who had, as it were, imbibed their spirit, and caught their pious enthusiasm. Whoever reads them with attention, must occasionally be struck by the splendid sentiments, and sublime descriptions which they contain. They sometimes, likewise, present us with passages borrowed from the sacred

writings, and with the finest imitations of inspired eloquence; they include, perhaps, some scattered fragments of divine wisdom, and some traditional precepts, derived from men enlightened by a prophetic spirit. They occasionally illustrate the accomplishment of prophecy; and throw light on the Scriptures, by explaining the manners, sentiments, and history of the Jews. They bear, therefore, an indirect and impartial testimony to the truth of our religion; they are venerable for their antiquity; they are recommended by long-established approbation; and, in some measure, consecrated to our regard, by the commendations of the Church, and by being annexed to the inspired writings.

I. E S D R A S.

INTRODUCTION.

THE author of this book, whose name is called 'Ezra' in the Bible, is supposed to have been an Hellenistic Jew. If considered merely as an historical narrative, it abounds with inconsistencies, and cannot be reconciled, on many occasions, with the authentic relations that are contained in the canonical books of Ezra and Nehemiah.—See *Arnald's Dissertation on the two Books of Esdras*; and *Prideaux*, vol. i. p. 42, fol. edit.

CHAPTER I.

VER. 8. *Syelus.*]—This was probably the same person as 'Jehiel,' mentioned 2 Chron. xxxv. 8.

28. *Not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord.*]—We have no such account in Scripture, that God forbid him by the prophet; and, indeed, Josiah was doing his duty, which he owed to the king of Babylon, whose feudatory he was, and therefore obliged to oppose all his enemies. See *Prideaux*, vol. i. p. 42, where this falsehood is set in a better light, and this book of Esdras is censured.—*Bp. Wilson.*

34. *Joachaz.*]—The Bishops' Bible reads 'Jechonias,' and others 'Jehoahaz.' See 2 Kings xxiii. 31.

38. *Joacim.*]—'Jehoiakim,' or 'Eliakim.' See 2 Chron. xxxvi. 4.

56. *Glorious things.*]—The Bishops' Bible renders it 'noble buildings.'

CHAP. II. VER. 8. *The families of Judea and of the tribe of Benjamin.*]—'The tribes and villages of Judah and Benjamin.'—*Bishops' Bible.*

CHAP. III. VER. 4. *Then three young men, &c.*]—Josephus has given a full account of this transaction, in which there are several particulars not mentioned by the author of this book of Esdras.—See *Antiq. lib. ix. cap. 3.*

10. *The first wrote, Wine is the strongest.*]—Josephus says, that the questions in this, and the two following verses, were proposed by Darius himself to three of his body-guards, promising at the same time a reward to him who should make the wisest and truest answer.

CHAP. IV. VER. 6. *They bring it to the king.*]—The eastern people to this day, it seems, support the expenses of government, in common, by paying a certain proportion of the produce of their land to their princes. These are their taxes. The revenues of princes in the east, says Sir John Chardin, are paid in the fruits and productions of the earth. There are no other taxes imposed on the peasants. See note on Luke xvi. 5.

13. *Zorobabel.*]—We learn from Ezra v. 2, that Zorobabel was at this time at Jerusalem, and exerting himself in promoting the rebuilding of the temple.

21. *He sticketh not.*]—That is, 'he does not hesitate.'

24. *And looketh upon a lion.*]—To express great boldness and intrepidity of character, we still say of a man, that 'he would face a lion.'

34, 35. *O ye men, &c.*]—Josephus relates, that the former speech was delivered by Zorobabel, who asserted the superior power of truth in the following manner: ‘I have already shewn the power of women; yet both they and the king are very weak when opposed to truth; for as the earth is large, as the heaven is high, as the sun is swift in its course, and all these are moved by the will of the Almighty, who is true and righteous; for this very reason, it is necessary that truth should be esteemed the most powerful and irresistible. Many things which seem strong and powerful are not permanent; they are subject to decay: but truth is eternal, and flourishes for ever. Truth bestows upon us things not liable to be corrupted by time; or such riches as fortune cannot take away. Justice and equity are the gifts of truth; by these we discern good from evil, and direct our way by their precepts.’—Vid. *Jos. Antiq.* lib. xi. cap. 3. § vi.

37. *In their unrighteousness.*]—That is, in consequence of their unrighteousness.

CHAP. V. VER. 1. *After this were the principal men of the families chosen, &c.*]—This chapter contains the names and number of the Jews who returned from the Babylonish captivity; but the catalogue differs in many places from that given in the canonical books of Ezra and Nehemiah. See the marginal readings; and notes on Ezra ii. 2; Numb. i. 46.—*Dr. Willoughby.*

5. *Joacim the son of Zorobabel.*]—This place is corrupted; for Joacim, or Joiakim, was the son of Jeshua, (Neh. xii. 10,) and not of Zorobabel, who was of the tribe of Judah.

8. *Zacharias.*]—Ezra ii. 2, reads ‘Seraiah,’ and Neh. vii. 7, ‘Azariah.’

40. *Nehemias and Atharias.*]—This should be, ‘Nehemias, who also is Atharias;’ these two names signifying the same person.

40. *Clothed with doctrine and truth.*]—This means the Urim and Thummim; see Ezra ii. 63.

56. *In the second year, &c.*]—Josephus gives the following account of this transaction: In the seventh month after the departure of the Jews from Babylon, Jesus the high-priest, and Zorobabel the prince, sent messengers around the adjacent countries, to assemble the whole nation at Jerusalem. They obeyed the summons with great alacrity, and erected an altar on the very spot where it had stood before the captivity, with a resolution to perform sacrifices on it to God, according to the law of Moses. But while they were intent on this laudable design, the neighbouring nations, consisting of their inveterate

enemies, were incensed against them. They also celebrated the feast of tabernacles as Moses had appointed, and offered up their daily oblations and burnt sacrifices, their sacrifice of sabbaths, and observed all other festivals; those, also, who had made religious vows, performed them at the sacrifice of the new moon of the seventh month. Moreover, they set about building the temple, bestowing large sums of money on the different artificers, and furnishing the people who brought materials with provisions. The Sidonians very readily felled cedars on mount Libanus, and conveyed them by sea to Joppa, as Cyrus had given this command, and Darius now ordered it to be put in execution.—Antiq. lib. xi. c. 4.

CHAP. VI. VER. 1. *Aggeus*.]—This was the same as ‘Haggai,’ the prophet. Instead of Addo, we should read ‘Iddo.’ See Ezra v. 1, and the marginal reading.

CHAP. VIII. VER. 1. *Esdra the son of Saraïas*.]—The genealogy here given differs widely from that in 2 Esdras i. 1, which is another circumstance that tends to invalidate the authority of both these apocryphal books.

2. *Maremoth*.]—This is the reading of some MSS.; but the Greek of the Polyglot, and the ancient versions, have ‘Bocca,’ or ‘Boccus.’

20. *Cors*.]—The cor, or corus, was a Chaldaic measure, equal to ten ephahs, or about eight bushels.—See *Arbuthnot*, p. 98; or *Jewish Coins, Weights and Measures*, in *Prolegom.* p. 54; and compare Ezra vii. 22.

20. *Pieces of wine*.]—What these pieces contained, it is now perhaps in vain to inquire. The term is still used by us, and applied to wholesale quantities of brandy, &c.

92. *And now is all Israel aloft*.]—The Bishops’ Bible reads, ‘Now all Israel hangeth in doubt;’ but the Latin Vulgate, more intelligibly, ‘And now Thou art over all Israel.’

CHAP. IX. VER. 6. *Because of the present foul weather*.]—The Bishops’ Bible renders it, ‘For it was winter;’ and the Geneva, ‘Because of the extreme winter.’ The Greek is, *δια του ενεστωτα χειμωνα*.

8. *By confession*.]—Our translators must have read *δια* before *ομολογίαν*, and *δοτε*, ‘give,’ before *δοξαν*.

38. *And the whole multitude came together, &c.*]—Josephus, who is the best expositor on the historical parts of the Apocrypha, gives the following account of this transaction. ‘On the seventh month, when the feast of tabernacles was to be celebrated, and all the people were met together in a place facing the east, near the gate which opens into the capacious area

of the temple, they desired Ezra, or Esdras, to read the law of Moses to them. Accordingly, he placed himself in the midst of the audience, and continued reading to them from morning until noon. When they had heard the law, they not only learned to follow justice for the present, and the future, but also lamented what was past; and, with eyes drowned in tears, felt the severest remorse on considering, that if they had paid a due regard to the laws, they should not have suffered the misfortunes which had befallen them. When Esdras saw their distress, he commanded them to leave off weeping, and to repair to their respective habitations; for the day was a festival, and therefore a very improper time to shew any signs of sorrow. He exhorted them to rejoice, as being more suitable to the season; adding, that he hoped their sorrow and repentance for past offences would be a security against future transgressions. The request of Esdras had the desired effect. The people began to celebrate the feast, which continued eight days in their tents, and then they returned home, giving thanks and praises to God, and acknowledging their great obligations to Esdras, who had piously taught them their duty.—Antiq. lib. xi. cap. v. sect. 5.

II. E S D R A S.

INTRODUCTION.

THIS book, say the authors of the Universal History, is not acknowledged to be authentic by either Jews or Christians. It is falsely pretended to have been written by Ezra himself, though filled partly with Rabbinical fables, particularly such as the account of the six days' creation, the story of Behemoth and Leviathan, two monstrous creatures, that are designed as a feast for the elect after the resurrection, and partly with some Gospel notions, corrupted and fitted to the author's taste. Of this sort are the nearness of the day of judg-

ment, the appearance of the son of God to the author, and many more not worth repeating. He says, also, that the ten tribes of Israel are gone into a certain country, which he calls 'Arsareth,' chap. xiii. 40—45; that Esdras recovered the whole body of the Holy Scriptures, which were entirely lost, chap. xiv. 21. He speaks of our blessed Saviour and his apostles in so clear a manner, that the Gospel itself is scarcely more explicit. See note on chap. i. 30. This book was supposed to have been written originally in Greek; but it is now extant only in Latin, from which our translation was made. There is an Arabic version, which differs materially from the Latin, and has many interpolations.

CHAPTER I.

VER. 30. *As a hen gathereth her chickens under her wings.*]
 —The similarity of expression made use of in this book to several in the Gospel is not a little extraordinary. Compare Matt. xxiii. 37, and Luke xiii. 34. Compare also ver. 33, and Matt. xxiii. 38; Luke xiii. 35; and ver. 37, with John xx. 29; to which may be added a variety of other instances too numerous to particularise. This adherence to the phraseology of the New Testament may lead us to conclude, either that Jesus Christ and his apostles copied from Esdras, or that this writer transcribed largely from them. But, that our Lord and his disciples could not copy from this book appears from the consideration, that it was not then extant in the Jerusalem canon, nor admitted as sacred by the Jews. We learn likewise from the history of Christ's ministry, that in his disputations with the Jews, he never urged them with any circumstance of God's dispensations, which they either were not, or might not be, well acquainted with from the study of their Scriptures. And we know that he always studiously declined supporting himself on their traditions; but rather took all occasions of decrying them: therefore he could not, with any propriety, or consistency of character, make use of this book, which, if extant at that time, must have been regarded in the same light as other Jewish traditions.

It seems probable, that the writer was a Jew converted to christianity, who, in order to convert others, and to comfort those of his nation who were converted, assumed the name of Esdras, or Ezra, a writer for whom the Jews had the highest esteem and veneration. He might likewise have another reason for this artifice, which was to elude the anger of the Romans, who were then persecuting the Christians. Hence some have imagined, that the author lived a short time after the death of Domitian. This, however, cannot be ascertained; but when we consider many passages in which he endeavours to eradicate the Jewish prejudice, arising from the theocracy, that they were the peculiar people of God; and attend to others, which encourage faith, inculcate patience, and recommend constancy; not to mention some peculiarities in the visions themselves, which are evidently copied from Ezekiel and Daniel;—when these and other circumstances are considered, we may conclude, with much probability, that the author of this book wrote during the rage of some persecution.—See *Grotius*, and *Dr. Willoughby*.

CHAP. II. VER. 2. *I am a widow, and forsaken.*—See note on Isa. xlvii. 8.

16. *Those that be dead will I raise up again, &c.*—This very circumstance, says Dr. Willoughby, in which the resurrection is described in such plain terms, is as good as a thousand arguments against the antiquity and authority of this book. When the reader recollects, that this important point is industriously concealed by Moses, and for wise reasons spoken of but obscurely by the prophets; when he reflects, that the great apostle of the Gentiles positively asserts, that ‘life and immortality were brought to light by the Gospel,’ and that the Rabbinical writers, when speaking of this great article of the Christian faith, mix it with reveries borrowed from the popular doctrines of Paganism; he will want no arguments to persuade him, that this writer must either allude to these reveries, or must have been indebted to the Gospel for that ray of light, which he has depraved with Rabbinical traditions, or obscured by the efforts of his own imagination.

18. *Esay and Jeremy.*—That is, ‘Isaiah’ and ‘Jeremiah.’ Whenever there shall be a new translation of the Holy Scriptures, it is to be hoped that a uniformity will be observed in the orthography of proper names. Every English scholar is not supposed to know the terminations which are peculiar to the dead languages; that the double consonant *z* resolves itself into *ds*, or *sd*, and that Esdras and Ezra designate the same person, and are but one name.

21. *The sight of my clearness.*—Rather, ‘the light of my glory.’

31. *The sides of the earth.*—This is a very proper allusion to the ancient sepulchres in the east. See note on Isa. xxii. 16.

CHAP. III. VER. 4. *The people.*—The different beings with which the earth was peopled.

6. *Paradise—before ever the earth came forward.*—This is a Rabbinical conceit with respect to the garden of Eden.

30. *And hast not signified it.*—That is, ‘hast not assigned any reason for this mysterious dispensation of thy providence.’

31. *I do not remember how this way may be left.*—Coverdale and the Bishops’ Bible read more intelligibly, ‘I cannot perceive how this happeneth.’

CHAP. IV. VER. 33. *Wherefore are your years few and evil?*—Compare Gen. xlvii. 9.

CHAP. V. VER. 1. *Shall be taken in a great number.*—Rather, ‘Shall be found with great wealth.’—See the marginal reading, and *Bp. Wilson’s Bible*.

CHAP. VI. VER. 5. *The inventions.*—The Geneva Bible has, ‘the affections.’

5. *Gathered faith for a treasure.*—The Doway Bible reads, ‘have made faith their treasure.’

CHAP. VII. VER. 11. *That now is done.*—Rather, ‘that which is now accomplished.’

37. *Achan.*—Or, ‘Achor.’ See the marginal reading.

59. *Choose thee life.*—This is a mere Rabbinical exposition of the words of Moses; for that a future life did not make any part of his law is evident from the whole tenor of it. See particularly Deut. xxx. 19; and note on Exod. xx. 17.

69. *That are cured.*—Some read, ‘that are created,’ and substitute ‘contempts’ in this verse, for ‘contentions.’ See the marginal readings.

CHAP. VIII. VER. 25. *I will answer.*—Or, ‘I will reason.’ The word ‘answer,’ in Scripture language means generally, ‘to speak, or discourse:’ and, in this instance, as in many others, an Hebraism is transferred to the Latin.—See *Dr. Macknight’s Prelim. Essays*, iv. § 32.

CHAP. X. VER. 1. *And it so came to pass, &c.*—This division, which breaks the thread of the woman’s story, shews the inaccuracy with which the sacred writings are, at present, distributed into chapters. The suspense in which the narrative keeps the reader, shews the great address in the author. The beginning of this chapter properly belongs to the last, as it forms the conclusion of the woman’s melancholy story.—See *Dr. Willoughby*.

23. *The seal of Sion.*]—This is an allusion to the custom of sealing, or marking themselves with the images of such things as they deemed most holy. See note on Is. xliv. 5; and xlix. 16.

32. *That I am.*]—Rather, ‘that which I am not able,’ &c. So, also, ver. 35.

46. *After thirty years, Solomon builded the city.*]—The Arabic reads, ‘After three thousand years.’ The thirty years of the received reading reach from about the sixth to the thirty-sixth of Artaxerxes Mnemon: but the ‘three thousand years’ in the Arabic shew that the author of that version followed the Hebrew chronology, which assigns three thousand years from the creation of the world to the building of the temple by Solomon, the son of David. That this king could not be meant is evident from the preceding desolation of the city, which is said to have continued for thirty years: the Solomon therefore named here, could not be the son of David, but must have been another, mentioned 2 Macc. ii. 8, 10, 12, and consequently ‘thirty years’ is the true reading.—*Dr. Willoughby.*

48. *The destruction that came, &c.*]—Some read, with Whiston, ‘the destruction that is come;’ meaning the destruction of Jerusalem by Titus Vespasian.

CHAP. XII. VER. 3. *The whole body of the eagle, &c.*]—The body is supposed to denote an empire composed of many principalities united in one whole, and to be the German empire under Charles V, consisting of the several electorates and states in the old Roman empire. That this vision was borrowed from Daniel, the writer could not, with all his address, help owning, and, indeed, he has expressly avowed it, chap. xii. 11. Compare Dan. ii. vii. 7; and Rev. xii. 14.—*Dr. Willoughby.*

14. *Twelve kings.*]—This seems to have a reference to the twelve Cæsars, and is a confirmation, that this book was written after the reign of the last of them.

48. *To pray for the desolation of Sion.*]—That is, ‘on account of the desolation of Sion.’ The Bishops’ Bible reads more intelligibly, and without ambiguity, ‘Because of the misery of Sion.’

CHAP. XIII. VER. 2. *There arose a wind.*]—Junius reads, ‘a certain man, as the wind,’ which the context requires. See the next verse.

3. *With the thousands of heaven.*]—‘With the clouds of heaven.’—*Junius.*

CHAP. XIV. VER. 11. *For the world is divided into twelve parts, &c.*]—From the creation to the time of the true Ezra were about 3468 years. If, therefore, we suppose this predic-

tion of the time when the world should be at an end to have been uttered then, the period described should have been completed 495 years afterwards, which was about the time of our Saviour's birth. But if we suppose the writer to have been a Jew converted to Christianity soon after its promulgation, (see note on chap. i. 30.) it will extend the time contained in the division of ten parts and an half to 4101 years, and will carry the completion of the twelfth part to the conclusion of the eighth century nearly.—*Dr. Willoughby.*

24. *Box-trees.*]—Tablets made of box wood for the purpose of writing on. See the Geneva and Doway versions.

29. *The dragons of Arabia.*]—The Arabs are thus denominated, because they were a fierce and destructive people. This appellation derives further propriety from the circumstance of their lying concealed, like serpents, and waiting for travellers.

CHAP. XV. VER. 35. *And blood shall be from the sword unto the belly, &c.*]—The author asserts, in the true spirit of Rabbinical fiction, that the torrents of blood spilt by the sword should be so copious, as to reach up to a man's waist, or belly.

CHAP. XVI. VER. 56. *In his word.*]—Rather, 'by his word.'

68. *Being idle.*]—The copy in the London Polyglot omits these words; others adopt the marginal reading, 'being unable to resist.'

T O B I T.

INTRODUCTION.

ACCORDING to St. Jerome, the book of Tobit, which he translated into Latin, was first written in Chaldee by some Babylonian Jew, and seems originally to have contained the memoirs of the family to which it relates. It was probably first begun by Tobit, continued by Tobias, and finished by

some other individual of the family; after this, it was digested by the Chaldee author into the form in which we now have it.

There is a Greek version of this book much more ancient than Jerome's; for we find it made use of by Polycarp, Clemens Alexandrinus, and other fathers, who flourished long before Jerome. From this the Syriac version was made, and also that which we have in our apocryphal books of the Bible. The Chaldee original is not now extant, and the Hebrew copies of this book, as well as that of Judith, seem both to be the production of modern times.

The story of Tobit and his family is told with great simplicity; it abounds with interesting sentiments of piety, and with excellent maxims of social virtue. A few of the incidents respecting the angel, the evil spirit, the fish, &c. have led some learned critics to consider the whole as an amusing fiction, calculated to form a truly religious temper, and to inculcate the most important duties.

CHAPTER I.

VER. 1. *The book of the words of Tobit.*—The Greek is, *Βιβλος των λογων*, 'The book of the words,' &c. but this appears to be an Hebraism. The word *דבר* signifies promiscuously a 'word,' and a 'thing,' or an 'act;' and the Greek interpreter seems to have thought that *λογος* was equivalent. The sense requires that we should read, 'The book of the acts of Tobit;' or 'The history of Tobit.' The Syriac version has, equivalently, 'Liber rerum Tobit.'

1. *Asael.*—The same person that is called 'Jahziel,' 1 Chr. vii. 13. It is in the Greek 'Asiel.'

1. *Nephthali.*—This is thought to be the same with Kadesh-Nephthali, and so the margin explains it.

2. *Enemessar.*—The same as 'Shalmaneser.' So the Chaldee and Syriac version.

2. *Thisbe.*—This is probably the name of the native city of Elijah, formed by a transposition of the letters *תשבה* 'Tishbe.' See note on 1 Kings xvii. 1.

14. *Rages a city of Media, &c.*]—Rages was situated among the mountains that separate Media from Parthia, and was about a day's journey from Ecbatane.

15. *Whose estate was troubled, that I could not go into Media.*]—The Greek, *καὶ αἱ ὁδοὶ αὐτῆς ηὐχάσθησαν*, will perhaps admit of another rendering, viz. 'and the ways, or passes *αὐτῆς*, thither, were troubled, infested, or dangerous; so that there was no getting safely into Media.' Munster's Hebrew copy strongly confirms this interpretation. See the marginal reading.

21. *In his stead.*]—That is, instead of Sennacherib. In this chapter, there are several commendable qualities to be observed in Tobit. 1. When all the tribes revolted to idolatry, and eat forbidden meat, he was careful to go up to Jerusalem to worship the true God, in the place set apart by God himself. 2. He did this when he was young, and when the example of the generality of his countrymen urged him to the contrary. 3. From a religious regard to God's appointment, he observed the stated anniversary feasts, and holy times of the Jewish church, such as the passover, pentecost, and the feast of tabernacles. 4. He was exact in paying the several tithes and oblations to the priests and others, who were authorised to receive them. 5. His dutiful regard to his parents' instructions is very observable in all matters of moment; and 6. His great charity to those of his own kindred and nation, in feeding and clothing, and even burying them himself, at the hazard of his own life and safety, finishes and perfects his character.—*Arnald.*

CHAP. II. VER. 6. *Remembering that prophecy of Amos.*]—Amos prophesied under the reign of Oziah, king of Judah, and Jeroboam, king of Israel, about fourscore years before the event here mentioned. Amos, in the place referred to, either foretels the misery of the captivity, in which Tobit and his countrymen were involved under the Assyrians, which Tobit then saw, and bewailed the accomplishment of; or he accommodates the words of the prophet to their present unhappy state and circumstances, when, instead of celebrating their feasts with joy and gladness, as usual in their own country, they groaned under the yoke and tyranny of their oppressors, being denied even the innocent liberty, and commendable right, of burying their murdered countrymen, without manifestly incurring the danger of their lives.—*Id.*

10. *The sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes, &c.*]—If Tobit's eyes were open, either naturally, or by accident, at this time, it is easy to comprehend, says Calmet, how the dung of sparrows might occa-

sion the accident here mentioned; for the excrement of these birds, according to some naturalists, (see Pliny, lib. xi. cap. 37, Gesner, Hist. Anim. lib. iii.) is extremely hot and acrimonious. This, by falling into the eye, might have produced an inflammation, which terminated in the loss of sight. The marginal reading has 'swallows.' *Erethia* may mean any small birds of the common kind.

11. *My wife Anna did take women's work to do.*]—Rather, 'She was employed in the women's work-shops;' where it is probable she spun and wove such materials as were provided her, and was paid for her daily labor. See the marginal reading, and the next verse.

14. *I was abashed at her.*]—Houbigant reads *ἐρίζον*, 'I contended with her.' So, also, the Syriac version.

CHAP. III. VER. 7. *Ecbatane, a city of Media.*]—The Vulgate and the old English translations have here, 'Rages, a city of Media,' contrary to chap. vii. 1. If Sara lived at Rages, then Gabael and Sara would have been in the same city; nor would there have been any occasion to have gone from Ecbatane thither, as is mentioned, chap. ix. 2. As certain therefore as Raphael went to Rages, so certain also is it that Sara did not live there.—*Arnald.*

Herodotus says expressly, that the city of Ecbatane was built by Dejoces, the first king of the Medes. It was situated on a spacious eminence, and into it Dejoces had brought together the whole nation of the Medes, who before had always lived in caves and huts, dispersed up and down the country; and this great concourse of people rendered the city very large and populous. It was encompassed with seven walls, at equal distances from each other. The first was the lowest, and equal in circumference to the walls of Athens; that is, according to Thucydides, an hundred and seventy-eight furlongs. The rest rose gradually, and overlooked each other about the height of a battlement. These walls made a very elegant appearance, from their battlements being of different colors. The first were white, the second black, the third of a purple color, the fourth blue, the fifth of a deep orange, the sixth of a silver, and the seventh of a gold color. The royal palace and treasury stood within the seventh wall; and the former alone, according to Polybius, was seven furlongs in circumference, and built with all the cost and skill requisite in a stately fabric; some of its beams were said to have been of silver, and the rest of cedar strengthened with plates of gold.—See Univ. Hist.

8. *Asmodeus the evil spirit.*]—The ancient Jews, before the captivity of Babylon, says Calmet, in his Dissertation on the

Dæmon Asmodeus, do not seem much to have concerned themselves in their inquiries about angels. We do not find that they paid any sort of worship, either true or false, superstitious or otherwise, to them. By their own confession, it was not till they came into Chaldea, that they learned the names of Michael, Gabriel, and Raphael; and that there were seven principal spirits before the throne of God. (See note on Zech. iii. 9.) Nor was their knowledge more perfect with respect to evil spirits. The name Satan, which we sometimes meet with, is general, and signifies 'an adversary.' Beelzebub is the name of an idol. Isaiah mentions Lucifer, chap. xiv. 12; but that means only the 'morning star;' and when applied to the devil, it must be only figuratively. Asmodeus seems to be the first proper name of a devil that we meet with in Scripture, and yet there is room to doubt, whether this be really a proper name; as we may understand this passage of Tobit in a different manner; namely, that the evil angel, the destroyer, killed her seven husbands.

But it must be confessed, that the natural sense of this passage rather leads us to understand Asmodeus as a proper name. The Greek reads, *Asmodæus, το πονηρον δαιμονιον*, 'the evil spirit, or dæmon;' Prosper styles him 'the most wicked;' and Munster's Hebrew copy, 'the prince of the devils.'

Grotius neither acknowledges an evil spirit, properly so called, to be concerned, nor any thing supernatural to have happened in the cure of Sara. The pretended Asmodeus, who killed her seven husbands, according to him, was only some ill quality attending Sara's person, which proved mortal to such as approached her.

The Hebrews, it is well known, used to ascribe all diseases which they could not account for, or cure, to the devil. They thought there were devils which made persons deaf and dumb. Epilepsies, and other diseases not well understood, which medicine could not effectually reach, and which they despaired of curing, were, according to them, inflicted by evil spirits, as appears from several passages in the Gospel. (See note on Matt. iv. 24.) Sara's malady, in the opinion of the learned critic and commentator last mentioned, was of this sort; but Tobias, by using such fumigations in the bridal chamber, and about his person, as were proper in that case, not only preserved himself from the fate of his predecessors, but cured his wife likewise of a complaint, or indisposition, that was unknown to the physicians, and therefore ascribed (as the custom of the Jews was, with every distemper, which they could not cure) to the operation of the devil. Compare chap. xii. 3.

8. *Neither wast thou named after any of them.*]—The Syriac version reads, ‘Neither hast thou profited by any of them.’ So, also, a various reading in the Polyglot.

9. *Wherefore dost thou beat us for them?*]—Rather, ‘wherefore dost thou punish, or afflict us?’ The words ‘for them’ are not in the Greek.

10. *If I do this.*]—That is, ‘If I strangle, or hang myself.’

11. *Then she prayed toward the window.*]—That is, of the upper room, or oratory, which opened towards Jerusalem. Compare Dan. chap. vi. 10.

CHAP. IV. VER. 7. *Let not thine eye be envious.*]—‘An evil,’ or ‘an envious eye,’ is a common, figurative expression to denote a niggardly, covetous, or grudging disposition. Compare Ecclus. xiv. 10, and xxxv. 10; where an opposite temper is characterised by the precept, ‘give with a cheerful eye.’ See ver. 16.

13. *For lewdness is the mother of famine.*]—The Greek word is *αχρηστίας*, which conveys the idea of an useless, slothful, and unprofitable disposition, or character. None of the versions countenance the use of the word ‘lewdness’ here; but our translators did not restrict the signification of ‘lewdness’ as we do at present. See note on Ecclus. xxx. 13. The Syriac has *ignavia*, ‘sloth,’ or ‘idleness;’ and Houbigant, ‘pigrity.’

17. *Pour out thy bread on the burial of the just.*]—The Jews had not only banquets, on account, or in honor of the dead, but even over the dead; so that we may distinguish their funeral entertainments into two sorts, domestic, or such as were kept in the house of the deceased, for the refreshment of the melancholy relations and friends there present, which were more or less public and expensive, according to the quality of the deceased, (See Joseph. lib. xvii. Antiq. Jud. cap. viii; De Bell. Jud. cap. i; and Jerem. xvi. 5, 7, in the Septuagint;) and secondly, sepulchral entertainments, or such as were carried to the very sepulchre of the deceased, and there either consumed, or distributed, and carried away by the poor.—*Meursius, de Funer. cap. xxxv.*

The exhortation of Tobit to his son, ‘to pour out his bread,’ &c. alludes to this latter custom, which anciently prevailed among the heathens; and shews, that it was of some antiquity among the Jews. We cannot have a more ample testimony of this custom, than what we meet with Ecclus. xxx: 18, ‘Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.’—See *Arnald*, in loc. and *Harmer*, vol. iii. p. 115.

19. *For every nation hath not counsel.*]—No nation, independ-

ently of God, hath counsel, or wisdom enough to effect any scheme of importance, or to establish any business of consequence; which is a sufficient reason why all private persons and whole communities, also, should trust in the Lord Jehovah, and depend on him for direction and assistance.

21. *Thou hast much wealth, if thou fear God.*]—This sentiment is so exalted, that, as the Port Royal Comment observes, one would think it was spoken by some Christian father to his son in the times of the Gospel. It is not unlike that of St. Paul, ‘Godliness with contentment is great gain.’ Tobit had lost his sight, was a captive, and reduced to low circumstances; and yet, in the full assurance of faith, from the good treasure of his heart, he pronounces this encouraging maxim to all others under similar circumstances of distress. ‘Thou hast much wealth, if thou fear God.’ It may not be amiss to observe the several admirable precepts, given by a religious father to his son in this chapter: 1. To remember God, and to praise him devoutly for his blessings. 2. To pay a reverence and regard to parents, for the kindness received from them. 3. To shew charity to the poor. 4. To avoid fornication, and every species of lewdness. 5. To abhor all pride. 6. To be just towards all, and, in particular, to give the laborer his hire. 7. To honor good and just men, and to pay a respect to their memory, by a decent funeral. 8. To ask counsel of the wise, and follow it; and, 9. To trust in God’s goodness, even in the midst of poverty.—See *Arnald*.

CHAP. V. VER. 5. *Those places.*]—That is, those parts of the country.

6. *I will go with thee.*]—If the allegorical interpretation of some interpreters be admitted, the good angel Raphael will nearly resemble the friendly guidance and protection of the goddess Minerva in the Odyssey of Homer. Dacier has observed, also, the analogy between this incident and that of Mercury, who descended from heaven, in the shape of a young man, to direct the aged Priam, when in distress for the death of his son, to the pavilion of Achilles. See Il. xxiv. v. 334.

14. *Wilt thou a drachm a day.*]—It appears from the Gospel of St. Matthew, that a Hebrew drachm was the fourth part of a shekel; that is, about nine-pence of our money; for there, chap. xvii. 24, the tribute-money, annually paid to the temple by every Jew, which was half a shekel, is called *διδραχμον*, (i. e. the two drachm piece;) and therefore, if a half shekel contain two drachms, a drachm must have been a quarter of a shekel, or nine-pence, as every shekel was worth about three shillings of our money. If we suppose this Greek version of Tobit to have been

made from the Chaldee by some Alexandrine Jew, then, as every Alexandrine drachm contained two Hebrew drachms, one drachm of Alexandria will be equal to eighteen-pence of our money.—*Arnald.* See Jewish Coins, &c. in Prolegom. p. 46, 47.

17. *Is he not the staff of our hand, in going in and out before us?*—This is a Hebraism. We meet with a similar expression, Numb. xxvii. 17. The sense here is, ‘Is he not the staff of our age, in managing our affairs, and taking care for us?’ And thus the Geneva version, ‘Is he not the staff of our hand to minister unto us?’

18. *Be not greedy to add money to money, &c.*—Grotius by substituting ἀγαθὸν υἱόν, for ἀργυρίον, reads ‘We ought not to prefer money to our son: but let the remnant of our property be our child’s.’ This emendation is approved by Houbigant.

CHAP. VI. VER. 2. *A fish.*—Commentators have amused themselves with conjectures as to the name of this fish. Bochart thinks that it was the glanis, or silurus; others are of opinion, that it was the callionymus mentioned by Pliny; and Grotius supposes that it might have been the hippopotamus, or river-horse: but it is impossible to reconcile a story that is evidently fabulous, and inconsistent, with truth and matters of fact.

5. *And when they had roasted the fish, they did eat it.*—Our translation has improperly given the English reader to understand, that Tobit and his companion, without the help of any others, eat up the whole of this great fish. The Greek original only says, ‘And having roasted the fish, they eat;’ i. e. they eat what they thought fit of it. The Latin Vulgate ingeniously adds, that they salted enough of the remainder to supply them with food till they arrived at Rages.

7. *If a devil or an evil spirit trouble any, &c.*—The ancient Persians, in order to account for the promiscuous dispensation of good and evil in this present life, believed in the existence of two sovereign, independent principles, the one of which was called Oromasdes, the author of all happiness and virtue, and the other Arimanius, the original cause of mischief, guilt, and misery. (*Hyde, Hist. Relig. Vet. Persar. cap. ix; and Cudworth’s Intellect. Syst. p. 222, 223.*) Having established this as a fundamental article of their creed, it was easy for the Magi, or Oriental philosophers, to assign to each a numerous retinue of spiritual agents, who were supposed to produce the great variety of events, both prosperous and afflicting, with which the world abounds. To Oromasdes, therefore, belonged a host of good angels, or ministering Genii, who watched over the happiness, and supplied the wants, of the human race;

while Arimanius was surrounded with a formidable number of dæmons, or evil spirits, who were occupied in doing mischief, in counteracting the benevolent designs of Oromasdes, in producing various kinds of calamity, in causing diseases, and sometimes, as in the case of Sara's seven husbands, inflicting death.

When, therefore, we consider the country in which the transactions recorded in this Apocryphal book are said to have happened; when we reflect on the long captivity of the Jews, and their proneness to imbibe the prejudices and superstitions of any people with whom they associated; (see Ps. cvi. 35.) we shall have no difficulty in tracing some of the strange opinions, which we have met with, to their proper source.

It has been truly observed by Calmet, and others, that we find no specific names ascribed to angels, or any order of supernatural beings, in the Holy Scriptures, before the æra of the Babylonish captivity; and though the Jews on their return to Palestine did not relapse into their inordinate passion for the idolatrous practices of surrounding nations; yet it becomes an important and instructive question to consider how far, not only the books of the Apocrypha, and the style of the later prophets, might have been affected by their long residence in Babylon, but also the sentiments, language, and opinions, of their Talmudic writers in succeeding ages. (Vid. *Sale's* Prelim. Disc. p. 95; and Talmud Hieros. in Rosh Hashana.) When the Jews, also, became intermixed with Heathens, and were dispersed in large numbers through the different cities of Asia, in consequence of the victories of Alexander, and the conquests of his successors; when, in process of time, they became Hellenists, and, losing the Syro-Chaldaic dialect, to which they had been accustomed, were obliged to read their Holy Scriptures through the medium of the Septuagint Version; we may well suppose that this further intercourse with strangers would produce a considerable effect not only on their language, but on their manners and opinions. See the Introduction of Beausobre and Lenfant to their version of the New Testament.

Accordingly, we find from the inspired pages of the New Testament, as well as from the writings of the Jewish Rabbis, the works of Josephus, and Philo, that they had adopted many traditional notions, doctrines, customs, prejudices, and superstitions, of which the canonical books of the Old Testament afford not the least trace, or idea. The intelligent reader, therefore, among other things, will consider how far it is probable, that the notions of the Jews, at the time of our blessed Saviour's appearance, respecting devils, evil spirits, supernatural appearances, and

dæmoniacal possessions, were derived from any of the sources that have been just mentioned; and how far their popular language might have been influenced by that of the different people, with whom they had been obliged to mix. See notes on Zech. iii. 9, and Matt. iv. 24.

12. *Shall be guilty of death.*]—According to the precept of the Mosaical law, Deut. xxv. 5, a woman ought to marry her nearest kinsman, who, having no brother, succeeded to the inheritance of her father, Numb. xxvii. 8; but the penalty of death mentioned in our version, and in the Syriac, seems very particular, and is not to be met with in the law, either as denounced against the father, who would not give his daughter to his nearest kinsman, or against the nearest kinsman himself, if he would not espouse her. The Geneva version, which qualifies the expression, is therefore preferable: ‘I know that Raguel cannot marry her to another, according to the law of Moses, else he should deserve death.’—See *Arnald*.

16. *Take the ashes of perfume.*]—That is, the ashes of the perfumes which were usually burnt, perhaps, in the bridal chamber. The Greek is *Θυμαματων*, ‘perfumes.’ And so it is rendered, chap. viii. 2, where the definite article *των*, ‘the,’ is prefixed.

Among other superstitions noticed by the learned Dr. Hyde is the following: A pregnant woman, after her delivery, was to burn a candle three days and three nights, to prevent devils and evil spirits from hurting the infant. This precaution was said to keep them from approaching within fifteen cubits.—*Sadder, Port. xvi.*

CHAP. VII. VER. 13. *He took her by the hand, &c.*]—This, accompanied with a short paternal blessing, was the simple form of contracting matrimony in ancient times, before it became a ceremony of the Church, with suitable prayers, written attestations of the parties, &c.

CHAP. VIII. VER. 3. *And the angel bound him.*]—This is perfectly consistent with the theological notions of the ancient Persians, in whose country the scene of these transactions is laid. According to Dr. Hyde, the sixteenth day of the month, ‘Melikæi Yezdegherdici,’ was set apart, or, at least, was proper for binding dæmons.—*Hist. Relig. Vet. Persar. p. 196.*

This was done, it appears from chap. iii. 17, by the good angel Raphael, who, in addition to the distinguished offices assigned him, chap. xii. 15, was supposed to supply man with food and the necessaries of life.

19. *And he kept the wedding-feast fourteen days.*]—From many passages in Scripture, it appears that the time of the mar-

riage-feast was usually seven days. 'Fulfil her week,' was Laban's injunction to Jacob, Gen. xxix. 27. See, also, Judg. xiv. 10, 12; and Tob. xi. 19. But though the time was usually limited to a week, yet the Jews were at liberty to make the continuance of the wedding-feast as long as they thought fit. They could not diminish the number of days, as the Rabbis say, but they might considerably extend them.—See *Buxtorf*, Syn. Jud. cap. xxxv; and *Selden's Uxor. Heb.* lib. ii.

21. *I and my wife.*]—This means 'Raguël and his wife,' by a change of person not uncommon in the Hebrew Scriptures.—See *Houbigant*.

CHAP. IX. VER. 5. *Bags which were sealed up.*]—See note on Job xiv. 17.

CHAP. X. VER. 5. The Greek text of this verse appears to be corrupt. The other versions read, equivalently, thus: 'Woe is me, my son, that I suffered thee to depart; thou who wast the light of mine eyes;' or, as we should now say, 'the joy of my heart.'

CHAP. XI. VER. 11. *He strake of the gall.*]—The Greek is προσεψασε την χολην, i. e. 'he sprinkled the gall,' or 'applied it to his eyes.'

18. *And Nasbas.*]—Houbigant supposes this to be another name for 'Achiacharus.' If so, we should render, 'Who is also called Nasbas.' This depends on supplying the article, and reading *ὁ καὶ Νασβας*, instead of *καὶ Νασβας*.

CHAP. XII. VER. 3. *And made whole my wife.*]—The Greek is *καὶ τὴν γυναῖκα μου ἐθεραπευσε*, 'And he hath cured my wife.' This plainly indicates, that she had labored under some previous malady, or disease. See note on chap. iii. 8.

CHAP. XIII. VER. 2. *He leadeth down to hell.*]—That is, 'He reduces persons to the lowest state of wretchedness.' See note on Matt. xi. 23.

18. *All her streets shall say.*]—Rather, 'all her streets shall resound with Hallelujah.'

16. *With sapphires, and emeralds, &c.*]—See note on Is. liv. 11, 12; and compare Ezek. xxviii. 13.

CHAP. XIV. VER. 2. *Eight and fifty years old.*]—The Vulgate has only 'fifty-six years,' and states that he recovered his sight when he was sixty, having been blind only four years. There is a disagreement also in the versions with respect to the time of Tobit's death. The Vulgate makes him one hundred and two years old, and the Greek one hundred and fifty-eight. As to Tobias, the former supposes him ninety-nine at his death; and our version, following the Greek, one hundred and twenty-seven. This uncertainty renders it difficult

to fix the determinate time of Tobit's age, when he prophesied of Nineveh's approaching ruin; or to ascertain the particular year of its destruction, which happened just before Tobias's death.

10. *How out of light he brought him into darkness.*]—That is, according to Drusius, 'he endeavoured to take away his life;' or, from a flourishing condition, sought to bring him into poverty, or send him into banishment. Who Achiacharus was, mentioned in this verse, is uncertain; probably it was Tobit's nephew, mentioned chap. i. 21; xi. 18. Much less do we know who Aman, or Manasses, was.

There is no reason, but the mere name, to suppose the latter to have been Judith's husband. It is more likely to be, as Junius conjectures, another name for Achiacharus; and if so, Nasbas should be inserted in the text instead of it. (See the marginal reading on ch. xi. 18.) Nor is Aman here that Haman who, from being the enemy of Mordecai, became the cruel persecutor of the Jews, and whose history is related in the canonical book of Esther; for this is utterly incompatible with the times in which Tobit is supposed to have lived.—See *Arnald*.

JUDITH.

INTRODUCTION.

THE Jews and the ancient Christians, though they did not receive the book of Judith into their canon of Scripture, always considered it as an authentic portion of history. The learned are not agreed with regard to the author of this book, which was originally written in Chaldee, and translated by St. Jerome into Latin. Beside this translation, there are two others, one in Greek, and the other in Syriac. The former

is attributed to Theodotion: but this version is certainly much older; for Clemens Romanus has a quotation from it in his first epistle to the Corinthians. [Vid. *Cotelerii Pat. Apostol.* vol. i. p. 177.] The Syriac version was made from the Greek, and so also was our present English translation.

It is a dispute among critics and commentators, whether this history of Judith happened before, or after the Babylonish captivity. Those who maintain the latter opinion, found their principal argument on the words of the history itself, where the author, according to the Greek version, expressly says, that the Israelites ‘were newly returned from the captivity, and all the people of Judea were lately gathered together; and the vessels, and the altar, and the house, were sanctified after the profanation,’ chap. iv. 3. It is also farther affirmed, that ‘they were led captives into a land that was not theirs;’ that, ‘the temple of their God was cast to the ground, and their cities taken by their enemies: but now they were come up from the places where they had been scattered, and possessed Jerusalem,’ chap. v. 18, 19. Those who contend for the latter opinion, make the Nabuchodonosor in the book of Judith, and the Nebuchadnezzar in the second book of Kings, the same person; and, as it is positively said in the second chapter of Judith, that he sent his general Holofernes on this expedition, in the first month of the eighteenth year of his reign, which was the ninth of Zedekiah king of Judah, the death of Holofernes and the siege of Jerusalem must have happened, they say, in the same year.

As the settling of the chronology of this book is attended with so many difficulties, which are almost insuperable, some have imagined that Judith is a composition of the parabolic kind, written for the instruction and consolation of the Jews during their captivity; and not a narrative of real facts. By Judith, they understand the Jewish nation; by Bethulia, the temple; because this word, in Hebrew, signifies, ‘the house

of God ;' the sword, which proceeds from thence, is explained to be the prayers of the saints ; Nabuchodonosor is often interpreted to signify the devil by the Hebrews ; and Assyria, as St. Jerome has observed, is sometimes used to denote pride. Antiochus, who is implied by the fictitious name, Holofernes, which in Chaldee signifies ' the officer of the serpent,' that is, the minister of the devil, attempts to subdue Judea, who is represented by the person of a beautiful woman, likewise a widow, that is deserted. The other parts are regarded as episodical, and added only for the sake of embellishment, according to the mode of parabolical writings.—See *Grotius*.

But such conjectures, however ingenious, are better calculated to exhibit the powers of fancy, and the abuse of learning, than to investigate truth, or to throw light on what is uncertain and obscure.

CHAPTER I.

CHAP. I. VER. 1. *In the days of Arphaxad, which reigned over the Medes.*—Arphaxad seems to have been a name common to all the kings of Media, as Merodach was to those of Babylon ; and Pharaoh, or Ptolemy, to those of Egypt. Prideaux contends that Deioces must be the person here meant ; but others are of opinion, that the present Arphaxad is not the Deioces of Herodotus, but his son, Phraortes, who succeeded him in the kingdom of Media ; which seems more probable.—See *Arnald*, and *Houbigant*.

3. *In the foundation.*—Rather ' at the foundation ;' meaning of the towers.

5. *The borders of Ragau.*—This was probably the open country, which lay near Rages, a town of Media not far distant from the principal city of Ecbatane. See note on Tobit i. 14.

6. There is great difference between the Greek and Latin version of this book with respect to proper names. Probably what is called here, and in the Greek, Hydaspes, is styled Jadason in the Latin. Calmet observes, that the Syriac is most

exact as to the names of places. According to this, Nabuchodonosor engaged with Arphaxad in the plains of Dura, mentioned Dan. iii; and, instead of the river Jadason, it reads Ulai, which occurs likewise, Dan. viii. 2.

8. *Esdrelom.*]—Or, 'Esdraelon.' This means a grove, or wood of oaks. See chap. iii. 9, iv. 6. Esdrelom was a great plain extending from the cities of Megiddo and Aphec to the sea of Gennesareth, or Galilee.—Vid. *Relandi Palæstin.* p. 366—369.

9. *Chellus.*]—The Latin reads 'Carmel,' and the Syriac 'Calon.' 'Gesem,' at the end of this verse, was probably the same as 'Goshen.'

CHAP. II. VER. 4. *Holofernes the chief captain of his army, &c.*]—Some commentators are of opinion, that the word Holofernes is of Persian origin; but others think that this general was a native either of Pontus, or Cappadocia. Polybius, lib. x. c. xi, mentions one of this name, who, having conquered Cappadocia, soon lost it again, because he attempted to change the ancient customs of the country, and to introduce drunkenness, with feasts and songs in honor of Bacchus. Hence Casaubon conjectures, that this was the same Holofernes, who commanded Nabuchodonosor's army, because his riot and debauchery, as well as the rapidity of his conquests, seem to form a strong resemblance to those of the conqueror of Cappadocia.—See *Grotius, Houbigant, and Arnald.*

7. *They prepare for me earth and water.*]—According to Herodotus, the kings of Persia required 'earth and water' to be given them as an act of homage; or as a symbolical acknowledgment, that they were the lords both of the sea and land.—Vid. *Herodot.* in *Darii Hist.* lib. vi; et *Plutarch.* in *Themist.*

14. *Of Assur.*]—That is, 'of Assyria.'

21. *The mountain which is, &c.*]—This was probably mount Taurus, which extends for many miles nearly parallel to the sea-coast of Cilicia.

23. *Phud and Lud.*]—Supposed to be Egypt, or Pisidia, and Lydia.

23. *Rasses.*]—That is, 'Tarsus.'

24. *Arbonai.*]—The Syriac version reads 'Jabbok,' which flowed from the mountains of Gilead. See Deut. ii. 37, and Josh. xii. 2. Others think that Abosas, Chabor, or Chaboras is meant, a river that falls into the Euphrates.—See *Calmet, and Houbigant.*

28. *Sur, &c.*]—'Sur' is the Sura of Ptolemy, near the Euphrates. 'Ociana' is supposed to be the same as אַחוּ, 'Accho,'

mentioned Judg. i. 31. Its ancient name is said by Pliny, lib. v. cap. 17, to have been 'Ace,' which in his time was called 'Ptolemais.' Jemnaan was the Jamnis of the ancient geographers, and the same perhaps as 'Jamnia,' mentioned 1 Macc. iv. 15.

CHAP. III. VER. 9. *The great strait of Judea.*]—This is the same that is called, Luke i. 39, 'The hill country,' consisting of a chain of mountains, which formerly seems to have separated the kingdom of Israel from that of Judea. See it described ver. 7, of the next chapter.

CHAP. IV. VER. 4. *Choba.*]—Grotius thinks we should read 'Chocheba,' a village in Galilee. Esora is the same as 'Hazor,' mentioned Josh. xi. 10.

6. *Joacim.*]—Sometimes called 'Eliakim.'

6. *Bethulia, &c.*]—The Scripture mentions a place in the tribe of Simeon, named Bethul, or Bethuel, Josh. xix. 4, a city that was dependent on Gaza of the Philistines, and famous for its temples. It is highly probable, that this was the place here mentioned. The other, which travellers mention in the tribe of Zebulun, must be of too modern a date to be the city intended by the author of this book; because we find that neither Joshua, Josephus, Eusebius, nor St. Jerome, makes any mention of it.

6. *Betomestham.*]—Grotius thinks that this is probably a corruption of 'Bethshemesh.' See, also, *Calmet*.

7. *Judea.*]—Meaning the kingdom of Judah.

CHAP. V. VER. 6. *This people are descended of the Chaldeans.*]—Considering Abraham as their great ancestor, who came from Chaldea.

15. *All them of Esebon.*]—The Syriac version reads, 'the sons of Heshbon.' Omitting the aspirate, *h*, (which the English reader should consider as almost arbitrary, or idiomatic, in the translation of proper names,) this comes very near to the Greek, Εσεβων, 'Esebon.' The text in the Polyglot has 'the Esebonites.'

CHAP. VII. VER. 3. *Belmaim.*]—The same place that is called 'Belmen,' chap. iv. 4.

5. *When they had kindled fires upon their towers, they remained and watched all that night.*]—This signal was usually made on the mountains. Sometimes trees were planted on purpose to display some ensign, which might be seen at a great distance. Sentinels also, or watchmen, were generally placed in towers, and on the tops of mountains, to blow a trumpet, or, by making some signal at the top of a pole, to give the people notice to rush to arms, on the approach of the enemy. See Is. xviii. 3; xxx. 17; and Jerem. vi. 1; where the prophet says,

‘Blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem, for evil appeareth out of the north.’—See *Dr. Beattie’s* account of *Fire Signals*, in his *Theory of Language*.

18. *Ekrebel.*]—Perhaps this should be written ‘Ekrebet,’ and is the same place that is mentioned by Pliny and Josephus under the name of ‘Acrabatene.’ Grotius supposes that Chusi is the same as Cosmas, and Mochmur the same as Mezarma, places both near the Jordan, and mentioned by Ptolemy.

28. *That he do not according as we have said this day.*]—‘That He may not do unto us according as we have said this day.’ Meaning that God might be prevailed on by fervent prayer, not to deliver them into the hands of the Assyrians, ver. 25—27.

The Syriac version has, ‘that Ye do according to what has been said to-day;’ alluding to the measure of delivering up the city in order to procure peace. See ver. 24, 26. Houbigant, by a slight change, substituting $\epsilon\iota \mu\eta$, for $\iota\alpha \mu\eta$, reads, ‘unless ye do according,’ &c. which gives a clear and consistent sense.

CHAP. VIII. VER. 1. *The son of Ox.*]—Rather, the son of ‘Uz.’ So the Syriac. The Vulgate reads ‘Idox.’

1. *Elcia.*]—Rather, ‘Elkiah,’ agreeably to the Hebrew orthography.

7. *And she remained upon them.*]—Or, reading $\mu\epsilon\lambda'$ $\alpha\upsilon\lambda\eta\varsigma$, for $\epsilon\pi'$ $\alpha\upsilon\lambda\omega\upsilon$, ‘And they remained with her, or in her possession.’—See *Houbigant*.

12. *And now who are ye that have tempted God, &c.*]—By limiting God to such a determinate time as five days, or promising in his name help within that space; as though he could not help you, if he did not do it precisely at the time fixed on by you; and as though his power was then shortened, or abridged, contrary to the just sentiment expressed ver. 15.

13. *And now try the Lord Almighty, but ye shall never know any thing.*]—That is, try if you can find out in this, or in any other matter of consequence, what the mind of the Lord is; the result of the inquiry will be, that you cannot do it to any certainty, or perfection. The Geneva version has, ‘So now you seek the Lord Almighty, but you shall never know any thing;’ i. e. you would penetrate into the secret designs and counsels of God, of which no one can ever fathom the depth. See *Wisd. ix. 13—17.*—*Arnald.*

CHAP. IX. VER. 2. *O Lord God of my father Simeon.*]—Judith here begs of God to inspire her with a zeal like that of Simeon, who massacred the Sichemites, to punish the violation of his sister’s honor. See *Gen. xxxiv. 5, 25.* She ought to be understood as only commending the zeal, or just indignation

shewn on that occasion, and not as justifying the cruel manner of revenging the crime. The resentment of such an injury was just; but the involving of such a number of people in its punishment was a criminal excess of zeal, and an instance of great barbarity.—See *Dr. Willoughby*.

2. *The girdle.*]—The Greek word is *μητρα*, ‘the matrix.’ But the copy which our translators used must have read *μιτρα*, ‘a zone, or girdle.’ The sense is, in either case, the same.

6. *Yea, what things thou didst determine were ready at hand, and said, Lo, &c.*]—The Geneva version is clearer; ‘For the things which thou dost purpose, are present, and say, Behold we are here; for all thy ways are ready, and thy judgments are foreknown;’ i. e. thy infinite prescience foresaw all things with their events; and what thou didst at any time determine to effect, must necessarily come to pass.—*Arnald*.

12. *Creator of the waters.*]—That is, creator of that elementary substance, from which all others were supposed to be formed. See note on Prov. xv. 10.

CHAP. X. VER. 4. *And decked herself bravely.*]—Rather, ‘and made herself look very beautiful.’ Bravely, in the time of our translators, meant ‘finely.’ The Greek is, *και εκαλλωπισατο σφοδρα*.

19. *Who being let go might deceive the whole earth.*]—The Syriac version reads, ‘lest being preserved, they deceive the whole earth.’ The verb in either case is in the plural number, and refers to the whole Jewish people. The Greek is, ‘will have it in their power to deceive the whole earth.’ Such, also, is the sense, perhaps, of our present translation; though that form of expression now generally indicates contingency.

CHAP. XI. VER. 23. *Witty.*]—The Greek is *αγαθη*, which might have been rendered ‘fair.’ The meaning annexed to the adjective ‘witty,’ in the time of our translators, was ‘sensible, clever, prudent,’ &c.

CHAP. XII. VER. 11. *Bagoas, the eunuch, who had charge over all that he had.*]—Bagoas is not a proper, but a common name for ‘eunuch,’ at least for the chief of them; for so the principal ones were called among the Persians and Babylonians, according to Pliny, lib. xiii. 4. 2. Q. Curtius calls Alexander’s eunuch ‘Bagoas,’ l. x. Herod also had one called by the same name, *Joseph*. Antiq. l. xvii. 3.—See *Sulpit. Sever. Sac. Hist.* l. ii. in not.—*Arnald*.

CHAP. XV. VER. 4. *Cola.*]—Probably this is the same place as ‘Chellus,’ chap. i. 9.

CHAP. XVI. VER. 4. *The torrents.*]—Rather, ‘the valleys,’ in which there were generally torrents, or glens, through which

the water ran in rainy seasons, and when the snows dissolved; but were dry the greater part of the year.

7. *Neither did the sons of the Titans smite him.*]—All that can with reason be inferred from the use of this term is, that the author of the book of Judith, or the translator of it, had read the Greek poets. By ‘Titans,’ are here meant the רפאים, ‘Rephaim,’ or giants, so often mentioned in Scripture; and this, as Houbigant suggests, might have been the term used in the original Chaldee.

17. *In putting fire and worms in their flesh.*]—A figurative expression signifying punishment and destruction. It seems to be derived from the dead carcasses, that were carried to the vale of Hinnom, and there burnt; but not till they had become putrid, perhaps, and were partly destroyed by worms. See notes on Is. lxvi. 24; and Matt. v. 22.

THE REST OF THE CHAPTERS OF THE BOOK OF

ESTHER,

which are found neither in the Hebrew nor in the Chaldee.

INTRODUCTION.

THESE additions to the genuine book of Esther are found only in Greek and Latin. They were probably the production of the Lysimachus, mentioned chap. xi. 1, or of some pious Hellenistic Jew, who adorned the history of real events with such circumstances as tradition might have afforded, or such as his own imagination supplied. St. Jerome, Grotius, and others, have considered the whole as rhetorical embellishments grafted on some of the incidents in the canonical book; but very different in point of style, and sometimes inconsistent with its authentic narrative of facts. The various copies differ so materially from each other, that they may be

regarded almost as distinct works; and yet, as the substance of a few of the chapters is preserved in Josephus, some writers conclude that these additions must have been very ancient; but it is much more probable that they were partly compiled from the pages of the Jewish historian.

CHAPTER X.

VER. 4. *Mardocheus.*]—The same that is called Mordecai, in the genuine book of Esther.

7. *Aman.*]—That is, ‘Haman,’ with the aspirate omitted.

CHAP. XII. VER. 1. *Took his rest.*]—Rather, ‘Kept quiet,’ and concealed we may suppose. The Greek verb is ἡσυχασε.

5. *For this he rewarded him.*]—Here is a manifest contradiction of the account given of this affair in the book of Esther, chap. vi. 3, where, on the king’s inquiring what had been done for Mordecai, it is said, ‘Nothing had been done for him.’—*Fawkes.*

6. *Because of the two eunuchs of the king.*]—A very different reason is here assigned for Haman’s resentment against Mordecai, from that which we find chap. v. 9. This, and many such contradictions, entirely invalidate this supplemental history.—*Dr. Willoughby.*

CHAP. XIII. VER. 6. *The fourteenth day.*]—In the genuine book of Esther, this is said three times to have been on the ‘thirteenth day.’ See ch. iii. 12; viii. 12; ix. 1.

CHAP. XIV. VER. 2. *Places of her joy.*]—Places of which she was proud, and in which she took delight.

4. *In mine hand.*]—Rather, ‘at hand,’ or ‘very near.’

8. *But they have stricken hands with their idols.*]—The Greek is, ‘But thou hast put their hands upon the hands of their idols.’ Our translators, not finding this very intelligible, took a trifling liberty with the original, and rendered it, ‘they have stricken hands with their idols;’ by which is meant, that they had entered into a league or covenant with them.

9. *That they will abolish the thing, &c.*]—Rather, ‘that they might abolish,’ &c.

13. *Before the lion.*]—That is, ‘before the king.’

CHAP. XV. VER. 13. *As an angel of God.*]—A Hebrew form of expression, which sometimes indicates a superior degree of goodness, as 1 Sam. xxix. 9, sometimes of wisdom, as 2 Sam. xiv. 17, sometimes of power, as 2 Sam. xix. 27, and here it denotes ‘majesty and sovereign dominion.’

CHAP. XVI. VER. 4. *Glorious.*]—This word is here used in its classical sense, and means ‘boasting, proud, pompous.’

4. *Lewd.*]—Rather, ‘low, vulgar.’ See note on Ecclus. xxx. 13.

10. *Aman, a Macedonian.*]—Here this apocryphal book not only contradicts the authentic history, but is at variance with itself. Haman is said (chap. iii. 1.) to have been the son of Hammedatha the Agagite; and the apocryphal book (chap. xii. 6.) gave him, with a slight variation of name, the same description; notwithstanding, he is here called a Macedonian. Besides, as Grotius remarks, the Macedonians could not have been known to the Persians, in the time of Esther.

THE

WISDOM OF SOLOMON.

INTRODUCTION.

IT was not unusual to prefix to a book the name of a person exemplary in the virtue, or science of which it treated, in order to give additional authority to its contents. That Solomon could not possibly be the writer of this book is evident from many passages cited from Isaiah and Jeremiah, who lived a long time after that prince. Bp. Bull considers it as a collection of ‘wise sentences in imitation of those of Solomon’s Proverbs,’ and calls it ‘a venerable writing, certainly before our Saviour.’ Some of the ancients called this book by the Greek name *Panaretos*; i. e. a treasury of all the virtues, or of those moral precepts, that lead to the practice of them. Wisdom is supposed to comprehend here, as it does in the Proverbs and Psalms, the duties of religion as well as

of morality, piety, justice, and the fear of God. This book may be divided into two parts; the former of which contains a description, or encomium of wisdom; and the latter, beginning at chap. ix, a long discourse in the form of prayers, in which the author admires, praises, and recommends the wisdom of God, and shews the extreme folly of his enemies.

The first six chapters are a preface to the rest of the work, and a kind of abridgment of the first nine chapters of the book of Proverbs. In the seventh and eighth, the author assumes the name of Solomon, and proposing him as an example, gives us an elaborate description of his happy reign and distinguished wisdom. The ninth chapter is a paraphrase on the prayer of Solomon, contained in 1 Kings iii. 6—9.

This work seems not to have been finished, because the author does not conclude his prayer; which, according to his plan, he ought to have done. One end proposed by the writer is, to exhort to the attainment of wisdom, of which he speaks in the most magnificent and lofty terms. He gives her the name of the Spirit of God, the Holy Spirit, Creator, that fills and knows all things, and is Almighty; one in essence, but manifest and diversified in her operations. He asserts that none are beloved of God, who are not filled with wisdom; that she is always about his throne, and assisted in the first creation of man. He enlarges upon the origin of idolatry, and shews its folly, progress, fatal consequences and effects, and, having foretold its ruin and downfall, seems to think that idolaters acted in a most senseless manner.

The author of this book often quotes the Sacred Scriptures, but always according to the version of the Septuagint. He gives an abstract of the Mosaic history, so far as relates to the deliverance from Egypt, in which, as usual, he follows the Septuagint, particularly in what he says of flies and locusts. The original text is now in Greek; nor are there reasons sufficient to induce us to conclude that it was ever extant in Hebrew.

St. Jerome acquaints us, that many of the ancients supposed

this book to have been written by Philo; and some moderns, from the platonic notions that are found in it, are of the same opinion. The truth is, that there is not sufficient light for determining the real author, or the precise time in which he wrote. The general persuasion seems to be, that it was not written originally in Hebrew; but that it was the production of some Hellenistic Jew: for the style shews, as St. Jerome observes, that it was composed by a Greek, and from some circumstances in the book itself, it seems most probable to have been the production of an Hellenistic Jew of Alexandria.

CHAPTER I.

VER. 1. *Think of the Lord with a good heart.*]—The Greek is *εν αγαθοτητι*, ‘in goodness,’ which is an Hebraism for ‘worthily, properly, or justly.’—See *Grotius*, and *Arnald*.

1. *In simplicity of heart.*]—Rather, ‘with sincerity, and singleness of heart.’

2. *That tempt him not.*]—Those are said ‘to tempt God,’ in this passage, who do not trust in him.—*Grotius*.

The sense is the same as in the last clause of this verse.

3. *Froward thoughts.*]—Rather, ‘crafty, intriguing, complex.’ The adjective, ‘froward,’ is opposed to that which is single and sincere.

4. *A malicious soul.*]—Rather, a soul that plots, and contrives mischief, or evil.

5. *When unrighteousness cometh in.*]—Rather, ‘will not abide the approach of unrighteousness.’

7. *Hath knowledge of the voice.*]—The same sense is more emphatically expressed by the Psalmist, ‘For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.’ Ps. cxxxix. 4.

10. *For the ear of jealousy.*]—That is, ‘the ear of God’s jealousy.’—See note on *Exod.* xx. 5.

12. *In the error of your life.*]—Rather, ‘by the error of your life.’ ‘Death’ may here mean misery, poverty and degradation.

13. *For God made not death.*]—‘The never-ending life of happiness, promised to our first parents,’ says *Bp. Bull*, ‘if they

had continued obedient, and grown up to perfection under that economy in which they were placed, would not have been continued in the earthly paradise, but only have commenced there, and been perpetuated in a higher state; and after such a trial of their obedience, as might seem sufficient to the divine wisdom, they would have been translated from earth to heaven.' Compare chap. ii. 23, and see note on Prov. xv. 10.

14. *The generations.*]—This means 'the things created.'

14. *There is no poison of destruction in them.*]—Arnald would read, 'There *was* no poison,' &c. But, perhaps, the writer means to state, that there is no such thing in nature as utter annihilation, or destruction. All that we observe, from the operation of natural causes, amounts to nothing more than the change and decomposition of substances. Dr. Mead thinks the sense is, that God created nothing to be destructive to mankind; and that even poisons were not designed to be hurtful, but for good uses.—*Mead*, on Poisons, Introd. p. xxvii.

15. *For righteousness is immortal.*]—The righteousness of God must be here referred to, as the reason why there is 'no poison of destruction' in the works of his creation.

16. *Called it to them.*]—The antecedent to *it*, is here death, or destruction.

CHAP. II. VER. 7, 8. *Let us fill ourselves, &c.*]—The classical scholar will recollect the substance of these two verses scattered through the voluptuous poetry of Anacreon and Horace. Similar passages, also, occur in the oriental poets.—See *Sir W. Jones's Persian Grammar*, and *Harmer*, vol. ii. p. 11—14.

CHAP. III. VER. 7. *And run to and fro like sparks among the stubble.*]—By 'the stubble' it is certain, that the wicked are meant, called also 'chaff,' by a like metaphor, Ps. i. 4. The expression here is proverbial; and if we understand by those who 'shine and run,' the righteous in this life, and their conduct, as distinguished from the wicked, the meaning then will be the same with that of St. Paul, Phil. ii. 15, 'That the sons of God,' i. e. the righteous, 'shine as lights in the world, in the midst of a crooked and perverse nation.'—*Arnald*.

9. *Such as be faithful in love, shall abide with him.*]—Transpose and read, 'Such as be faithful, shall abide with him in love.' See marginal reading.

11. *Nurture.*]—Those divine precepts which serve to cherish every virtuous and pious disposition of the soul. The Greek is, *παιδειαν*, i. e. 'discipline,' or 'instruction.'

19. *Of the unrighteous generation.*]—Rather, 'of a wicked race.' See chap. iv. 3—6.

CHAP. IV. VER. 7. *Though the righteous be prevented with death.*]—Rather, ‘though the righteous die prematurely.’

10. *So that, living among sinners, he was translated.*]—The Greek is μετελεθη, i. e. ‘he was removed,’ ‘was changed,’ or ‘taken away.’ This passage is undoubtedly to be understood of Enoch. The question is, whether the word signifies a natural death, or a miraculous translation, as that of Elijah was. From some expressions in the context, many learned men have been inclined to conjecture, that the author of this book thought Enoch died a natural death, and that the translation here mentioned was only such a change as death produces. One reason in particular, which has induced them to think an ordinary death is here spoken of, is, that the sacred writers often use this form of expression to signify death. See Gen. v. 24, 1 Kings xix. 4, Jonah iv. 3, where the same verb לקח, ‘to take,’ is used; and particularly Job xxii. 16, where, instead of ‘were cut down,’ the Septuagint has συνεληφθησαν, ‘were taken;’ which seems to be the right translation of the Hebrew קטלו. It must be confessed, that the verb in all these passages, except the last, is precisely the same with that which is used to express the translation of Enoch. Hence some have inferred, that even that may be understood of a natural death; for, as Arnald observes, the words do not necessarily imply a miraculous translation. Besides, it should be recollected, that our blessed Lord has said, ‘No man hath ascended up to heaven,’ John iii. 13. Whither then was Enoch translated? See note on Gen. v. 24.

13. *He, being made perfect in a short time, fulfilled a long time.*]—If we measure his life, not by the number of years, but by the perfection of his goodness, δι’ ἀκραν ἀρετῆς τελειωσιν, i. e. ‘by his consummate virtue and extraordinary sanctity,’ in the corrupt age in which he lived, he may be allowed, to all useful purposes of living, to have fulfilled an honorable age.—Vid. Euseb. Præp. Evangel. lib. vii. cap. 8.—Arnald.

17. *Of him.*]—That is, ‘respecting him.’

20. *Shall convince.*]—Rather, ‘shall convict.’ And so John viii. 46.

CHAP. V. VER. 14. *Like dust.*]—Rather, ‘like thistle-down,’ or ‘gossamer.’ The Greek word is χους, or χνους. See the marginal reading.

17. *And make the creature his weapon.*]—This is tame, prosaic, and not very intelligible. The Greek is poetical and grand; ‘And he shall arm the creation for the purpose of executing vengeance on his enemies.’ The Syriac version favors this sense, and is more

explicit; 'He shall arm the whole creation on his side to destroy his enemies.' See ver. 20—23.

CHAP. VI. VER. 3. *Power is given, &c.*]—The power of the magistrate is a power delegated from God, and therefore more especially to be regarded by those who pretend in a peculiar manner to be the servants of God. If we enquire in what particular sense the rulers of the world may be said to be the ordinance of God, and to derive their power and authority from him; we shall find, that the state of the world requires that there should be some ruler, invested with power to protect the innocent, and to defend the weak from the violence of the oppressor; and therefore government is agreeable to the will of God. See Prov. viii. 15, and Rom. xiii. 1.—*Bp. Sherlock.*

10. *Shall find what to answer.*]—Rather, 'shall find an apology, or an excuse,' for the unavoidable infirmities of their nature. See the marginal reading.

15. *Is perfection of wisdom.*]—Rather, 'is a mark of the greatest prudence, or good sense.' It is impossible that merely to think of wisdom can be the 'perfection of wisdom.'

15. *For her.*]—That is, with a view to obtain her.

17. *The care of discipline is love.*]—That is, the principal object and anxious concern of discipline is to cherish and promote love.

18. *And love is, &c.*]—And love arises from, or is the consequence of, keeping her laws.

18. *Of incorruption.*]—Or, of the greatest purity to which human nature can attain.

CHAP. VII. VER. 2. *Ten months.*]—The ancients were of opinion, that females were born after nine months; but that males were not born till the tenth.—See *Virgil*, *Eclog.* iv. ver. 61. *Plautus*, in *Sticho*, and *Censorinus* de *Die Natali*, cap. xii.

10. *Instead of light.*]—Rather, 'for a light, or guide.' Such is often the signification of the Greek preposition *αυτι*. See *Biel*.

12. *And I knew not that she was the mother of them.*]—The Syriac version reads, 'But I was ignorant that she is the first of all.' The Greek may be rendered, 'But I knew not that she generates these.'

15. *God hath granted me to speak.*]—Rather, 'May God grant me to speak!' The Greek is *Εμοι δε δωη ο θεος ειπειν*.

18. *Of the sun.*]—These words seem to have been very improperly introduced by our translators. There is nothing of the sort in the original, nor in any of the versions; and they seem to convey astronomical notions, with which the author of this book was probably unacquainted.

22. *Not subject to hurt.*]—Rather, ‘not disposed to injure, or hurt.’

23. *Having all power.*]—That is, as far as relates to human capacity.

24. *For wisdom is more moving than any motion.*]—Being free from bodily incumbrance, and perfectly pure and spiritual, her operations are instantaneous.—*Dr. Willoughby.*

26. *The unspotted mirror of the power of God, and the image of his goodness.*]—That is, she is the true and unsullied glass, in which we may discern the beauty of God’s work, which therefore reflects his power in the strongest and best light, and exhibits the perfection of his goodness.—*Arnald.*

CHAP. VIII. VER. 1. *Wisdom reacheth from one end to another, &c.*]—Having, in the preceding chapter, endeavoured to display the excellency and usefulness of wisdom in general, the author proceeds in this to inform us, in a more particular manner, of the extent of her operations, and of the benefits which she procures to her friends and lovers. He justly observes, that wisdom, when joined with piety, is the mother of all social virtues; that her counsels are excellent, and her comforts to those in trouble inestimable.—*Fawkes.*

By ‘reaching from one end to another,’ the author means to say, that she perceives the primary causes, or first principles of action, and traces them to their ultimate consequences and results.

1. *Sweetly.*]—Rather, ‘usefully, or advantageously.’ The Greek adverb is *χρησως*.—See *Houbigant.*

19. *A witty child.*]—Rather ‘a boy of good natural parts.’ Such was the meaning of this epithet in our translators’ time. The Greek epithet is *ευφυης*.

20. *Yea rather, being good, I came into a body undefiled.*]—This sentence favors the opinion of a pre-existence of souls. It was a notion of the Pythagoreans and Platonists, of the Jewish doctors and Rabbinical writers, and, after them, entertained by Origen, and other Christian fathers, that all souls were created by God at the beginning of the world out of nothing, and were reserved and deposited in some of the heavenly regions; that, according to their good, or ill behaviour, in the state or region above, antecedently to their being incorporated with mortal and earthly vehicles, they were afterwards, as infinite wisdom saw occasion, sent down into receptacles ready fitted for, or properly disposed to admit, them, and were accordingly lodged here below, in bodies that are either sickly, or healthy, vicious, or well-inclined. This notion, that souls pre-existed and descended into suitable bodies, was the opinion of the Pharisees par-

ticularly, which they are thought to have borrowed from the Platonists.—*Joseph. de Bell. Jud. lib. ii. c. 12.*

Philo, who on all occasions speaks the sentiments of the ancient Jews, favors this notion in many places.—See *Arnald*, and *Prolegom. No. xi. p. 37.*

CHAP. IX. VER. 8. *Thou hast commanded me to build a temple, &c.*]—According as this verse stands here, the meaning appears to be, that Solomon was ordered to make the temple, and every thing belonging to it, after the model of the tabernacle, which Moses, by God's direction, erected for the people in the wilderness. We accordingly find, from the account which we have in Scripture, that the temple was a true resemblance of it in all respects; only what was small, and, as it were, in miniature, in the one, was very grand and magnificent in the other; but the disposition in both was nearly the same, and framed according to the pattern, which God at first exhibited in the Mount, *Exod. xxv. 40.* But some understand it in a higher sense, supplying the conjunctive, 'and,' before the word, 'resemblance:' 'And a resemblance of the holy tabernacle,' &c. by which they understand the Holy of Holies, which they think was a type, or resemblance of the invisible heaven, prepared by God from the beginning for the righteous, as it is said *Matt. xxv. 34.* See, also, *Heb. xi. 10.* The Jews in general seem to have entertained this notion, as appears from the writings of Philo and Josephus. Even the author of the Epistle to the Hebrews, speaking of the tabernacle, calls it the shadow, or pattern of heavenly things. See *chap. viii. 5;* and *ix. 24,* he calls it 'the holy places made with hands, the figures of the true,' or celestial one.

It appears, that this must be referred to Solomon; for no other single person had any express command to build a temple to God; but this does not prove that Solomon was the writer of this book: it only shews, that the author thought proper to deliver his sentiments as from the mouth of Solomon, to give greater weight to them, a practice common with Plato, Cicero, and others.—See *Dr. Willoughby.*

11. *In her power.*]—Rather, 'by her power.' The Hellenistic Jews often annex to the Greek prepositions the same latitude of meaning that are annexed to the correspondent ones in Hebrew. In the present text, therefore, *εὑ* should be rendered 'by,' as the Hebrew *ב* frequently is.—See *Noldius*, or *Taylor.*

16. *The things that are before us.*]—The Greek is literally, 'The things that are in our hands;' that is, such things as are submitted to the examination of our senses. He will labor in vain, says Lord Bacon, who shall endeavour to draw down hea-

venly mysteries to human reason; it rather becomes us to bring our reason to the adorable throne of divine truth.

16. *Who hath searched out?*]—This interrogation denies both the fact and the power. It is indicated by the aoristical form of the Greek verb, which the English language wants.

CHAP. X. VER. 1. *That was created alone.*]—The writer in these words seems to make an accurate distinction between the creation of Adam, and the formation of Eve. The verbs used on those occasions, it has been remarked, are very distinct. See note on Gen. i. 1. Arnald thinks that instead of *μονον κτισθεντα*, ‘created alone,’ we should read *μονον τιθεντα*, ‘placed alone,’ but there is no necessity for this alteration, and all the versions are against it. By the wisdom which is said to have brought Adam out of his fall, we must understand the wisdom of God, as manifested to man in the future dispensations of his providence.

3. *The unrighteous.*]—The adjective in Greek is in the singular number: it must be applied to Cain, therefore, and his unnatural crime of murder.

3. *He perished.*]—The meaning of the Greek is, that he became abandoned and miserable, in consequence of those passions which led him to murder his brother. See note on Prov. xv. 10.

5. *Moreover, the nations in their wicked conspiracy being confounded.*]—Our version here is faulty; the true rendering seems to be, ‘When the nations around conspired, or joined together in wickedness.’ See the parallel text.

6. *When the ungodly perished, she delivered the righteous man.*]—This relates to Lot’s escape out of Sodom. St. Peter calls him just, or righteous Lot; and he was undoubtedly worthy of being distinguished by this title, with respect to those among whom he dwelt. Nothing was more known, or spoken of among authors, sacred and profane, than this fire which fell down on Pentapolis, or the five cities of Sodom.—*Diod. Sic.* lib. xix, *Strabo*, lib. xvi, and *Philo*, in *Vit. Mosis*, lib. ii. p. 662, speak of it as burning in their times.—*Arnald*.

10. *The righteous.*]—This must be Jacob. See the parallel text.

13. *The righteous.*]—That is, Joseph.

16. *The servant of the Lord.*]—This appellation is frequently given to Moses, in the Holy Scriptures, by way of eminence.

21. *For wisdom opened, &c.*]—As the verbs in Greek are aorists, this is better rendered in some of the old English versions, ‘Wisdom openeth the mouth of the dumb, and maketh the tongues of babes to speak.’

CHAP. XI. VER. 1. *The holy prophet.*]—This must mean Moses. See the following verses.

6. *A perpetual running river troubled with foul blood.*]—This alludes to the pollution of the waters of the Nile caused by one of the miracles of Moses. See Exod. vii. 20.

7. *Unto them.*]—That is, ‘unto the Israelites.’

8. *Declaring by that thirst then how thou hadst punished their adversaries.*]—A contrast, or comparison, is carried on here, and in the preceding verse, between the thirst of the Egyptians, occasioned by their foul, distempered water, and that of the Israelites in the wilderness. The first was the just punishment of obstinacy and wickedness; the second was designed to prove and admonish God’s chosen people. The sense of the whole verse is, that the Israelites perceived, by their thirst of a short continuance, the different manner of God’s dealing with them and with the Egyptians. The former he treated with mercy and favor; the latter with the utmost rigor and severity.—*Arnald.*

11. *Whether they were absent or present, they were vexed alike.*]—Some interpreters understand this, that whether the Egyptians were present, or at a distance from the place where Moses was, they were equally tormented. But the context seems to require the following sense; that the Egyptians were equally tormented in the absence and presence of the Israelites, both when they were in Egypt, and after they were delivered from it.—*Id.*

14. *Him in the end, when they saw what came to pass.*]—The Greek expression, *ἐν τῇ τελευτῇ τῶν ἐκβάσεων*, may refer to the going out of the Israelites; for the relative, *ὃν*, may have ‘the people’ for its antecedent understood. This interpretation is favored by the ancient versions.—See *Houbigant.*

15. *Unreasonable beasts.*]—Rather, irrational animals, that are not endowed with reason.

18. *Newly created.*]—The genuine reading in this place seems to be *νεοκτισθε θύμῃς*, i. e. animals of a nature new to them; or possessing a degree of fierceness, with which they were not acquainted. Houbigant understands serpents of the species called ‘præstor’ are here meant.

20. *One blast.*]—The epithet ‘pestilential’ should have been added.

20. *But thou hast ordered all things in measure, and number, and weight.*]—This is true with respect to the works of nature, and it applies also to the moral government of the world. As God acts not through passion, resentment, or hatred, his chas-

tisements are always just, suited to the greatness of men's faults, and the demerit of sinners. It was not therefore without good reason that the heathens painted Jupiter with a pair of scales, in which he weighs and determines men's respective destinies :

Jupiter ipse duas æquato examine lances
Sustinet, et fata imponit diversa duorum.

Æn. xii. v. 725.

'Jove sets the beam ; in either scale he lays
The champion's fate, and each exactly weighs.'

Dryden.

25. *If not called by thee.*]—That is, 'if not ordered, or commanded by thee.' So, the Syriac version, and such was the notion which our translators sometimes annexed to the expression 'called.' Vid. *Schleusner*, in *καλεω*, No. 9.

CHAP. XII. VER. 1. *For thine incorruptible Spirit is in all things.*]—This verse seems necessarily connected with the last chapter, though in all the editions it is separate and distinct from it. It contains the reason why God is a lover of souls, viz. because his spirit dwelleth with, or in every man, even with the wicked, till they, through their own fault, force it to depart. This is manifestly the sense of the Syriac translation, which is more explicit than the other versions.

6. *Souls destitute of help.*]—That is, 'Helpless infants.'

17. *Their boldness.*]—Rather, 'their audacity.' This is said with respect to those who acknowledge the power of God, and yet do not reverence and obey it.

19. *But by such works.*]—Rather, 'Truly,' or 'verily,' by such works, &c. The particle in the Greek is *δα*.

27. The sense of this verse (to which, says Arnald, the version may easily be reformed) is this : 'For, being punished by those very things which they looked upon as gods, by which to suffer, they, as being their votaries, took it very ill; being punished, I say, by those, they perceived God, whom before they denied to know, and acknowledged him to be the true God: for which very purpose this severe punishment had been inflicted upon them by him.'

CHAP. XIII. VER. 1. *Him that is.*]—That sovereign, self-existent being, who is wholly independent, and totally distinct from all his creatures. An allusion to the I AM, THAT I AM of Moses.

2. *The violent water.*]—That is, 'the sea.' So called from

its vast extent, its terrific storms, and the flux and reflux of the tides.

9. *That they could aim at the world.*]—The original is probably here corrupt. The meaning seems to be this; ‘If they could investigate the laws of nature, how was it that they did not sooner discover the God of nature?’

11. *For the service of man's life.*]—Rather, ‘for common use.’

CHAP. XIV. VER. 7. *For blessed is the wood whereby righteousness cometh.*]—Either this is meant of the ark which preserved Noah; (for blessedness is applied to things that contribute to any good thing, as well as to persons) or else it is meant of ships, by which extensive commerce is carried on.

8. *That which is made with hands.*]—‘In order to be worshipped,’ must here be understood.

11. *In the creature of God.*]—Rather, ‘In God's creation.’ Our translators, by ‘creature,’ meant ‘creation.’ See Rom. viii. 19.

15. *For a father afflicted with untimely mourning, &c.*]—Not unlike our author's account is what Diophantus, the Lacedæmonian, mentions of Syrophanes the Egyptian, whose grief was so excessive for the death of his only son, the designed heir of his immense fortune, that he ordered an image to be made of him, as a sort of relief and comfort under his distress. His servants and dependents, to flatter their master, used to crown this image with flowers, to burn incense to it, and to fly to it as their deliverer, after the commission of any great fault.—*Fulgent. Mythol. lib. 1.*

18. *Also the singular diligence of the artificer did help, &c.*]—The images of the ancients were frequently so contrived as to promote superstition, and to lead the ignorant to a higher opinion of the supposed deity. Of this sort were those, whose mechanism was so curious, that they seemed to hold immediate converse with heaven. Thus, in the image of Serapis at Alexandria, a little window was so framed by art, that the sun shone on the eyes, lips, and mouth of it. The deception was so complete, that the people believed it to hold communication with that deity, and to be inspired by it. No less ingenious was that device mentioned by Pliny, of an iron image, which was sustained by magnets, that the people might behold it with more veneration, and imagine it supported in the air by miraculous power. Dædalus, who brought sculpture to great perfection, and after his return from Egypt instructed the Grecian artists to imitate in their statues the attitude of a person in action, contrived an image of Venus, which moved so

naturally, that it was thought to have real life and sensation; but all the wonder lay in the quicksilver, or mercury, which that skilful artist had put within the figure, and which made it play: so that the common people were persuaded of the presence of the divinity, by the surprising motion of the figure. Nor was the singular diligence of the artificer employed about the image itself only, to give it the appearance of life and sense, but equal care was taken to make the idol-temple beautiful; for the more superb and magnificent this was, the greater and better did the god seem to the multitude, who were easily allured by the beauty of the work. Thus Alexander, to solace the excess of grief for his friend Hephæstion, not only decreed him a temple, but promised uncommon rewards to Cleomenes, the overseer of his works, to finish it with the utmost nicety and exactness.—*Arrian, De exped. Alex. lib. vii.* See also *Lucian*, in *Philopseud*.

21. *The incommunicable name.*]—Meaning the hallowed tetragram, יהוה. That name which it was thought sinful, on ordinary occasions, to utter, which is not common to any created being, but appropriated to God alone.

22. *The great war of ignorance.*]—That is, ‘war produced by ignorance and superstition.’

22. *Those so great plagues called they peace.*]—Tacitus has an expression nearly similar, ‘ubi solitudinem fecerunt, pacem appellant.’—*Jul. Agric. Vit. c. 30.* ‘When they have produced devastation and solitude, they call it peace.’

24. *Neither lives.*]—Rather, ‘the moral rules of life.’

26. *Changing of kind.*]—Our translators seem to have read γενεως εναλλαγη; but Coverdale’s, and some other ancient versions, understand by it ‘changing of birth,’ i. e. uncertainty of legitimate issue; for, says Calmet, where marriages are defiled, and adulteries frequent, there must be great confusion and uncertainty in the birth of children.

CHAP. XV. VER. 8. *Lewdly.*]—Rather, ‘to a bad purpose.’

10. *His heart is ashes.*]—This seems to have been a common colloquial expression, denoting that it was without life, sense, or feeling. See the next verse.

13. *Graven images.*]—Rather, ‘imitations of carved images.’ See note on Hosea xi. 2.

14. *More miserable than very babes.*]—Because infants, from their inexperience, may mistake the imitations of things for the reality.

17. *Whereas he lived once.*]—The meaning may be, ‘For he is endowed with the principle of vitality; but *they* never can be.’ The Greek verb is in the first aorist.

19. *But they went without the praise of God, and his blessing.*—That is, says Calmet, they are not of the number of those whom God praised and blessed; they have, by being abused and perverted to idolatry, renounced, in some measure, God's benediction, and lost that original goodness and beauty, which they were possessed of in common with other creatures, when they first came out of the hands of their Creator. Gen. i. 31.

CHAP. XVI. VER. 6. *A sign of salvation.*—Meaning the brazen serpent in the wilderness. See the parallel text, Num. 21. 9.

17. *The world fighteth, &c.*—See chap. v. verses 17, 22.

18. *For some time the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly.*—This writer, especially in the last chapters, ought to be read with caution; for it is evident that his inveteracy against the Egyptians, and partial fondness for his own nation, together perhaps with the vanity of saying something new, have made him frequently exceed the bounds of truth, according as the facts are related by Moses. Here he asserts that the fire which came with the hail (though he describes it more generally destructive than Moses seems to do), was so mitigated, that though it destroyed every thing else, yet it did not injure those animals (such as the flies, lice, &c.) which were sent to plague the Egyptians. Now, it is plain, from the account of Moses, that these animals were all removed before the sending of the lightning and hail. It is expressly said, Exod. viii. 13, some time before the hail was sent, 'The Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields;' and we may conclude from ver. 11, that there were none left but in the river only. It is said, also, ver. 31 of the same chapter, before the hail, or lightning was sent, or threatened, 'the Lord removed the swarms of flies from Pharaoh, from his servants, and from his people: there remained not one.'—*Dr. Willoughby.*

24. *The creature.*—Rather, 'the creation.' Unless we suppose, with Arnald, that the word *κτίσις* is here restricted to the element of fire; as the specific thing created and meant.

28. *We must prevent the sun to give thee thanks.*—'It is our duty to anticipate the rising of the sun in offering thee our thanks.'

CHAP. XVII. VER. 1. *Unnurtured.*—Rather, 'ignorant, undisciplined, uninstructed.'

1. *Therefore.*—That is, 'For want of considering these judgments.' *Dr. Isham.*

2. *And fettered with the bonds of a long night.*—It might

well seem to be a very long night, from the unusual time of its continuance. A darkness of three days, without any intermission, exceeds any account in profane history, upon the most extraordinary occasion. Tully, indeed, (*De Nat. Deor. lib. ii.*) speaks of a darkness somewhat resembling this in Sicily, occasioned by very extraordinary eruptions of Mount Ætna; he tells us, that it lasted two whole days, and that it was so gross and thick, that no one could know another.—*Arnald.*

7. *Of art magick.*]—That is, ‘of magical art.’

9. *Did fear them.*]—Rather, very much frightened them. Grotius, in order to reconcile the latter part of this verse with the former, renders it, ‘For although no terrible things’ (i. e. of the kind already mentioned ver. 4, 5) ‘had very much frightened them, yet being scared,’ &c.

13. If we read *τη αλχινοια* with the Alexandrine MS. instead of *την αγνοιαν*, the sense of this obscure passage, perhaps, may be, ‘That the smallest expectation, or apprehension arising from fear, computes more largely upon future dangers and mischiefs, than any just reasoning, or well-informed understanding.’

The learned Vatablus interprets it thus; ‘The less hope the mind has, the greater does it suppose the power to be of the cause that inflicts the evil.’

14. *Intolerable.*]—The adjective in the Greek is *αδυνατος*, by which the writer means, that the night deprived them of the power of action and exertion. This is what the hero Ajax complains of in his celebrated speech in the *Iliad*. The adjective, also, rendered ‘inevitable’ in this verse is the same in Greek. The word translated ‘bottoms’ is *μυχων*, ‘inmost recesses.’

16. *So then whosoever there fell down, was straitly kept, shut up in a prison without iron bars.*]—The meaning, according to the commentators, is, that such of the Egyptians as were overtaken by this darkness were made prisoners, though there were no other chains that held them than *σειραι ζοφς*, ‘chains of darkness,’ 2 Peter ii. 4, or the obscurity which surrounded them.—*Arnald.*

18, 19. *Whether it were a whistling wind, &c.*]—These, and a few other circumstances, in this book, are to be considered only as fictitious additions to the genuine narrative in Exodus, given by Moses himself. Of these, however, Milton has availed himself in his immortal poem of *Paradise Lost*.

21. *That darkness which should afterwards receive them.*]—This seems to allude to the darkness of Hades, or the grave.

CHAP. XVIII. VER. 1. *They hearing, and not seeing their shape, &c.*]—That is, the Egyptians hearing, but not seeing

their shape, because they had not suffered the same calamities, they [the Egyptians] pronounced them blessed.

2. *Of whom they had been wronged before.*—By whom they (i. e. the Israelites) had been injuriously treated before, they (i. e. the Egyptians) thanked them, &c.

3. *To entertain them honourably.*—Rather, ‘as a mark of kindness and honor.’

16. *It touched the heaven, but it stood upon the earth.*—The same figurative expression is applied to Fame by Virgil, *Æn.* iv. and by Homer to Discord, *Il.* iv.

‘While scarce the skies her horrid head can bound,
She stalks on earth, and shakes the world around,’—*Pope.*

21. *The blameless man.*—This was Aaron, or Eleazar, and the portion of the sacred history alluded to seems to be that of the rebellion of Korah, Dathan, and Abiram, *Num.* xvi. 1—40.

24. *For in the long garment was the whole world.*—The meaning of this is, that on the long robe, or garment which Aaron wore, was a representation of the whole world; for upon the skirts of the high-priest’s robe, and on his girdle, was a variety of peculiar colors, particularly blue, purple, scarlet, and white. By these four colors, according to Josephus, were represented the four elements; by the scarlet, fire was represented; by the white linen, the earth; by the blue, the air; and by the purple, the water, or sea.

24. *And in the four rows of the stones was the glory of the fathers graven.*—This is a description of the pectoral, adorned with jewels, which the high-priest wore. These jewels were so artificially set, that they appeared to be but one single stone, though really divided into four rows, by small partitions of gold, forming together a square of precious stones. On this were engraven, in Hebrew characters, the glorious names of the patriarchs, Jacob’s twelve sons, and the insignia of the several tribes, according to their generations, or births, called here ‘the fathers,’ or heads of the tribes. The names of the six elder were towards the right shoulder, and the other six towards the left.—See *Arnald.*

24. *And thy majesty upon the diadem of his head.*—Upon Aaron’s triple crown, or diadem, was an inscription of the sacred name of God; ‘Holiness unto the Lord,’ being engraved in a golden plate upon the forehead.—*Id.*

CHAP. XIX. VER. 1. *He knew.*—That is, ‘God knew.’ The antecedent is thus often understood.

3. *Whom they had intreated to be gone.*—Rather, ‘whom

they expelled, intreating them to be gone.' See the marginal reading.

5. *But they might find a strange death.*]—'But that they' (i. e. the Egyptians) 'might find an unexpected death.'

6. *For the whole creature.*]—The meaning is, 'The whole creation, consisting of the various elements, seemed to receive new laws, for the purpose of executing those peculiar commands, which were given them, in order that thy children might be kept without hurt.'

13. *By the force of thunders.*]—That is, thunders were the signs given, or the powerful agents, in the hands of God, by which Sodom and Gomorrah were destroyed.

18. *And yet are always sounds.*]—Grotius, by a slight correction of the text, reading $\eta\chi\omicron\nu$, i. e. 'tenor,' or 'course,' instead of $\eta\chi\omega$, 'sound,' renders this verse thus, 'For the elements changed in themselves: as notes on the psaltery vary the kind of tune and measure; so they changed their constant course.' Instead of 'the sight,' in the last clause of this verse, we may read, by an Hebraism, 'the knowledge.'

21. *Of heavenly meat.*]—In the Greek, $\alpha\mu\beta\rho\sigma\iota\alpha\varsigma\ \tau\rho\omicron\phi\eta\varsigma$, 'ambrosial food,' an expression derived from the Greek mythology, and proving, as Houbigant allows, the late period in which this book was written.

THE WISDOM OF JESUS THE SON OF SIRACH,

OR

ECCLESIASTICUS.

INTRODUCTION.

THIS book, like the preceding, has sometimes been considered as the production of Solomon; but it must have been written long after him, who, with the prophets that flourished before and after the captivity, is here mentioned, chap. xlvii. 13, &c. since the high-priest Simon, who lived a little before the Maccabees, is spoken of; since the words of Malachi are

cited, chap. xlviii. 10, from Mal. iv. 6, and since the author describes himself in circumstances, which could not have occurred to Solomon, chap. xxxiv. 11, 12, li. 6. The book can only be supposed to contain some scattered sentiments of Solomon, industriously collected, with other materials for the work, by an Hebrew writer styled Jesus; who professes himself to be the author, and who is represented to have so been by his grandson; but who, indeed, imitates the didactic style of Solomon, and like him assumes the character of a preacher. Jesus was, as we learn from the same authority, a man who had travelled much in the pursuit of knowledge; who was very conversant with the Scriptures, and desirous of producing, in imitation of the sacred writers, some useful work for the instruction of mankind. What this Jesus produced in the Syriac, or Vulgar Hebrew, of his time, his grandson translated into Greek for the benefit of his countrymen in Egypt, who from long disuse had forgotten the Hebrew tongue.

It has been a subject of some dispute, whether the grandfather, or grandson, be the person who should be described as the son of Sirach. This book is entitled the Wisdom of Jesus, the Son of Sirach; and this title must apply to the author, as the book cannot be supposed to have been denominated by the name of the translator. The author, likewise, describes himself as the son of Sirach in the fifty-first chapter, which appears to be the work of the same author. The translator, who is usually called Jesus, is likewise styled the son of Sirach by Epiphanius, and by the author of the anonymous prologue, which is supposed to have been written by Athanasius, as it is extracted from the Synopsis attributed to him, and prefixed to this book, in some Greek, and in all the Latin editions, as well as in our translation; and it is not improbable, that the younger Jesus might likewise have been a son of Sirach, as names were often so entailed in families.

The author is supposed by Calmet and others to have flourished so late as under the pontificate of Onias the Third;

and to have fled into Egypt, about 171 years before Christ, on account of the afflictions brought on his country by Antiochus Epiphanes, to whose persecution they conceive that some parts of this book refer. As, however, the passages produced in support of this opinion bear no direct relation to particular calamities; but contain only general supplication for prosperity, and for the triumphant restoration of their tribes, which the Jews expected to experience on the advent of the Messiah; as the eulogium contained in the fiftieth chapter was probably designed for Simon the Just, the first high-priest of the name of Simon, whom the author appears to have remembered, and who died A. M. 3711; and as the younger Jesus went into Egypt in the reign of Euergetes the second, surnamed Physcon, who was admitted to a share in the throne A. M. 3835, it is more probable that, agreeably to the calculations of other chronologists, this book was written about A. M. 3772, when the author was, perhaps, nearly seventy years of age; and that it was translated about sixty, or sixty-three years after.

This book, says Dr. Gray, contains a fine system of moral, political, and theological precepts, arranged in a less desultory manner than the Proverbs of Solomon, and distributed under certain heads, which seem to have been formerly classed under different titles; many of which are still extant in some of the Greek copies. It is chiefly valuable for the familiar lessons which it affords for the direction of manners, in every circumstance and condition, and for the general precepts which it communicates towards the daily regulation of life. Its maxims are explained by much variety of illustration, and occasionally exemplified in the description of character. The ancient writers entitled it *Παραπαιτις*, considering it as a complete compendium of moral virtues; and, perhaps, no uninspired production ever displayed a morality more comprehensive, or more captivating and consistent with the revealed laws of God.

‘I do not determine,’ says Mr. Burke, ‘whether this book be canonical, as the Gallican church, till lately, has considered it, or Apocryphal, as here it is taken. I am sure it contains a great deal of sense and truth.’—*Works*, 8vo. edit. vol. v. p. 106.

CHAPTER I.

PROLOGUE. *My grandfather Jesus.*]—It has been justly suspected that the order, or arrangement of the sentences, in this Prologue, has been disturbed. Perhaps, the translator first informed his readers, that his grandfather wrote the following book in Hebrew, or rather in the Syro-Chaldaic dialect; next, that on going into Egypt he found the work there, and translated it into Greek. He might then naturally enough apologize for the imperfection of his translation, and bespeak the reader’s ‘favor and attention,’ &c.—See *Houbigant*.

CHAP. I. VER. 3. *The breadth of the earth.*]—This is said, according to the popular notions of the times, when the earth was not supposed to be spherical; but to present a flat and immensely extended surface to the heavens.

5. *Her ways are everlasting commandments.*]—This is much more clearly rendered in other versions, ‘the entrance unto her are the everlasting commandments;’ i. e. the observation of the decalogue gives wisdom an entrance into the minds of men, or is that which will make them truly wise.—*Arnald*.

6. *The root of wisdom.*]—This seems to be equivalent to ‘the fountain,’ or ‘beginning of wisdom,’ and may refer to God.

7. *Her great experience.*]—Rather, ‘the many useful purposes to which she may be applied.’ This verse is omitted in some Greek copies, and is not found in the Syriac and Arabic versions.

14. *In the womb.*]—Compare Jer. i. 5.

15. *She hath builded an everlasting foundation with men, &c.*]—Rather, ‘she builds:’ the sense is, that, among all the living beings that are visible, and that we know of, the human nature has powers most capable of wisdom, and has the

largest portion of it. The verb is in the first aorist; and has a frequentative meaning, like our present tense.—*Fawkes.*

28. *Distrust not the fear of the Lord.*—The fear of the Lord seems here to be used for ‘religion;’ or for those divine precepts which teach us to reverence and obey the Lord. See ver. 30.

28. *A double heart.*—That is, a divided heart.

CHAP. II. VER. 1. *For temptation.*—That is, ‘for trial.’

2. *Make not haste.*—Rather, be not precipitate either in thy thoughts, words, or actions.

4. *Cheerfully.*—Some copies of the Greek omit this word, and it is not in the Latin Vulgate. The sense is certainly better without it.

4. *Be patient when thou art changed to a low estate.*—Arnald, after Grotius and Junius, thinks it should be rendered, ‘Be patient in hoping for a change of your present low estate.’ But there is nothing about hope in the original. The Greek is literally, ‘And in the change of thy low estate be patient;’ i. e. in the low estate which a change of circumstances has produced.

6. Perhaps this verse should follow ver. 9, otherwise the antecedent to ‘him,’ i. e. the Lord, must be understood.

12. *The sinner that goeth two ways.*—Rather, ‘that enters two paths;’ i. e. who sometimes goes right, and sometimes wrong.

CHAP. III. VER. 1. *Hear me your father.*—Many copies have ‘Hear the judgment of your father.’ So, also, the Syriac version.—See *Houbigant.*

1. *And do thereafter, that ye may be safe.*—Rather, ‘and so act, that ye may be saved.’

2. *Over the children.*—Houbigant renders *ἐπὶ τέκνοις*, ‘in the children,’ meaning that, when they are well brought up, they are an honor to their parents.

9. *But the curse.*—‘And the curse,’ &c.

14. *For the relieving of thy father shall not be forgotten.*—Homer mentions it as a calamitous circumstance in the death of a young hero, that he was cut off in his bloom, before he had made any return to his parents, for their care and support of him,

— ἔδε τοκευσι

ἑρεπία φίλοις ἀπέδωκε.

And it was a wise institution of Solon, the great Athenian law-giver, which decreed, that any child who neglected to support his parents, when their age or infirmities required assistance,

should be branded with infamy, and deprived of all the privileges of a citizen.

14. *And instead of sins it shall be added to build thee up.*]—This is very obscurely expressed. Perhaps the meaning is, the duty of relieving thy father shall be considered as an atonement for thy sins; and, in addition to thy other good qualities, shall serve to establish thee in a condition of prosperity and happiness; which is often expressed in Scripture language by the metaphor of ‘building up.’ The Greek is *ἀντὶ ἀμαρτιῶν*. See the next verse, and verse 30.

16. *Is as a blasphemer.*]—An allusion to the sacred and hallowed name of ‘father,’ as common to God, the Creator, and to our natural parent.

17. *Him that is approved.*]—This means a man of reputation and character; one that is deservedly well received by the world.

19. *Mysteries are revealed unto the meek.*]—By ‘mysteries,’ we are to understand the mysterious truths of religion, and the dispensations of God’s providence in governing the world. This, says Arnald, is a weighty reason for the practice of humility: for the truth of the observation here made, see Ps. xxv. 9, where the Psalmist says, ‘The meek will he teach his way;’ and again, ver. 14, ‘The secret of the Lord is with them that fear him, and he will shew them his covenant.’ It is particularly true of Moses, that, as nobody was more meek, so none had more favors, or more frequent communications with God. And our Saviour says to his disciples on account of their humility, ‘Unto you it is given to know the mysteries of the kingdom of God,’ Luke viii. 10. In another place, ‘Thou hast hid these things,’ i. e. the mysteries of the gospel, ‘from the wise and prudent, and hast revealed them unto babes,’ Matt. xi. 25. Where ‘babes,’ or such as have humble sentiments, are opposed to *σοφισταί*, or such as were self-sufficient, and wise in their own conceits.

20. *Of the lowly.*]—Rather, ‘by those who are humble.’

22. *To see with thine eyes.*]—These words are omitted in some copies, and the sense is better without them, if we read, ‘For the things that are in secret are not needful for thee.’ Those things, which it hath pleased God to reserve as secrets from mortals, are neither necessary nor useful for them.

24. *For many.*]—The ‘for’ should have been omitted. It is not in some Greek copies, and in others it may be considered as a mere expletive, or as a particle of affirmation.

24. *An evil suspicion.*]—Rather, a mistaken, or evil way of thinking.

25. *Without eyes thou shalt want light.*]—The reasoning in this verse seems to be, that we are indebted for the light which we enjoy to the admirable provision of the eye; or, as the Greek is literally, ‘the pupil of the eye.’ But, as this can only comprehend objects that are within a certain distance, with which, however, we ought to be satisfied and truly grateful; so also we should not make any pretensions to that knowledge, which we have neither senses nor faculties to acquire.

26. *A stubborn heart.*]—Rather, ‘a hard heart.’ One that feels not for others, but is always intent on self-gratification.

30. *Alms.*]—This word, in the original *ελεημοσυνη*, is not confined to scanty pittances bestowed on the poor, nor to more lasting and ample provisions for them; but it implies that branch of charity, which leads us on all occasions to pity and assist a fellow-creature in distress. It is the same word in Greek that is used, ver. 14 of this chapter, to express the relief, which is due from a son to a father.

31. *When he falleth.*]—The Greek is, ‘in the time of his fall, or decline.’

CHAP. IV. VER. 7. *The congregation.*]—Some think that this means the populace, or people at large; and others, with the learned Drusius, suppose that the Jewish Sanhedrim is meant, which is very probable, because the Greek word is *συναγωγη*, ‘synagogue.’

17. *Bring fear and dread upon him, and torment him, &c.*]—The ancient philosophers have well represented this by the emblem of two roads; that which leads to virtue, with happiness at the end of it, is rough and unpleasant; the other, which terminates in a precipice, or destruction, and is the way of wickedness, is wide, beaten and easy. See note on Matt. vii. 14.—*Fawkes.*

22. *Against thy soul.*]—In opposition to thy sense of duty.

23. *Hide not thy wisdom in her beauty.*]—Or, ‘Hide not the beauty of thy wisdom, when it ought to be displayed, and may do service.’—*Arnald.*

25. *Of the error.*]—Rather, ‘for,’ or ‘on account of the error.’

26. *Force not the course of the river.*]—Attempt not things which are impracticable. Or, perhaps, this is equivalent to our common proverbial expression, ‘strive not against the stream.’ See *Houbigant*, and the marginal reading.

CHAP. V. VER. 3. *Will surely revenge.*]—Rather, ‘will justly punish.’

5. *Concerning propitiation, be not without fear to add sin unto sin.*]—That is, ‘Do not presume too much upon pardon, and

on that account sin more frequently in expectation of it.'—*Arnald.*

9. *Winnow not with every wind.*]—This is generally supposed to be a proverbial expression, denoting fickleness of disposition, and unsettled principles of conduct. But it seems rather to be a prudential maxim of conduct, directing us to embrace fit opportunities and proper seasons for speaking and acting. The propriety of it may be derived from the consideration, that some winds are not sufficiently powerful to separate the chaff from the grain, while others might be so violent as to blow both away. This interpretation of the proverb is countenanced by the Syriac version, which reads, 'do not commit thy sails to every wind.'

10. *Let thy word be the same.*]—That is, 'let thy conversation be of one consistent tenor.'

13. *The tongue of man.*]—We must supply the adjective 'foolish,' or 'imprudent,' before 'the tongue of man,' agreeably to the Vulgate. See note on Prov. xxiii. 19.

15. *Be not ignorant.*]—That is, be not wholly ignorant; but acquire as much knowledge as is practicable. Or, agreeably to the Hebrew idiom, *μη αγνοει*, may mean, 'commit no fault in any thing.'—See *Houbigant.*

CHAP. VI. VER. 1. *Instead of a friend.*]—That is, 'after having been a friend to another, become not his enemy.'

2. *Straying alone.*]—These words are added by our translators. Wild asses, and other animals in a state of nature, are said to associate and form themselves into bodies for the purpose of mutual defence against wild beasts of prey; and if one separate from the herd, or stray alone, he would of course be easily destroyed. Some commentators, not satisfied with this interpretation of the text, would read, 'Like a bull' (in the toils). *Houbigant*, instead of *ἡ ψυχὴ σου*, 'thy soul,' proposes to read *ἡ ἰσχυς σου*, 'thy strength.' *Badwell* thinks the point of comparison is, 'lest thy mind be hurried away by its passions and desires, like a wild and lustful bull;' which seems the preferable sense.

3. *Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.*]—Leaves are a figure for the promising prospect of success; it is a beautiful metaphor, taken from the management of trees, the leaves of which being stript off, the fruit dies, or is said to be starved.—See *Hale's Veget. Stat.* p. 323, 4, 5.

So the Psalmist: 'His leaf also shall not wither, and whatsoever he doth [Heb. 'putteth forth'] shall prosper.' Ps. i. 3. 'By losing thy fruit' is meant, 'Thou shalt defeat thine own ends, blast thine own hopes, and fail of the success thou

aimest at.' 'The becoming a dry tree,' which is the next particular, is the natural consequence of the loss both of fruit and leaves; i. e. thou shalt be good for nothing.

9. *Thy reproach.*]—The Greek is *μαχην ονειδισμὸς σς*, i. e. the 'conflict, quarrel,' or 'contention of thy reproach.' In other words, 'he will make such a representation and discovery of the dissension, as will tend to thy shame and reproach.'

11. *And will be bold over thy servants.*]—Rather, 'and will act with confidence and openness towards thy servants.'

21. *She will lie upon him as a mighty stone of trial, &c.*]—Some think the allusion is to the touchstone used in trying metals; but it was customary in Judea (see note on Zech. xii. 3.) to have a great stone in most of the towns and villages, for the young men to make trial of their strength, by lifting it up as high as they could: and to this 'stone of trial,' it is probable, wisdom is here compared.

22. *For wisdom is according to her name.*]—It is probable that in the original text of this work some word was made use of to express wisdom, which, in its natural signification, signified secret, or concealed; for this seems to be what is intended to be expressed here. The same thing is intimated, chap. i. 3, and xxiv. 4, where the throne of wisdom is described to be in a cloudy pillar. Some think that by 'her name' is meant her nature. Possibly, says Arnald, there was a Syriac, or Chaldee noun formed, *שפירה* (whence *σοφία*) from *שפן*, Dan. i. 20, i. e. Magus, Sapiens, which, by aphæresis, would be in Greek *σοφος*. It is well known, that the wise men, in the earlier ages, used to communicate their knowledge by dark parables, and figurative expressions. Hence the learned have contended, that they were then called 'Assaphim,' or *Σοφοί*, a name which the emperors of Persia retain to this very day.—See *Bp. Chandler's Def. and Vindic. of Christ.* p. 61, vol. i.

Houbigant observes, that the Hebrew word, *חכמה*, which signifies wisdom, formerly signified in Chaldee, and at present means in Arabic, 'a law, and the skilful knowledge of laws,' which few men ever attain; and which, it may be truly said, 'is not manifest unto many.'

30. *Her bands are purple lace.*]—Or, a ribband of blue silk. This seems to intimate, that though wisdom be described as a woman, yet she is of a manly nature; for this ribband of blue was peculiar to the men's dress, Num. xv. 38.—*Fawkes.*

CHAP. VII. VER. 6. *Seek not to be a judge, being not able to take away iniquity.*]—That is, not being able to break through, or withstand all the secret artifices of iniquity, to pervert you; for great are the dangers and temptations to which a judge's office

exposes him, either from the attempts of designing men, or the importunity and solicitations of friends. But an upright and uncorrupt judge will guard against all these, as likewise against all bribery, injustice, fear, favor, as well as against compassion and tenderness itself, and will make every consideration give way to justice and truth. He, therefore, who enters upon that important office, without a mind resolutely determined to resist all allurements that may any way blind his eyes, and prove stumbling-blocks in the way of his uprightness, ought not to accept, much less seek and apply for so weighty a trust; for they who thrust themselves into the tribunal, and through ambition, covetousness, weakness, compassion, or any prevailing interest, betray its sacred oracles, and make truth itself venal, are accountable to God and the public, for every instance of negligence, corruption, and want of judgment. The judicious Hooker applies this direction to the high stations and functions in the church; for, with respect to these, it always behoveth men to take good heed, lest an affection for the dignity, without a due regard for the difficulty, should sophisticate that true and sincere judgment, which they ought to have of their own abilities, an inattention to which has, to many forward minds, been the occasion of repentance, instead of contentment.—*Eccl. Pol.* l. v. p. 346. See, also, *Grotius*.—*Arnald*.

13. *Is not good.*]—Rather ‘leads not to good;’ i. e. according to the Hebrew idiom, ‘leads to evil.’

17. *Fire and worms.*]—See note on Judith xvi. 17.

24. *Have a care of their body.*]—Rather, ‘attend to their persons.’

24. *Shew not thyself cheerful toward them.*]—The proper sense of the expression *μη ἱλαρυνῆς* seems to be, ‘Be not so habitually merry, sportive, and familiar with them, as may put them off their guard and lead them into error, or tend to destroy your paternal authority over them.’

33. *For the dead detain it not.*]—Pay thy last offices, by decently interring them, respecting their memories, and comforting their disconsolate relations, by giving the usual funeral entertainment to them, and to the poor. That this was the custom among the Jews, see Jer. xvi. 7, and particularly Tobit iv. 17, where Tobit gives exactly the same advice; for, having enjoined his son to give his bread to the hungry, and garments to them that were naked, and alms according to his abundance; it immediately follows: ‘Pour out thy bread on the burial of the just.’—*Arnald*.

36. *Remember the end.*]—Rather, ‘have respect to the result; or the probable consequences.’ Some commentators think, that

the precept is equivalent to 'meditate on death.' The Greek is in the plural number, *τα εσχαρα σου*, i. e. 'thy last things.'—See *Grotius*.

CHAP. VIII. VER. 4. *Jest not with a rude man, lest thy ancestors be disgraced.*—That is, have no acquaintance, friendship, or intimacy, *α παιδευτω*, with a raw, undisciplined, uninstructed person, lest it bring a reflection on yourself and family, as if your own education had been bad, or neglected, by the choice of such a companion.—*Arnald*.

11. *Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.*—This is not accurately translated; the words 'in anger,' are added by the translators, and seem to perplex the sense. The meaning is, 'Oppose not to his face, nor rise up to speak to, or before a perverse, captious, quarrelsome man, lest, through some artifice, or evil design, he entrap thee in thy words.'—*Id.*

13. *Take care to pay it.*—It should be, 'Consider that you may be called upon to pay it.'

14. *According to his honour.*—Rather, 'agreeably to his opinion.'

15. *A bold fellow.*—'An insolent, audacious fellow.'

19. *A shrewd turn.*—Rather, 'a false,' or 'bad return.'

CHAP. IX. VER. 4. *A singer.*—The Greek expression may mean one that sings, dances, and plays on musical instruments. Calmet observes, that the eastern dances were less modest than the modern; that less decency was observed, and more freedoms taken. Herodias's dancing shews the power of that entertainment over an enamoured mind, and her horrid request exemplifies the shocking abuse of that power.

13. *So shalt thou not doubt the fear of death.*—Rather, 'So thou needest not apprehend, or suspect, the fear of death.' In other words, 'thou shalt have no fear of being exposed to the danger of death.' The Greek verb is *υποπλευσης*.

CHAP. X. VER. 3. *Inhabited.*—Or, 'restored.'

4. *One that is profitable.*—Rather, 'One who will promote the public good.'

9. *Setteth his own soul to sale.*—That is, it is the usual characteristic of such a man to pawn his very soul, and to forfeit his hopes of salvation, for the gratification of his ruling passion.

9. *His bowels.*—The natural feelings of humanity; particularly those of pity and compassion. See note on Job xx. 20.

10. *The physician cutteth off a long disease; and he that is to-day a king, to-morrow shall die.*—A comparison seems here to be understood. 'As a physician cureth a long and inveterate disease by cutting away the part affected, or by the application

of suitable remedies; so God often takes away suddenly by the stroke of death a king, or rather a tyrant, who has been a long and sore evil to the state.' The Vulgate adds, after 'a long disease,' 'Short is the life of every prince,' which naturally introduces the next remark.

11. *For.*]—The particle *γὰρ* 'for,' like its correspondent *וְ* should frequently be rendered, not as a causal; but by 'verily,' or 'truly,' as here.

13. *Upon them.*]—That is, 'Upon those people who were remarkable for their pride and haughtiness.' The allusion may be to the destruction of Ninéveh, Babylon, and Tyre, which was foretold by the prophets; to such insolent and presumptuous mortals as the builders of Babel; or to Shalmaneser, Sennacherib, Nebuchadnezzar, &c.

14. *The Lord hath cast down.*]—The verbs in this and the next verse are in the first aorist, and should have been rendered in the present tense; for no particular events seem to be referred to: but general propositions are laid down as universally true, without any limitations of time, or place. The Greek grammarians have shewn, that it is the province of their first aorist to express these; for which the English sometimes use the present tense, the Hebrews the future, and the Latins occasionally the preterperfect.—See *Dr. Sam. Clarke's note on Homer's Il. lib. i. v. 37.*

19. *A deceivable seed.*]—Rather, a seed of error and deceit.

22. *Their glory.*]—That is, the glory of the rich, the noble, and the poor.

23. *Convenient.*]—That is, 'proper, suitable, fit.'

23. *To magnify.*]—Rather, 'to honor.'

25. *Will not grudge when he is reformed.*]—It should have been rendered, 'Will not murmur when he is instructed, or reproved.'

26. *Be not over-wise in doing thy business, and boast not thyself in the time of thy distress.*]—That is, be not conceited of thy work, nor boast of thy superior skill in the way of thy profession or trade: and be not slothful in the time of poverty, or ashamed to get thy livelihood by labor, nor say with the unjust steward, 'I cannot dig, to beg I am ashamed;' which is ridiculous pride.—*Arnald.*

The boasting here forbidden and reproved seems to be that of superior merit, good conduct, &c. tending to shew that one has been very unfortunate, and undeservedly afflicted. See the next verse.

27. *He that boasteth himself.*]—'He who is proud and vain.'

CHAP. XI. VER. 4. *Boast not of thy clothing and raiment.*]

—Herod, proud of his royal robes, and of the flattering acclamations of the people, was immediately struck with an incurable disease from the hand of God. Thus, also, Nebuchadnezzar, flushed with the success of his victories, and with the superb magnificence of Babylon, which he had built for the honor of his majesty, was admonished by a voice from heaven, ‘Thy kingdom is departed from thee,’ and was so literally ‘brought to the ground,’ as to graze upon it, like one of the beasts, Dan. iv. 33. History is full of such revolutions, and changes of princes, of mighty men deposed, vanquished, made prisoners, and led in triumph by the conquerors. Scripture shews Samson in the hands of the Philistines, and Zedekiah in those of the Babylonians, which instances are sufficient to prove the truth of the observations in the two following verses. The allusion at the end of ver. 5, may be to Saul, or David.—*Arnald.*

10. *Thou shalt not be innocent.*]—Rather, ‘thou shalt not be without blame.’

12. *The Lord looked upon him.*]—Better, ‘The Lord looketh upon him,’ &c. in the present tense. The first aorist is used in the Greek. See note on chap. x. 14.

27. *In his end.*]—That is, ‘In his latter end;’ or, ‘at his death.’

28. *Judge none blessed before his death.*]—St. Chrysostom very highly commends the son of Sirach for this fine reflection. The ancient sages likewise, upon the view of the uncertainty of human happiness, have been almost unanimous in subscribing to the aphorism, because the most glorious and happy life may be blemished by the concluding stroke; and the period of life may sully all the enjoyments with which its progress was crowned. The felicity, or infelicity, of their posterity, or children, must be considered in estimating the felicity, or infelicity, of parents. The judgment of a man’s felicity is not always to be taken singly from himself; if his children are unsuccessful, and come to misfortunes, or, which is worse, if they prove extravagant and vicious, we account such a father truly unhappy. When degenerate and unworthy sons succeed a father of distinguished merit and character, and by their misconduct, or weakness, sully the great name of their ancestors, the world sympathises, and weeps over the monuments of their great progenitors. When parents have taken all possible care of the education of their children, and given them, as it were, a second birth, by the nurture of their souls, it must doubtless be an uncommon affliction to them, if instead of answering their hopes and expectations, their name and family is dishonored by their ill conduct.—*Arnald.*

28. *For a man.*—Rather, ‘and a man.’ It is *καί* in Greek.

29. *Many trains.*—‘Many snares; many contrivances for ensnaring.’—*Grotius*.

30. *Like as a partridge taken, and kept in a cage, so is the heart of the proud.*—Περδιξ θηρευτης εν καρλαλλω, i. e. as a tame partridge kept in a cage, by its arts decoys others of the like kind into the nets spread for them, and then prides itself over them; so the proud man watches for another’s fall, and insults over him in his misfortunes.—*Arnald*.

34. *Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.*—Instances of this, beside those which occur in private life daily, are Masinissa, king of Numidia, who receiving Jugurtha into his family, and house, occasioned such disturbances, as proved his ruin. The like may be observed of Menelaus entertaining Paris, who, in return, stole his fair wife Helen, and thus kindled the long war between the Greeks and Trojans. Herod too, coming into the family of Hyrcanus, by the marriage of Mariamne, seized their kingdom, and was the ruin of the Asmonean race.—See *his Life, in Josephus*; or *Hist. of Jews*, ch. xxiii, xxiv.

CHAP. XII. VER. 10. *For, like as iron rusteth, so is his wickedness.*—The sense is, that as brass, (*Χαλκος*, in the Greek, and ‘*æramentum*’ in the Vulgate, see the marginal reading) though you take ever so much pains to rub it clean and polish it, will quickly again contract a green rust; so an enemy, though seemingly reconciled, will hide his evil dispositions and lurking intentions for a time, but will sooner or later return to his old rancor and wickedness; for though he knows how to dissemble to advantage, yet the root of malice and bitterness being still in him, it will be sure to put forth.—*Arnald*.

11. *A looking-glass.*—This should have been rendered ‘a mirror,’ such as the ancients made of polished metal. The allusion is to the extreme difficulty of wiping out the rust of these, when they are once corroded.

18. *And clap his hands.*—This was a mark of insult and contempt. See note on Job xxxiv. 37.

CHAP. XIII. VER. 7. *His meats.*—He will provoke thee by the sumptuousness of his entertainments to treat him in like manner, which will occasion much expense to thee; so that two or three times treating him will drain thy purse.—*Fawkes*.

15. *His neighbour.*—The Greek word *πλησιον* here means ‘his companion, or associate.’ Vid. *Biel*, in *Nov. Thesauro*, vol. iii. p. 129. The Syriac version has, ‘one that is like himself.’

18. *What agreement is there between the hyena and a dog?*

—The natural antipathy between these two animals is confirmed by various testimonies. There is a remarkable passage in Oppian, who, after having mentioned that the skin of the hyena will frighten away dogs, adds, that if a man makes shoes of the skin, the dogs will not follow, nor bark at him:

Και σε κυνες κεινοισιν εμβεβαωτα πεδιλοις
Ανλιον εχ υλαουσι.—*De Venat.* l. iii.

Pliny mentions the same of the hyena's tongue, if put between the sandal and the foot; 'Eos qui hyænæ linguam in calceamento sub pede habeant, non latrari a canibus,' lib. xxviii. cap. 8. Nat. Hist. Ælian likewise confirms the account of the irreconcilable hatred between these animals. He says, that the hyena is a voracious animal, that it imitates the voice and vomiting of a man, and by this artifice entices the dogs out, whom it instantly devours. Hist. Animal. lib. vii. And with this account agree Aristotle, Hist. lib. viii. chap. 5; Pliny, lib. viii. c. 30; and Chrysostom, in S. Marc. Hom. 13. This father adds another remarkable particular, that dogs are struck instantly dumb, and cannot open, when they approach the very shadow of the hyena. Others say, that it stupifies and makes them giddy, and that the flesh of it eaten is good against the bite of a mad dog.—See *Bochart, Hieroz.* lib. iii. cap. xi.

24. *Unto him that hath no sin.*]—That is, to one, who has been guilty of no sin in acquiring them.

24. *And poverty is evil in the mouth of the ungodly.*]—That is, poverty is considered an evil by the ungodly.

26. *Is a wearisome labor of the mind.*]—Rather, requires thought and labor.

CHAP. XIV. VER. 3. *Are not comely for a niggard.*]—Rather, 'are not good,' or 'productive of good for a miser.' The expression in Greek is ου καλος.

4. *By defrauding his own soul.*]—According to the Hebrew idiom, this is equivalent to 'by defrauding himself.'

6. *That envieth himself.*]—Or, 'who is his own enemy,' agreeably to the Syriac and Arabic versions.

10. *A wicked eye envieth his bread.*]—A wicked, or an evil eye, was an expression used among the Jews, to signify a covetous person; as a good eye was to signify a liberal one.—*Fawkes.*

12. *The covenant of the grave.*]—By this is meant the retribution, whether it be of suffering, or enjoyment, punishment, or reward, which every man may expect after death, in consequence of his actions.

14. *The good day.*]—Rather, 'a good day.' The latter part

of this verse seems to direct, that we should not suffer any portion of a virtuous desire, or a desire to do good, to pass by us without endeavouring to carry it into effect. The versions are so much at variance in this part of the book, that they appear to be almost distinct compositions.

16. *Sanctify thy soul.*]—This is according to the Complutensian copy, which has ἀγιασον. The common reading is, ἀπαλησον, ‘deceive,’ or ‘disappoint.’ But, perhaps, the negative μη, has been omitted, and we should read, ‘And disappoint not thy soul.’ Houbigant proposes αγαπησον την ψυχην σε, ‘Love thy soul.’

17. *Thou shalt die the death.*]—Rather, ‘Thou shalt assuredly die.’

18. *As of the green leaves, &c.*]—Thus, also, Homer :

‘Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground.
Another race the following spring supplies,
They fall successive, and successive rise ;
So generations in their course decay,
So flourish these when those are past away.’—Pope.

22. *Go after her as one that traceth.*]—An allusion to the common practice of tracking hares and other animals in the snow, or on the ground, when their feet make an impression, in order to find and destroy them.

23—26. By a slight alteration of the text, we may read these verses in connection thus : ‘He that prieth in at her windows, and is in the habit of listening at her doors ; he who dwells as a guest near her house, or shall fasten a pin in her walls ; he that shall pitch his tent near her, and shall inhabit a lodging where her treasures are ; such a man shall place his children under her shelter, and they shall continue under her branches.’ The expressions of ‘prying in at her windows, and listening at her doors,’ may allude to the practice of lovers, in ancient times, paying their anxious and assiduous court to their mistresses. ‘The fastening of a pin in her walls,’ refers to those large nails, or pegs, which are wrought in the walls of the eastern houses when they are first built ; and therefore the expression denotes a constant residence. See note on Is. xxii. 23, and on Ezra ix. 8.

26. *He shall set his children under her shelter, and shall lodge under her branches.*]—The representing of wisdom under the image of a spreading tree, is common in this and the other sapiential books. But the prophet’s description of the visionary tree, ‘whose height reached unto the heaven, and the sight

thereof to all the earth, whose leaves were fair, and in it was meat for all,' Dan. iv. 20, 21, is truly applicable unto wisdom, and her fruits.—*Arnald.*

27. *He shall.*]—We may read, in connection with the last verse, 'they shall,' referring to his children; because the Greek plural *τευνα*, being in the neuter gender, will have the verb in the singular number.

CHAP. XV. VER. 1. *Will do good.*]—This is rendered agreeably to the Latin Vulgate. The Greek and the ancient versions read, *ποιήσει αὐτο*, or *αὐτα*; 'will do this,' or 'these things;' referring to the concluding verses of the last chapter.—See *Houbigant.*

1. *He that hath the knowledge of the law, shall obtain her.*]—This is not very intelligible. The best Greek copies omit the word 'knowledge,' and read *ὁ συγκρατῆς τὰ νόμους*, and the meaning seems to be, that 'He who confines his passions and his actions within the limits which the law prescribes;' or, in other words, 'he who obeys the law, is the best qualified to comprehend its wisdom, and judge of its utility.' By inference, those who transgress the law seem ignorant of its utility, and are apt to vilify and disparage it. See verses 7, 8, 9, and compare chap. xxi. 11.

2. *As a wife married of a virgin.*]—The original is simply *ὡς γυνὴ παρθενίας*, 'as a woman of virginity;' which is not an unusual periphrasis in the Greek of the Hellenistic Jews for 'a virgin,' who may be supposed to have more fondness and ardor of affection than one who has been a wife and a mother of children.

9. *Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.*]—*Οὐχ ὥπαιος αἶνος*. It is strange that our translators should prefer a remote and secondary sense of both these words to their first and primary signification; *αἶνος* is 'sermo proverbialis, sententia,' a maxim of wisdom, or a parable, such as these sapiential books wholly consist of: *ὥπαιος* means properly, 'timely, seasonable,' compare chap. xx. 1. marginal reading; and see the marginal readings here. The reason immediately follows why this is not to be expected from such a one, because it does not proceed from its true source of wisdom; viz. it was not sent of the Lord, from whom comes every good and profitable sentiment. Or, as the margin has it, because the sinner was not sent of the Lord to deliver instructions, which will be despised and laughed at from such a teacher.—*Arnald.*

10. *For praise.*]—The 'for' should have been omitted. The sense is equivalent to 'Let praise,' (i. e. the praise of God) 'be uttered in wisdom.' See the marginal reading, &c.

11. *For thou oughtest not to do the things that he hateth.*—Arnald, by a slight correction of the text, would read, ‘for, what he hates, that he will not do, or be the author of.’

12. *For he hath no need of the sinful man.*—There is no definite article in the Greek, and therefore it should not have been introduced in the translation. The meaning probably is, that the actions of man are by no means necessary to the perfections of the divine nature, much less does God stand in need of his sins and frailties to constitute any portion of his happiness.

14. *Of his counsel.*—That is, of his providence. The Syriac and Arabic versions read, ‘And left him to his own free will.’

15. *If thou wilt, &c.*—Rather, ‘If thou hast the will, thou shalt have the power to keep the commandments, and to perform thy duty faithfully and acceptably.’

16. *Fire and water.*—Fire is the emblem of death, or destruction, and water is considered as the elementary principle of life. See the next verse, and note on Prov. xv. 10.

17. *And whether him liketh.*—‘And that of the two which he liketh.’

CHAP. XVI. VER. 16. *With an adamant.*—That is, by establishing such limits and boundaries as never shall be utterly confounded. Light and darkness are here used metaphorically for virtue and vice, wisdom and folly, or righteousness and sin.

21. *It is a tempest which no man can see, &c.*—This is a fine simile to illustrate the unsearchableness not only of God, but of those laws to which the natural world is subject. For a tempest, or whirlwind, is invisible in itself: we know not the cause, or nature of it, though its effects are sufficiently apparent.

22. *Afar off.*—After these words, the Vulgate adds ‘from some,’ which seems necessary to complete the sense. The latter part of this verse may be rendered, ‘And the trial of all shall be, or shall take place, after death.’

25. *In weight.*—Houbigant supplies after this, ‘and measure.’

27. *The chief of them.*—Rather, ‘the first principles,’ or ‘efficient causes of them.’ The Greek is *τας αρχας αυτων*. See the marginal reading.

CHAP. XVII. VER. 5. *They received the use of the five operations of the Lord.*—Many editions have not this verse at all, and some few only the latter part of it. It may properly be inquired, what are the five operations, as they are here called. Some understand by them the five senses; others, the powers and privileges given to man at the creation, which are men-

tioned in the preceding verses, viz. 1. Life. 2. Sovereignty over the earth. 3. Force, or strength, suitable and proportionate to his nature. 4. Likeness to God's image. 5. Dominion over all manner of living things. Some transpose this verse, or rather the sixth and seventh operations, and put them after the particulars mentioned in the verse following, where indeed they seem to come in better.—*Arnald.*

It is more reasonable to suppose, that the five operations here alluded to are those which are distinctly enumerated in the next verse.

12. *He made an everlasting covenant with them.*]—This means no more than a covenant, which was to endure for a long time. The covenant was, that if they would serve and obey him, he would be their God, and protect and bless them. See Josh. xxiv. 16, &c.

22. *As a signet.*]—See note on Haggai ii. 23.

24. *Those that failed in patience.*]—That is, 'Those who were deficient, with respect to patience.'

28. *In heart.*]—These words are not in the Greek copy in the Polyglot, nor in any of the ancient versions. The meaning is, 'the man that hath life and health will praise the Lord.'

CHAP. XVIII. VER. 2. *And there is none other but he.*]—These words are not in the Greek, nor in any of the ancient versions.

3. *With the palm of his hand.*]—These words are omitted in almost every copy, except that of Arias Montanus.

3. *For he is the king of all.*]—The punctuation here seems to be faulty, and it would be better to read, as Arnald suggests, 'For by his power he is the king of all things; dividing,' &c.

11. *With them.*]—That is, 'with men.' The reader will observe how the peculiarities of the Hebrew language are imitated, in omitting the antecedents of pronouns, in using genitive cases for adjectives, &c. in these Apocryphal books.

13. *His neighbour.*]—That is, those of his own species.

16. *Shall not the dew assuage the heat? so is a word better than a gift.*]—The sense may either be, 'as the heat is refreshed by the coming dew, so a gift pleases more, when accompanied with kind expressions.' Or the comparison may perhaps be, as the dew assuages the heat, and allays the hot wind, so a word, especially a mild one (which is compared to the dew, Deut. xxxii. 2.), produces a more powerful effect than a gift, either from the same person (which agrees best with the preceding verse), or from one who offers it by way of bribe.—*Arnald.*

28. *That found her.*]—Rather, 'that findeth her;' in the present tense.

CHAP. XIX. VER. 3. *And a bold man shall be taken away.*]—Other copies read, ‘And he shall be dried up, or reduced to dust, with great infamy.’ ‘A bold man,’ may here mean ‘an audacious and presumptuous sinner.’

4. *Light-minded.*]—Rather, ‘weak and silly.’

10. *A word.*]—We must understand ‘a bad word;’ or ‘a disadvantageous report.’ See note on Prov. xxiii. 19.

10. *And be bold.*]—Have good confidence in thyself; be resolute.

11. *A fool travaileth with a word, as a woman in labour of a child.*]—*Απο προσωπε λόγῃς* is an Hebraism. The sense is, that an idle person, or a busy-body, when he has been told a secret, or has picked up a piece of scandal, is so big with it, that he has no ease, or quiet, through a certain levity of mind, or malignity of spirit, till he has brought it to light; he is as impatient to be delivered of it, as a woman is of the burden of her child.—*Arnald.*

12. *A fool's belly.*]—This is an Hebraism for ‘a fool's mind.’

13. *Admonish a friend.*]—‘Come to a candid explanation with a friend.’

13. *He hath not done it.*]—That is, ‘He hath not done the thing, or committed the fault, which required admonition, and, perhaps, reproof.’

22. *The knowledge of wickedness is not wisdom.*]—This is an excellent admonition, and well worthy of our observation. It teaches us not to look upon the wicked as truly wise, or to consider their craft and cunning as prudence. The knowledge, says Plato, which has no justice for its foundation, ought rather to be called craftiness, or cunning, than wisdom; and Cicero says, that to employ that reason, which God has given us for good, to wicked purposes, is acting contrary to our duty, and the intention of our Creator. It is the abuse of men's faculties, to employ them in crafty arts, or schemes of iniquity. To understand the several ways and sorts of wickedness, and the securest method of practising them, is a knowledge, which a man ought to be ashamed of. Wickedness can never, according to the very nature of things, be wisdom; therefore whatever guise it may put on, however it may conceal itself under the appearance of good, or of seeming wisdom, whatever fallacious reasonings it may apply, artfully glossed over with the appearance of true ones, to prove its ways to be right; yet let us confidently conclude, and abide by this, that wickedness of no kind can ever be wisdom.—*Dr. Willoughby.*

23. *There is a fool wanting in wisdom.*]—Rather, as some commentators think, there is such a thing as a weak, imprudent

man who degrades himself, or makes himself worse than he is, by the affectation of wisdom. But 'a fool' sometimes means a vicious, reprobate character; and, fortunately, such persons often want talents to do extensive mischief.

25. *There is one that turneth aside to make judgment appear.*]—Or, better rendered thus: 'There is one that perverteth, or turneth upside down, that he may pronounce judgment in favor of him to whom he is inclined.' This seems to be spoken of those, who by their knowledge and nice distinctions in the law, know how to take an advantage of others who are less skilful; and who so darken and confuse things, as to make evil appear good, or good evil. Calmet understands this text of craft, or unjust subtilty, of exactness carried to excess, and of oppressing the innocent, by adhering too rigidly to strict justice; of not tempering the severity of the law by mildness and equity, and moderating the summum jus, to prevent hardships and injuries. Pope well expresses the former part,

'In vain thy reason finer webs shall draw,
Entangle Justice in her net of law,
And right too rigid harden into wrong.'—*Essay on Man*.

The rendering of the last part of the verse is not very accurate. Grotius translates it much better, 'He that acteth righteously in judgment, is wise;' but neither the Roman edition, that of Hæschelius, nor the Vulgate, has this sentence.—*Arnald*.

CHAP. XX. VER. 1. *Not comely.*]—Rather, not well-timed, not seasonable. See the marginal reading.

6. *Knowing his time.*]—It should have been rendered, 'Having a regard to time and opportunity.' There is no 'his' in the Greek. See the next verse, and ver. 20.

11. *There is an abasement because of glory; and there is that lifteth up his head from a low estate.*]—Experience has confirmed the truth of these two observations; and there are some whose elevation turns to their disgrace, as it brings to light their incapacity. Galba, before he was advanced to be emperor of Rome, was, in the opinion of all, esteemed most capable of it; but on his promotion, he soon forfeited the high opinion every one had conceived of him; so that, as Tacitus the historian observes, 'if he had never reigned, he would always have had the reputation of being thought capable of reigning, which he lost on his advancement to the royal dignity.' On the contrary, there are some whom adversity makes illustrious.—*Arnald*.

13. *The graces of fools shall be poured out.*]—Rather, 'the favors of fools,' or 'the intended means of conciliating favor,

shall be thrown away.' The metaphor is taken from water poured on the ground, which soon disappears, and is never again seen, or recovered.

14. *The envious for his necessity.*—The selfish, or the envious and rapacious man, on account of the necessity which his mean and groveling passions impose on him.

21. *Through want.*—That is, not having the means of gratifying his vicious appetites and passions.

21. *He shall not be troubled.*—'By the upbraidings of conscience,' understood.

25. *A thief is better than a man that is accustomed to lie.*—The preference here given may perhaps seem singular; but we may state the comparison thus. The thief only takes away a man's money; the liar attacks his reputation and character, which are more valuable than riches. The thief steals, perhaps, through necessity, (Prov. vi. 30,) the liar often does an injury without any reason, or occasion. The thief may possibly make restitution when taken; he may restore sevenfold, (Prov. vi. 31,) but the malicious liar cannot; his poison has reached too far. The thief can occasionally keep his word; but the liar is always an enemy to truth. The thief attacks openly; the lying slanderer is more secret and dangerous. The author does not mean to excuse, or justify the thief; but would expose the liar through the odiousness of the comparison.—*Arnald.*

32. *Necessary patience in seeking the Lord, is better than he that leadeth his life without a guide.*—The Greek in the original is rather remarkable, *αδεσπολος τροχηλατης της ιδιας ζωης*, which either means, one who lives without God in the world, and seeks not the guidance of his spirit, nor regards the light of his revelation, but sets up for his own ruler; or, in general, an uncontrolled director of his own life and actions, driving furiously and madly, without any check, or restraint. A life led without the fear of the Lord, or a regard to his precepts, is very properly compared to a chariot run away with by unruly horses, and without a skilful driver to manage them.—*Id.*

CHAP. XXI. VER. 5. *A prayer out of a poor man's mouth reacheth to the ears of God.*—The words 'of God' are not in any Greek copy, nor in the Vulgate; and therefore another sense of this text has been offered; namely, that the prayer of the poor reacheth to the ears of the proud man, mentioned in the former verse, and is disregarded by him, or touches not his heart. According to Junius, it was only heard, as the humble supplications of Lazarus were, we may suppose, by the rich man in the gospel, Luke xvi. 20; and therefore 'his judgment,' (i. e. the proud man's punishment,) shall not slumber.—*Arnald.*

8. *He that buildeth his house with other men's money, is like one that gathereth himself stones for the tomb of his burial.]—*That is, he is heaping up ruin to himself. Calmet thinks that this relates to the ancient custom of heaping up stones over the graves, or dead bodies, of men remarkable for some crime. See Josh. vii. 26; and 2 Sam. xviii. 17. This they did to perpetuate their infamy of the person, and to shew a public abhorrence of his crimes. Such was the case on the death of Achan, and of Absalom. See Josh. vii. 24—26; 2 Sam. xviii. 17.

12. *A wisdom.]—*It should have been rendered ‘a species of craft, or cunning.’ The Greek word is *πavoupyia*.

13. *A pure fountain of life.]—*This seems to be an Hebraism for ‘a pure living fountain;’ i. e. such as never fails.

14. *Are like a broken vessel.]—*Which cannot contain any thing.

15. *He casteth it behind his back.]—*A proverbial expression signifying to pay no attention to it.

16. *Like a burden in the way.]—*The meaning perhaps is, ‘like a burden to a man on a journey;’ or ‘like an impediment in the way,’ which prevents people from proceeding.

22. *But a man of experience is ashamed of him.]—*Rather, ‘will be kept from it by motives of modesty and shame.’

27. *When the ungodly curseth Satan, he curseth his own soul.]—*That is, whenever an ungodly man condemneth ungodliness, he condemneth himself. Or, whenever the wicked blame Satan, as the author of their failings, when they accuse him as their tempter and betrayer, when they complain of his snares and wiles, they ought rather to blame themselves. The Jews looked upon wicked men as related to the devil; and the Scripture says expressly of them, that ‘they are of their father the devil;’ i. e. the sons of Belial. And therefore they act inconsistently, and do wrong in accusing, or cursing the master they have chosen. Or, if we understand the Hebrew word here used to mean ‘an adversary,’ or ‘an accuser;’ the meaning may be, that when a wicked man, or slanderer, blames, or curses another for censoriousness, he condemns himself for listening to it, and acting like the devil, in being an accuser of the brethren; and, by the imputation cast upon others, he reflects guilt upon his own soul. Coverdale’s version favors this sense, and so does the Port-Royal comment.—*Arnald*.

CHAP. XXII. VER. 4. *Shall bring an inheritance to.]—*Rather, ‘shall enrich.’

CHAP. XXIII. VER. 1. *Their counsels.]—*Commentators in general suppose, that, by an ellipsis, not unusual, ‘the counsels of sinners’ may be understood; or the reference may be to his

own lips; i. e. his own words, mentioned in the last verse of the preceding chapter.

4. *From thy servants.*]—The Greek of the Polyglot is ἀπ' ἐμῆ, 'from me.' So, also, the Syriac and the Vulgate.

8. *The sinner shall be left.*]—Rather, 'the sinner shall be caught, or taken.'

11. *If he shall offend.*]—That is, with respect to swearing, by taking an unnecessary oath; or by doing more than is required, as the Greek intimates. Bossuet makes the three species of swearing improperly to be: 1. Swearing to a thing, and not doing it afterwards. 2. Swearing with an evil intention originally of not fulfilling it. 3. Light and common swearing. Grotius's distinctions are, 1. Swearing and not remembering it; the Hebrew word being capable of being rendered by both ἀγνοεῖν, and πλημμελεῖν. 2. Remembering the oath, and yet being careless and unconcerned about fulfilling it. 3. Swearing in jest, without any serious intention of making it good, or thinking to escape by some mental reservation.—*Arnald.*

12. *There is a word that is clothed about with death.*]—In these words, the wise man is supposed to characterise the heinous and presumptuous sin of blasphemy.

13. *The word of sin.*]—An Hebraism for 'sinful conversation.'

16. *A fornicator.*]—We may transpose, and read, 'a fornicator will never cease, till he hath kindled a fire in the body of his flesh.'

CHAP. XXIV. VER. 3. *I came out, &c.*]—Wisdom is here supposed to speak in person.

15. *Like aspalathus.*]—This is said to be a prickly plant, and of a disagreeable smell. The text, therefore, is probably corrupt, and the right reading seems to be ὡς παλαθος αρωματων, i. e. 'like a mass or collection of spices,' as in Walton's Polyglot. So, also, Houbigant.

18. *I therefore, being eternal, &c.*]—Grotius, by a slight correction of the text, which appears to be corrupt, reads, 'I grant to all my children, who are elected by him,' (i. e. God,) 'the privilege of being immortal.'

25. *Phison.*]—The Hebrew lexicographers agree in deriving this word, either from the verb פָּרַשׁ, which signifies to 'run out, to be full, or increase;' or from פָּשַׁח, which signifies 'to spread itself;' because the tides are so violent and so high at the end of the Persian Gulph, that trenches and embankments were not a sufficient defence against their irruption into the neighbouring grounds; so that all that coast is full of lakes, marshy places, and sands, as Strabo observes, lib. xvi. Nothing therefore

could be more proper than an allusion to this river Pison, Gen. ii. 11, the name of which implies overflowing. See chap. xxi. 13.

27. *Geon.*]—Gehon, or Gihon. The river Nile is so called, which in the time of vintage is clear and tranquil.

CHAP. XXV. VER. 1. *In three things I was beautified, &c.*]—The Syriac version must have followed a different reading; for it has ‘Three things hath my soul desired, and these are beautiful, or lovely in the sight of God and men.’ By a slight alteration of the Greek, Houbigant makes out nearly the same sense.

2. *An old adulterer that doateth.*]—The Syriac and Vulgate have ‘a foolish old man.’ Houbigant prefers this, which arises from reading *μωρον*, instead of *μοιχον*. See ver. 4.

15. *There is no head above the head of a serpent.*]—Because it contains the most deadly poison.

15. *Of an enemy.*]—The Syriac and Latin Vulgate have, ‘of a woman.’

18. *Her husband shall sit among his neighbours.*]—*Αναπεσεται*. If we understand this in the sense of sitting at table, the sense then is, that her husband shall be continually uneasy, even in places, and among company, where he might expect to have been agreeably entertained, and merry; or perhaps a better sense may be, her husband *αναπεσεται*, ‘animo concidet,’ shall appear dejected among his neighbours and acquaintance: and thus the Vulgate.—*Arnald*.

21. *Stumble not.*]—Rather, ‘do not prostrate thyself; do not fall down with adoration.’ Or, perhaps, the meaning is, ‘Let not a woman’s beauty induce thee to make a false step.’

25. *Give the water no passage; neither a wicked woman liberty to gad abroad.*]—Some Greek copies have only *εξουσιαν*, ‘power,’ simply, which a wicked woman is sure to abuse every where, both at home and abroad. It is as necessary to restrain a designing, head-strong, aspiring woman, as it is to confine a swelling stream within its banks.—*Arnald*.

CHAP. XXVI. VER. 5. *The slander of a city.*]—Rather, ‘the enmity,’ or ‘ill will;’ meaning, perhaps, of one’s native town, or city.

7. *A yoke shaken to and fro.*]—That is, a yoke which does not fit well, and therefore is much more galling and oppressive than it otherwise would be.

18. *As the golden pillars, &c.*]—There is no simile expressed in the Greek, though it is implied; nor any definite article. We may read, ‘golden columns on bases of silver, and feet standing on a solid foundation, are beautiful.’ The qualities

commended seem to be sound principles, and firm, consistent conduct. The Vulgate was evidently made from a copy which had *σερεοις* instead of *σερνοις*.

22. *As spittle.*—Some copies read, ‘as a swine.’ See the marginal reading.

27. *Shall be sought out to drive away the enemies.*—*Εἰς πολεμίων τροπὴν θεωρηθήσεται*, i. e. ‘shall be seen at, or amidst the rout of the enemy;’ meaning, in places where there is the greatest noise and confusion. Or she may be considered, says Calmet, on account of her shrieks and clamor, as one flying before the enemy.

29. *A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.*—According to Calmet, the same person is here meant under different names; or, as concerned in two different branches of the same business. The trade of merchants being large and extensive, they have frequent temptations and more opportunities to sin, if they content not themselves with moderate profits; but such are most liable to exact, who aim at engrossing any branch of business to themselves, and, by establishing a monopoly, set an unreasonable price on their goods. Tully (*de Offic. lib. i.*) has made the like observation on hucksters, or retailers, who, from the nature of their business, are particularly exposed to lying.

CHAP. XXVII. VER. 1. *For a small matter.*—Casaubon and others would read, ‘for the sake of gain.’ The Vulgate renders it, ‘on account of poverty.’ The Greek is literally, ‘for the sake of that which is indifferent;’ (see the marginal reading;) and it is certain, that some persons appear to sin almost without a motive, or without any strength of temptation.

1. *Will turn his eyes away.*—After these words, we must understand, ‘from that which is right,’ or something equivalent. The Greek is ‘eye’ in the singular number.

2. *As a nail.*—See note on *Is. xxii. 23.*

11. *The discourse of a godly man, &c.*—The Vulgate reads more intelligibly, ‘The godly man continues in wisdom like the sun.’ The good man’s constancy in the pursuits of wisdom is compared to the steady light of the sun; whereas that of the moon, which is always variable, and when it shines the brightest, shines only by reflection, is a fit emblem of ‘the fool.’

12. *Observe the time.*—That is, perhaps, the fit time for exhortation, and for speaking with the probability of producing some beneficial effect. See *Virg. Æn. iv. 293.*

Or, the meaning may be, ‘mark the time, and consider how you are wasting it.’

15. *Is blood-shedding.*]—Rather, ‘Is the cause of blood-shedding.’ See note on Ezek. xxxvi. 3.

CHAP. XXVIII. VER. 6. *Remember corruption and death.*]—This, says a learned writer, is the shortest compendium of holy living that ever was given; it is as if the author had said, ‘Many are the precepts and admonitions left us by wise and good men, for the moral conduct of life; but would you have a short and infallible directory for living well, “Remember corruption and death.” Do but remember this, and forget all other rules if you will, and your duty if you can; for the consideration of death is the greatest security of a good life. Of such consequence is the constant thinking upon death, above all other things that fall within the compass even of useful and practical meditation, that Moses (Deut. xxxii. 29,) with great reason, places the wisdom of man in the sole consideration of his latter end.’—*Norris, on the Conduct of Human Life*, p. 158—160.

7. *Ignorance.*]—The errors of ignorance and of human frailty are comprised under the Greek word *αγνοια*, considered as equivalent to the Hebrew, *יגלל*.

13. *The whisperer.*]—By ‘the whisperer,’ in the language of Scripture, is meant one who speaks ill of his neighbour in private, and injures him by secret and sly insinuations.

15. *A backbiting tongue.*]—The Greek is ‘a third tongue;’ meaning the mischief, which a third person sometimes produces, by officiously interfering between man and wife, or two intimate friends.

17. *The stroke of the tongue breaketh the bones.*]—We should now say, as an equivalent expression, ‘The wound of the tongue pierces to the heart.’

19. *Hath not passed through the venom thereof.*]—Rather, ‘hath not passed through the ordeal trial of its anger.’ The Greek expression is *εν τω θυμω αυτης*.

19. *In her bands.*]—As this expression relates to the tongue as well as the rest, the gender should not have been changed, and we should read ‘in its bands,’ or ‘in the bands thereof.’

22. *It shall not.*]—That is, ‘the tongue shall not,’ &c.

23. *Shall fall into it.*]—The antecedent to the pronoun ‘it,’ is the flame, or fire, mentioned in the last verse.

26. This verse may be more literally rendered from the Greek in Arias Montanus, ‘Beware lest thou slip in them;’ i. e. in thy words, ‘and lest thou fall in the sight of him that lieth in wait for thee.’

CHAP. XXIX. VER. 1. *And he that strengtheneth his hand.*]—We may transpose these words, and read, ‘He that keepeth

the commandments, strengtheneth his hand;’ i. e. his power of doing good.—See *Grotius*, and *Calmet*.

5. *Till he.*]—That is, ‘till such a man.’

6. *If he.*]—The antecedent to the pronoun is, ‘the lender.’

6. *And for honour.*]—That is, ‘instead of honor.’

10. *And let it not rust.*]—Or, according to the Hebrew idiom, ‘rather than let it rust,’ &c.

11. *Lay up thy treasure, &c.*]—The meaning is, ‘Lay by a certain portion of thy treasure, for purposes of charity and beneficence.’ See the next verse.

14. *He that is impudent.*]—The Greek is, ‘He that has lost all shame;’ and this, indeed, is the classical sense of ‘impudent.’

15. *His life.*]—That is, ‘the means of life.’ See notes on Ezek. xxxvi. 8; and Prov. xv. 10.

21. *To cover shame.*]—The allusion seems to be to those actions, which cannot be performed, and to that intercourse, which cannot take place in the open air, without infamy and disgrace. We may understand before ‘shame,’ ‘the cause,’ or ‘the occasion of shame.’ See note on Ezek. xxxvi. 3.

23. *Be it.*]—That is, ‘be thy portion, or property.’ The antecedents of pronouns in Scripture language are frequently understood, and must be supplied from the general sense of the context.

24. *A stranger.*]—Rather, ‘a guest upon sufferance.’ But *Calmet* understands this verse and the following of the poor and needy, who, being in want of necessities, go from house to house, asking alms, and seeking a lodging, whose manner of life sufficiently speaks a variety of wretchedness. It is observable, that the Psalmist, after repeating other imprecations of the wicked and ungodly, mentions this instance of wretchedness and misery: ‘Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places.’ Ps. cix. 9. According to this interpretation, the advice here is not very unlike that direction given by our Saviour, Luke x. 7, ‘Go not from house to house;’ it being the life of vagrants and beggars, and a disgrace to persons of character, and therefore particularly improper for his apostles, who were so highly commissioned.

CHAP. XXX. VER. 7. *Shall bind up his wounds.*]—That is, ‘Shall have occasion to bind up those wounds, which his son is likely to receive in brawls and quarrels.’

7. *And his bowels will be troubled at every cry.*]—‘His father’s heart will be alarmed at every clamor and tumult, lest his son should be a party concerned.’

9. *Cocker thy child.*]—That is, ‘humor and indulge thy child.’

13. *Hold him to labour.*]—Rather, ‘take pains with him.’

13. *His lewd behaviour.*]—Or, ‘his disgraceful behaviour.’ Our translators understood by ‘lewd,’ that which was, generally speaking, indecorous, gross, vulgar, and reprehensible; or idle, immoral, and licentious.

18. *As messes of meat set upon a grave.*]—The wise man here refers to the parental, or sepulchral entertainments, which were anciently given in the eastern, and other countries, particularly among idolaters, who entertained a notion, that the souls of the departed wandered about their sepulchres, and wanted proper sustenance; they thought therefore that it was a pious office to place bread and wine over their graves, for their support and refreshment.—*Varro, de Ling. Lat. lib. v.*

The learned Spencer thinks that the Baalim, or Hero-Gods of the ancients, were designed to be honored, and propitiated by dedications of this kind, particularly Isis and Osiris.—*De Leg. Heb.* See Deut. xxvi. 14. *Harmer*, vol. iii. p. 115, and note on Tobit iv. 17.

19. *He that is persecuted of the Lord.*]—This means one afflicted with sickness, which the Jews always considered as a mark of divine chastisement.

22. *The joyfulness.*]—Rather, ‘the cheerfulness.’

CHAP. XXXI. VER. 3. *When he resteth.*]—That is, ‘when he ceaseth to labor.’

6. *And their destruction was present.*]—The Greek is literally, ‘And their destruction was before their face;’ i. e. evident and obvious.

13. *And what is created more wicked than an eye? therefore it weepeth upon every occasion.*]—By means of the eye, the mind is defiled with images of sensuality; it is the eye principally which inflames the imagination, misleads the judgment, and corrupts the heart. How beautiful therefore is the observation made on its efficiency to evil, that ‘it weepeth upon every occasion,’ as if grieved for the depravity which it occasions!—*Dr. Willoughby.*

14, 15.—The sense would be clearer if these verses were transposed. ‘With him,’ in verse 14, will then very properly refer to ‘thy neighbour,’ and the expression ‘it looketh,’ must be understood with relation to the eye.

20. *He riseth early.*]—That is, such a man as is mentioned in the last verse.

22. *In all thy works, &c.*]—That is, in every thing thou doest

for the purpose of preserving thy health, be expeditious; lose no time.

26. *The furnace proveth the edge by dipping.*]—The allusion is to the usual mode of tempering steel. If the metal be not good, it will not bear cooling at the necessary degree of heat. Instead of 'the edge,' we may read 'the hardness,' or the general quality of metal.

CHAP. XXXII. VER. 11. *Rise up betimes.*]—That is, from a banquet, or feast.

12. *There take thy pastime.*]—When you return home, use some diversion, or moderate exercise, for the sake of health, and to digest a full meal, and be not proud, captious, or quarrelsome with thy family, through conceit of thyself occasioned by the fumes of wine. As reserve before superiors at table, and elsewhere, is always becoming, so the wise man advises at certain seasons, and especially after an entertainment, some innocent amusement, by way of health and relaxation. Young minds are neither to be discouraged by too much application, nor made effeminate by indolence, or a constant succession of pleasures.—*Arnald.*

16. *They that fear the Lord shall find judgment, and shall kindle justice as a light.*]—They shall not only be filled with the knowledge of the law, (ver. 15,) but shall do what is right, and their good deeds shall be as a burning light; i. e. they shall shine far and near; or, in the words of the Psalmist, 'They shall bring forth righteousness as the light, and judgment as the noon-day.' Ps. xxxvii. 6.—*Id.*

20. *And stumble not, &c.*]—Rather, 'And thou shalt not stumble among stones.'

21. *In a plain way.*]—That is, in a way which presents no apparent danger of falling. The meaning of the precept is, 'Be not too confident, even though you walk on smooth and level ground.'

23. *In every good work trust thy own soul, for this is the keeping of the commandments.*]—Grotius says the true reading is, *ἐν παντί ἐργῶ Θεῷ πιστεῦε τῇ ψυχῇ σου*, i. e. 'in every action trust in God with thy whole heart;' he that thus trusts in him, will be careful to keep his commandments. A learned writer thinks it would be agreeable to the author's meaning to translate the passage thus: 'Believe with thy soul; for this is the keeping of the commandments.' Houbigant renders *πιστεῦε τῇ ψυχῇ σου*, 'Trust to thine own conscience.'

CHAP. XXXIII. VER. 2. *Is as a ship in a storm.*]—That is, 'in danger of being utterly lost.'

4. *Bind up instruction.*]—Rather, ‘collect information.’

5. *Is like a cart-wheel.*]—That is, ‘always turning.’

6. *A stallion-horse is as a mocking friend; he neigheth under every one that sitteth upon him.*]—That is, he seems pleased with his rider, whoever he may be; but is thinking of his own gratification. He neighs not to entertain him, but to express his own satisfaction and wantonness.—*Arnald.*

7. *Why doth one day excel another, whenas all the light of every day in the year is of the sun?*]—This does not respect the inequality between the days of summer and winter, nor the variety of weather attending those seasons. The question proposed by the wise man seems principally to be, ‘Whence the difference betwixt holy days and working-days, and whence the institution of the sabbatical year, and the year of jubilee, with respect to common years?’ No reason can be given for this distinction, but the will, the decree, and the wisdom of God, who has so appointed it.—*Id.*

14. *Good is set against evil, and life against death, &c.*]—It was the general opinion of the ancient philosophers, that the world was made up of contraries. It is wonderful, says St. Austin, to consider how that contrariety happens, which is observable in all the works of God, and which indeed adds to the beauty and order of the universe. Eternity and time, light and darkness, joy and sorrow, peace and war, life and death, are discoverable in man; all these contrarieties subsist in the same mortal subject, and cease only with life.—*Id.*

16. *And filled my wine-press like a gatherer of grapes.*]—The wise man represents himself as the last of all those of his nation, who had made collections of moral sentences, or proverbs; or the least of all that had gone before him in this sort of undertaking, as St. Paul calls himself, in the true spirit of humility, ‘the least of all the apostles,’ on another occasion. The author here means to say, that he only gleaned after others, as his design was not to produce an original work, but rather a collection of scattered, fugitive pieces, which being too few to fill a book of themselves, and so liable to be lost, were incorporated with his own, which together composed this larger work of the same kind.

CHAP. XXXIV. VER. 1. *And dreams lift up fools.*]—‘Vain and false hopes are to a man void of understanding, or rather of prudence, what dreams are to fools.’

8. *And wisdom is perfection to a faithful mouth.*]—And the wisdom of a faithful, or of a man who thoroughly believes in the law of God, is perfection; i. e. the highest degree of wisdom to which human nature can attain.

12. *Because of these things.*]—That is, either on account of the prudence and experience mentioned ver. 10, or the many things referred to ver. 11.

18. *Is ridiculous.*]—Rather ‘is mocked at;’ or ‘rejected with scorn.’

CHAP. XXXV. VER. 2. *Fine flour.*]—Compare Levit. ii. 1.

2. *Sacrificeth praise.*]—‘Offers the sacrifice of praise.’

8. *Give the Lord his honour with a good eye.*]—That is, give the Lord the honor, which is due unto him, cheerfully and liberally. See ver. 10, and Ps. xcvi. 8.

13. *He will not accept any person.*]—That is, ‘He will not be partial, or favor any person.’

17. *And till it come nigh.*]—This clause appears to be elliptical. The sense probably is, ‘And till it, or the object of it, draws near its accomplishment.’

18. *The loins.*]—The loins are often considered in Scripture as the principal seat of animal strength.

19. *To the works of men.*]—Grotius and Houbigant omit these words, as being only a marginal gloss perhaps on the text.

Instead of ‘their devices,’ *τα ενθυμηματα αυτων*, may mean, ‘their motives and intentions.’

CHAP. XXXVI. VER. 19. *Venison.*]—Rather, ‘animal food;’ at least, every kind of it that is caught in hunting. It would have been better, if ver. 18 had begun a fresh chapter.

21. *One daughter.*]—The word ‘daughter,’ is here used for ‘woman.’

26. *Well appointed.*]—That is, well provided with the means of committing depredations.

26. *Who will believe.*]—Rather, ‘who will confide in.’

CHAP. XXXVII. VER. 1. *Every friend saith, I am his friend also.*]—That is, as Grotius observes, ‘every man who wishes to be thought a friend, says, I cultivate friendship also.’ Our present translation is scarcely intelligible.

3. *O wicked imagination.*]—This exclamation seems forced from the writer, either by what he personally suffered from a pretended friend, or was, as some conjecture, occasioned by the persecutions of the Jews, under Ptolemy Lagus, who was once, seemingly, their great friend. Or, it might arise from a reflection, how general the vice of hypocrisy was become; even so general as to cover the earth, and infect all the habitable parts of it.—*Arnald.*

5. *And taketh up.*]—Grotius and Houbigant are of opinion that the negative is dropt out of the text, and that we should read, ‘and taketh not up.’

8. *Lest he cast the lot upon thee.*]—This is very obscure; but

by substituting *σκληρον*, for *κληρον*, we may read, with Grotius, 'lest he throw some impediment, or stumbling-block, in thy way.' Houbigant prefers the present reading, and thinks that the metaphor is taken from the practice of casting lots, in order to discover the guilty, and to determine, in doubtful cases, who should be condemned to death.

18. *The tongue ruleth over them continually.*]—That is, a man's conversation, accordingly as it is good, or bad, prudent, or imprudent, has a constant influence on the four things just mentioned.

27. *Thy soul.*]—That is, 'thy mind,' or 'thy natural disposition.'

30. *Choler.*]—Another word for 'bile.'

CHAP. XXXVIII. VER. 5. *Was not the water, &c.*]—Some imagine, that the writer alludes to the miracle of Moses, when he sweetened the waters at Marah; but he is speaking of medicines, and alludes generally, perhaps, to the different infusions of woods, that were known to the ancients. Liquorice was one, and that, perhaps, to which the author here alludes.—See *Plin. lib. xxiv. 1.*

The verse might have been rendered in the present tense, 'Is not water sweetened with wood,' &c.

8. *Peace.*]—This word is often used for happiness and prosperity. Peace, indeed, was supposed to comprise every spiritual and temporal blessing. See note on Ps. cxxv. 5.

11. *As not being.*]—As no longer existing, and therefore as one who had no need of the things which are thus offered.

19. *And the life of the poor is the curse of the heart.*]—To prolong a life of poverty, subject to sickness, afflictions, and disease, may be considered, according to the notions which the Jews had of divine judgments, as a curse pronounced upon the heart. Some copies read *βιος πτωχου καλα καρδιας*, i. e. 'the life of a poor man is against his heart;' or, 'in opposition to the wishes of his heart.'

21. *Thou shalt not do him good.*]—By 'him,' in this clause, the sense requires that we should understand one that is dead. The verse seems to be out of its proper place, and should be read, perhaps, in connection with ver. 23.

27. *And watch.*]—That is, 'they sit up late and rise early.'

29. *So doth the potter.*]—See note on Jer. xviii. 3.

29. *And maketh all his work by number.*]—His chief concern is to manufacture as many vessels as he can, and the principal employment of his mind is to number them.

30. *Before his feet.*]—Houbigant would read *υπο ποδων*, 'under

his feet.' This will forcibly express the labor of his feet, and the exertion of his strength in turning the wheel.

30. *To lead it over.*]—This relates, it is probable, to the method of glazing pottery, which, we may conclude, was at that time practised.

33. *They shall not be sought for, &c.*]—'Such descriptions of men,' says that great statesman, and celebrated orator, Mr. Burke, 'ought not to suffer oppression from the state; but the state suffers oppression, if such as they, either individually or collectively, are permitted to rule. In acting in opposition to this, you think you are combating prejudice, but you are at war with nature. Those who attempt to level, never equalize. In all societies consisting of various descriptions of citizens, some description must be uppermost. The levellers, therefore, only change and pervert the natural order of things; they load the edifice of society by setting up in the air what the solidity of the structure requires to be on the ground.'—*Works*, 8vo. edit. vol. v. p. 104, 105.

CHAP. XXXIX. VER. 4. *For he hath tried.*]—Rather, 'And he tries;' or, 'in order to try.'

17. *For at time convenient, &c.*]—All things are created for their proper and peculiar uses; and though we cannot now discover what use there may be of some creatures, or what good there may be in them; yet time may discover much benefit and excellency which, at present, we see not. Later times have found out the profitable use of many things of which former ages were ignorant; and why may not after-times find advantage in those things, which are of no service to us, because, perhaps, their virtues are, at present, unknown? 'Multa venientis ævi populus ignota nobis sciet,' i. e. the people of the next age will know many things of which we are ignorant.—*Senec. Nat. Quest.*

23. *As he hath turned the waters into saltness.*]—This alludes either to the formation of the Asphaltic lake, after the destruction of Sodom and Gomorrah, or else to the vast abyss of waters, which we call the sea.

28. *There be spirits.*]—Some understand here by the word 'spirits' the most powerful agents in the natural world, such as winds, storms, tempests, lightning, and thunder. This is agreeable to the Arabic version. Others are of opinion, that the writer refers to those supernatural beings, who are called the ministers of God, and employed by him to execute his vengeance. The notion of guardian angels and destroying spirits became perfectly familiar to the Jews after their intercourse

with the Chaldeans and Persians. See note on Matt. iv. 24. But the following verse seems to favor the former interpretation, and to be an exemplification of what had been said before.

29. *Death.*]—This may here signify the pestilence, or any other disease, by which the body wastes away. See note on Prov. xv. 10.

31. *They shall rejoice.*]—This is a bold personification of those agents, or ministers of God's wrath, which the writer has just mentioned.

CHAP. XL. VER. 2. *Their imagination of things to come, &c.*]—The construction here is perplexed, chiefly for want of a verb to connect the whole, and give it a determinate sense, which our translators have attempted to supply. Bossuet and the Tigurin version insert, 'dico,' i. e. I mean their cares, fears, &c. But Dr. Grabe, says Arnald, comes the nearest to restore this corrupt passage, by an ingenious conjecture: he reads, *δια λογισμῶν αὐτῶν καὶ φόβον καρδίας ἐπινοία προσδοκίας ἡμερας τελευτῆς*, i. e. 'Life is made miserable by their surmises and fears, through the thoughts and apprehensions of the day of their death.' Compare Luke xxi. 26.—*Arnald.*

4. *With a linen frock.*]—Rather, 'in coarse linen.'

5. *And in the time of rest, &c.*]—Better, 'even upon his bed, in the time of rest, the sleep of night changes his knowledge;' i. e. his former sentiments and principles with respect to the things of this world.

6. *As if he were escaped out of a battle.*]—By a very slight change, reading *πολεμῖς* instead of *πολεμῶν*, we may render, 'As one fleeing from the sight of an enemy.' Or, without change, we may read, 'As one escaping from a battle.'

13. *Like a river.*]—Rather, 'like a torrent,' which was full in the rainy season, but dry during the greater part of the year.

14. *While he openeth his hand he shall rejoice.*]—'To open the hand,' is a figurative expression for bestowing charity. Instead of 'he shall rejoice,' we may read, 'he shall have cause to rejoice.' The latter clause would be better rendered, 'while,' or 'whereas transgressors shall come to nought.'

15. *Unclean roots.*]—By 'unclean,' the author means 'not fit for food.'

16. *The weed growing, &c.*]—There is great variation with respect to this verse; but the Syriac version seems preferable. It continues the similitude, and reads, 'Like the sea-weed, which withers before every species of grass.' This agrees with what the Scripture elsewhere says of the short-lived prosperity of the wicked. By 'the weed,' which is said to grow 'upon

every water and bank of a river,' may be meant the common sedge, or flag; and the latter part might be better rendered, 'shall be plucked up sooner, or in preference to any other plant,' because it comes up more easily, grows higher, and is more useful for fuel, litter, &c.

18. *To labor, &c.*]—The Vulgate reads more intelligibly, 'the life of a laborer, who has a sufficiency, is sweet, and in it, or in such a life, you will find a treasure.' Bossuet thinks that by 'treasure' in this verse, as it stands in our translation, is meant the treasure of wisdom, or righteousness.

22. *Corn while it is green.*]—No object in nature is more grateful, or pleasant to the eye, than waving fields of corn, when green, in a country that is usually parched with the heat of the sun. Besides, such an object presents the agreeable prospect of approaching plenty. The Greek word *χαρις*, here rendered 'favor,' may mean artificial symmetry and proportion, which are contrasted in the latter part of the verse with the beauties of nature. Instead of 'thine eye,' some copies read 'the eye,' which is certainly preferable.

28. *My son, lead not a beggar's life; for better it is to die than to beg.*]—The author here speaks of begging, according to the notion which the Jews had of it, by whom it was regarded as a curse of God for some offence. And, indeed, the transgressors of his commandments are threatened with the extremity of want. The Psalmist considered it as a dreadful curse on the wicked, when he says, 'Let their children be vagabonds, and beg their bread; let them seek it also out of desolate places,' Ps. cix. 10. See note on chap. xxix. 24.

29. *For he polluteth himself, &c.*]—This alludes not only to the pollution contracted by eating unclean things forbidden by the law, but to such meanness and degradation, as must characterise those parasites, who are constantly fed from other men's tables.

29. *Well nurtured.*]—Rather, 'well-educated, well-bred.'

30. *In his belly there shall burn a fire.*]—A highly figurative expression, signifying that all proper feeling and sense of shame shall be destroyed. Or, under the metaphor of fire, may be expressed the raging appetite of excessive hunger.

CHAP. XLI. VER. 4. *And why art thou against the pleasure of the most High?*]—This, duly considered, is a powerful argument to abate our dread of death; for why should we be so much against, and have such a dread of that, which the Most High has ordained? We have experienced his goodness in giving us life, and why are we afraid that his goodness will fail us in death?

4. *There is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.]—*‘The inquiry at death will not be how long, or how short a time persons have lived; but how well, or how ill.’—See *Dr. Willoughby*.

5. *They that are conversant in, &c.]—*Rather, ‘they who frequent the dwellings of the ungodly.’

9. *If ye be born, ye shall be born to a curse, &c.]—*The reading in the Greek here seems to be faulty. Grotius has endeavoured to correct it, and would read, ‘If ye shall beget children, you will only beget them to their destruction;’ i. e. they shall be very short-lived, and will not remain either to enjoy your substance, or perpetuate your name; and when ye die yourselves, you shall be accounted among abominable things.

10. *From a curse.]—*These words are omitted in many copies, and the sense seems better without them.

11. *The mourning of men is about their bodies; but an ill name of sinners shall be blotted out.]—*It is common to mourn, or bewail for men when they die; notwithstanding which, those who have not done good in their generation will soon be forgotten.

14. *Keep discipline in peace.]—*By ‘peace’ is meant a state of happiness and prosperity.

16. *Shamefaced.]—*Modest, humble, and diffident.

18. *Before thy partner and friend.]—*Rather, ‘with respect to thy partner and friend.’

19. *To lean with thine elbow upon the meat.]—*A caution against a lounging, disrespectful mode of behaviour at table.

19. *And of scorning to give and take.]—*Our translators probably meant by these words to characterise persons of a proud and irritable disposition, who scorned to give, or take an affront without revenging it. But Grotius thinks that, in the Hellenistic Greek of our author, it means a censure on those who practise any fraud, or take any unfair advantage in matters of contract, or business.

CHAP. XLII. VER. 2. *And of judgment to justify the ungodly.]—*The sense is, be not ashamed to oppose any judgment, or sentence, in which a wicked man is intended to be favored, or acquitted; be so far from concurring in a wrong sentence, as to resolve to oppose all wickedness, as soon as it is discovered and known. Let neither fear, nor friendship, nor interest, nor any human regard stop you in the prosecution of justice, according to the direction given, Deut. i. 16, 17.

5. *And of merchants’ indifferent selling.]—*Some copies read, with better sense, ‘and of the different selling of merchants;’ i. e. think it no shame to inform thyself of the various prices

which traders, according as the principles of fair dealing, or rapacity and fraud operate on their minds, exact for the same commodities.

6. *Sure keeping, &c.*]—Rather, ‘where there is a bad wife, a seal is a good thing; and where there are many hands, lock up thy property.’

8. *Truly learned.*]—Rather, ‘truly wise, or discreet.’

11. *A shameless daughter.*]—The adjective in Greek conveys the idea of ‘obstinate, self-willed,’ or ‘one who cannot be turned.’

12. *Behold not every body's beauty.*]—Rather, ‘look not on every one on account of his external appearance and shew.’

13. *And from women wickedness.*]—It is not the intention of the wise author to assert that women are naturally wicked; but to indicate, that as garments, when neglected and laid by without any care, will produce moths; so the same causes will produce vice and corruption in the minds of women.

14. *A courteous woman.*]—Rather, ‘a woman that is too prodigal of her favors,’ as the following clause sufficiently explains.

15. *In the words of the Lord are his works.*]—This alludes to the commands of God given at the creation; the stupendous works of which are represented as being the immediate effect of his divine word. Such as, ‘Let there be light, and there was light. Let the waters be gathered together. Let the earth bring forth grass,’ &c. See Gen. i. In Hellenistic Greek, the same preposition is used that corresponds with it in Hebrew. Here *εν*, ‘in,’ which is the general meaning of *ב*, is used instead of *απο*, ‘from,’ or ‘by;’ which the Hebrew prefix *ב* sometimes also signifies.

17. *The Lord hath not given power to the saints, &c.*]—The Vulgate reads interrogatively, ‘Hath not the Lord enabled his saints to declare?’ &c. If this be the right mode of reading the passage, there seems to be a particular reference to the account of the creation as given by Moses. By ‘saints’ are meant holy men in general; but here, those prophets who were commissioned to declare the will of God, and to reveal the events of futurity. See ver. 19, and chap. xlv. 1.

23. *All these things live.*]—Rather, ‘all these things exist.’

24. *All things are double, &c.*]—See chap. xxxiii. 14, 15.

CHAP. XLIII. VER. 1. *The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew.*]—Dr. Grabe thinks that this chapter ought to begin at ver. 15 of the last. The subject, indeed, and connection seem to require it; and there is the more probability that this begins wrong, as we cannot account for the construction of the Greek.—*Arnald.*

7. *Of feasts.*]—Rather, ‘the feast,’ meaning the feast of the new moon. Compare Num. xxviii. 14.

7. *That decreaseth in her perfection.*]—That is, ‘after she is at the full;’ or ‘after having completed her illumined phasis.’

8. *In her changing.*]—Rather, ‘by her changing,’ i. e. increasing from day to day, and week to week. From the new moon to the full, the month increases with the moon; but during the wane, it increases as the moon decreases.

8. *Being an instrument, &c.*]—It has been ingeniously conjectured, that the true reading, instead of σκευος παρεμβολων εν υψει, is σκευος παρεμβαλον, (or παρενεβαλον) εν υψει, i. e. ‘an orb encamping up and down in the heavens,’ having, more than any of the heavenly bodies, a variable and irregular course, as those that dwell in tents have, and as the children of Israel had in their several encampments in the wilderness. There is more reason to fix this idea of irregular wandering to the Greek word, as in Num. xxxiii, where the frequent encampments of the children are described, it occurs above forty times in this sense; and it is remarkable that in Ps. cvii. 40, Num. xxxii. 13, and Josh. xiv. 10, this vague and unsettled abode is called ‘wandering.’ May not therefore the moon, who is styled ‘vaga luna,’ by Horace, Sat. viii. lib. i., be called here σκευος παρεμβαλον in this respect? The Geneva version seems to glance at this sense. Any reading is preferable to the mystical obscurity of our present translation. The expression εν υψει, as applicable to the moon, seems to be contrasted with εν υψιστοις, ‘in the highest places,’ in the next verse, with relation to the stars.

14. *Through this the treasures are opened, &c.*]—That is, for the purpose of executing God’s judgments, these treasures of his are opened. He prepares the great artillery of heaven; namely, either the winds to raise storms and tempest, or clouds, which assemble and come speedily together, like a flight of birds, and descend either in a deluge of rain, or fall in snow.—*Arnald.*

15. *He maketh the clouds firm.*]—Rather, ‘He condenses the clouds.’—*Grotius.*

17. *Grasshoppers.*]—It should be ‘locusts.’ The similitude consists in the immense number of these insects, and the sudden manner in which the earth is covered with them when they alight. See notes on Joel, ch. ii.

19. *It lieth on the top of sharp stakes.*]—This is badly rendered. The Greek is, ‘it becomes like the points of stakes;’ or rather ‘brambles,’ as the Vulgate reads. See the marginal reading.

21. *It devoureth the mountains.*]—That is, ‘the produce, or

fruits of the mountains;' and it should be remembered, that vineyards were generally planted on the sides of mountains.

26. *By him the end of them hath prosperous success, &c.*]—God by his wisdom and power directs all things to a good, or to their proper end. Or, through him, such as go to sea have a good voyage; and trade and navigation are attended with success.—*Arnald.*

CHAP. XLIV. VER. 17. *He was taken in exchange (for the world.)*]—Noah is said to be perfect in his generations, Gen. vi. 9, i. e. with respect to all others of his time. The first sentence in this verse seems wrongly pointed; it should be, 'Noah was found perfect and righteous; in the time of wrath, he was taken in exchange' (for the world). But the words in the parenthesis are not in the Greek. *Ανταλλαγμα* is here to be understood in the sense of *ἐξίλασμα*, 'a ransom, or propitiation,' and not an exchange. At the time of the deluge, there was a redemption. Noah and his family were preserved from the general destruction, and his goodness probably was the cause, or motive of God's delivering his family; his righteousness was the means, or reason of this. Upon the score, or account of his being accepted, and in consequence of his being saved, there was a remnant left, or preserved to replenish the earth.—*Id.*

CHAP. XLV. VER. 14. *Their sacrifices.*]—That is, 'the sacrifices offered by Aaron's posterity.' See the parallel text.

CHAP. XLVI. VER. 1. *Jesus the son of Nave.*]—Called in Scripture Joshua, the son of Nun.

1. *Was the successor of Moses in prophecies.*]—That is, 'he succeeded him in the prophetic office.' God commanded Moses before his death 'to lay his hands upon Joshua, and to put some of his honor upon him,' Num. xxvii. 20. Accordingly, he committed the supreme authority to him after his death. And as upon this ceremony a more abundant measure of the spirit usually followed, so Deut. xxxiv. 9, it is said of Joshua, that he was full of the spirit of wisdom; i. e. of all the gifts necessary for an excellent governor, and for the successor of Moses; among which was reckoned the spirit of prophecy.—*Dr. Willoughby.*

CHAP. XLVII. VER. 2. *As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.*]—The cauls and the choicest fat of the victims were selected, as the best part of them, to be offered to the gods; and the same allusion, which is here used to display the worth and excellence of David, is applied by Homer to Ulysses.

6. *With ten thousands.*]—Rather 'on account of ten thousands.' See the parallel text, 1 Sam. xviii. 7.

12. *And for his sake he dwelled at large.*]—Rather, ‘And through him, or by his permission, he dwelt at large;’ i. e. he did as he liked.

21. *And out of Ephraim.*]—That is, ‘And one descended from the tribe of Ephraim,’ meaning Jeroboam. See the parallel text. Instead of ‘the kingdom,’ at the beginning of this verse, we should read, ‘the sovereignty.’ It is in the Greek τυραννίδα, not βασιλειαν.

CHAP. XLVIII. VER. 1. *Then stood up Elias, &c.*]—He was, as Christ styled John the Baptist, who came in the spirit of Elias, ‘a burning and a shining light;’ not only fit to warm the people with zeal, but to enlighten them, and fill them with a zeal according to knowledge. The name is written ‘Elijah’ in the Old Testament.—*Dr. Willoughby.*

11. *Blessed are they that saw thee, and slept in love.*]—The rendering would be better, ‘Blessed are they that see thee,’ (or having seen thee, at thy return) ‘and shall be honored with thy love and friendship;’ for some copies have κεκοσμημενοι instead of κεκοιμημενοι.—*Arnald.*

11. *For we shall surely live.*]—This either refers to the expectation of a resurrection to life; or else, by a figure of speech that was familiar to the Jews, it expresses a full confidence of their restoration to happiness and prosperity. See note on Prov. xv. 10; and compare Ezek. xxxvii. 4—14.

12. *Eliseus.*]—Called in the Old Testament ‘Elisha.’

13. *After his death his body prophesied.*]—‘To prophesy,’ signifies, beside the foretelling of future events, which is the common acceptance of it, to work miracles; in which sense it is used here; for the author refers to what happened when a dead corpse being cast into the sepulchre, where Elisha’s body lay, it revived upon touching his bones, 2 Kings xiii. 21, by which a testimony was given of his being a great prophet.

17. *Ezekias.*]—That is, ‘Hezekiah.’

18. *Rabsaces.*]—Called Rab-shakeh, 2 Kings xviii. 17.

CHAP. XLIX. VER. 5. *He gave.*]—Some copies read ‘they gave;’ meaning the wicked and idolatrous kings of Judah and Israel. So, also, the Vulgate and Syriac version.

9. *Under the figure of the rain.*]—This refers to Ezek. xiii. 13, where the prophet pronounces the awful judgments of God on the wicked, under the images of ‘stormy wind, an overflowing shower, and great hailstones.’ The word ομβρος, here used, may mean, from its etymology, any thing that rushes from the atmosphere to the earth.

14, 15, 16. These verses appear to be out of their proper place. As the writer seems, in other respects, to pay some

attention to chronological arrangement, it is probable that they originally formed a part of chap. xliv.

CHAP. L. VER. 1. *Simon—the son of Onias.*—We find in the Jewish history two Simons, sons of Onias, and both high-priests; but at times very distant from each other. The first was Simon the Just, so called for his great piety towards God, and for his beneficence to his countrymen.—See *Josephus*, lib. xii. cap. 11.

The second is mentioned likewise by the same historian, and was the high-priest, who with great zeal opposed Ptolemy Philopator's entrance into the sanctuary. The learned are divided in their opinion with respect to the Simon of whom the author speaks; some contend for the latter, while others think it must be the former, for the following reasons: 1. The great character here given of Simon, with which the testimony of *Josephus* agrees; whereas nothing is said by the Jewish historian in honor of Simon II. 2. Simon the Just was contemporary with the author of *Ecclesiasticus*; for he mentions him as officiating, and takes particular notice of the graceful and impressive manner in which he performed the service, ver. 11, 12.

3. The author manifestly speaks of a Simon, who was then dead; for he mentions what he did in his life-time, ver. 1, particularly his good deeds in repairing and adorning the temple of the Lord: but the pontificate of Simon II. was at a considerable distance from the time of this writer, and will suit better with that of the translator.

22. *Which exalteth our days.*—‘Who hath extended our days thus far from the womb.’—See *Houbigant*.

23. *He grant us joyfulness of heart.*—‘May he grant us joyfulness of heart!’ Instead of ‘for ever,’ at the end of this verse, the Geneva Bible reads, ‘as in old times.’

24. *That he would confirm.*—Rather, ‘may he confirm.’

26. *In Sichem.*—The learned *Drusius* proposes to read, ‘In mount Seir,’ meaning the Idumeans.

27, 28, 29. It is probable, that these three verses and the following prayer were added by the translator, Jesus, the grandson. Such, at least, is the opinion of the learned *Grotius*, *Prideaux*, and others.

CHAP. LI. VER. 1.—The prayer, or rather thanksgiving, contained in this chapter, seems to have been composed by the grandson of the writer of the preceding book. The purport of it is, to pay his grateful acknowledgments to God for the many mercies and deliverances he had experienced in the course of his life; and, from the several topics of his thanks-

giving, we learn the different kinds of troubles, difficulties, distresses, and dangers, with which he had been afflicted and surrounded, and from which he had been mercifully delivered.
—*Dr. Willoughby.*

6. *By an accusation.*]—This accusation is referred by Prideaux to the reign of Ptolemy Physcon, whose cruelty inclined him to bring any one that came under his power, on the slightest occasion, into danger of his life. This could not be the case with Jesus, the grandfather, who lived at Jerusalem many years before, where there was no such tyranny.
—*Prideaux, Connect. An. 132.*

10. *Of my Lord.*]—Grotius thinks these words an interpolation. They are not in the Syriac, nor Arabic version; and were probably introduced by some over-zealous Christian from the Vulgate, as though the many predictions respecting the Messiah were not sufficient, without the prophetic aid of this translator of a book, which is itself apocryphal.

B A R U C H.

INTRODUCTION.

THE professed author of this book was of illustrious birth, and was particularly distinguished for his attachment to the prophet Jeremiah. He not only officiated as his scribe, or secretary, in writing his prophecies, but was also employed on some occasions to read them to those against whom they were pronounced. Grotius, and other learned commentators, following the authority of St. Jerome, are decidedly of opinion, that this book was never extant in the Hebrew language, nor written by Baruch, but by some Hellenistic Jew, who assumed his name and character. The letter, says Dr. Gray, which, after a short historical preface, begins at the

tenth verse of the first chapter, contains a confession, which the captives recommended to their brethren, to be used on solemn days. It exhorts them to pray for the life of Nebuchadnezzar, who had complied with their request, and possibly had been indulgent to the captives; to acknowledge that God's judgments were righteous, and that by their own disobedience they had provoked the accomplishment of those curses, which God had threatened, and which they then experienced; and lastly, to supplicate his mercies with sorrow and contrition. This prayer was probably used, also, by the captives themselves, and the sentiments which it contains were similar to those which Daniel and Nehemiah continued to inculcate, not only during the captivity, we may suppose, but long after that calamitous period. Beside the Greek copy of this book, and the Latin Vulgate, there are two Syriac versions of it. That which is extant in the Paris edition differs very widely from the Septuagint and the Vulgate; the other agrees with them. There is also an Arabic version.—See *Walton's Polyglot*.

CHAPTER I.

VER. 1. *The book.*]—By this is meant the letter which Baruch wrote from Babylon to those of his countrymen who, after the captivity, still remained at Jerusalem.

2. *In the fifth year.*]—We should certainly add here what the copyist appears to have omitted, the name of the month. This was, as we may conclude from ver. 8, the month 'Sivan.'—See *Houbigant*, and *Calendar of the Jews*, in *Prolegom.*

4. *The river Sud.*]—Bochart (*Phaleg*, lib. i. cap. 9), conjectures, that Sud is a fault of the copyist, and that it should be Sori, or Suri; because there is on the banks of the Euphrates, a city called Sura, or Sora. The Syriac version reads, 'on the other side of the river Euphrates.'

8. *At the same time when he received.*]—The Greek is ἐν τῷ λαβεῖν, 'when he was taking,' or 'collecting.' The nominative

to this gerundial form of the verb is Nabuchodonosor, mentioned in the next verse.

8. *The month Sivan.*]—This nearly corresponds with our month of May. See the Calendar of the Jews, in Prolegom.

10. *Manna.*]—The Greek should have been *μαννα*, which was a species of meat-offering, from the Hebrew מַנְה. See Levit. v. 13; *Taylor's Heb. Concord.* on the word מַנְה; and compare the marginal reading.

11. *As the days of heaven.*]—That is, 'as happy, or as blessed.' Our common hyperbolical expression is, that they may enjoy heaven on earth.

CHAP. II. VER. 4. *And desolation.*]—Or, 'And a subject of astonishment.'—See *Houbigant*.

18. *The eyes that fail.*]—That is, 'eyes which have wept so long, that they can furnish no more tears;' or eyes, which, from despair, almost cease to look up for mercy from any one but God. Compare Ps. lxxix. 3, and Lament. ii. 11.

CHAP. III. VER. 4. *The dead Israelites.*]—This means the wretched, outcast and afflicted Israelites. (See note on Prov. xv. 10; and compare Ezek. xxxvii. 11; Is. xxvi. 14.)

From a total misapprehension of this passage, the Roman church derives the belief, that departed saints intercede and pray for the living.

4. *Which have sinned, &c.*]—Rather, 'who now sin before thee, and did not listen to the voice of thee their God.'

8. *To payments.*]—Rather, 'to debt.'

9. *Hear, Israel.*]—This appears to be the beginning of a different composition; or at least a distinct part of Baruch's prayer and confession, addressed to his brethren at Jerusalem. By 'the commandments of life,' we are to understand those commandments, which, if kept, would lead to happiness and prosperity. See ver. 14, and compare chap. iv. 1.

16. *Become.*]—This word is not in the Greek, and should have been omitted, as it confuses the sense. The Scriptures, says Arnald, often put animals, as characteristic of persons and things over which monarchs have dominion. Accordingly, God, to denote the absolute sovereignty which he had given to the king of Babylon, says, 'that he had given the beasts of the field also to serve him,' Jer. xxvii. 6; xxviii. 14. Judith flatters the pride of Holofernes, by telling him, that 'not only men should obey him, but also that the beasts of the field, and the cattle should do homage to him,' chap. xi. 7.—*Arnald*.

18. *Unsearchable.*]—Rather, 'not to be numbered.' The Greek means, that it was impossible to discover how many they were, or where they were.

23. *Agarenes.*]—Elsewhere called Ishmaelites, and in Ps. lxxxiii. 6, written with the aspirate, ‘Hagarenes.’

23. *Meran.*]—This is supposed to be the same as Mearah, mentioned Josh. xiii. 4, the *n* being considered merely as a paragogic letter.

29. *Who hath gone up into heaven, &c.*]—It is said of Socrates, the celebrated founder of a new school, that, by teaching men their duty, he drew philosophy down from heaven upon the earth.

33. *With fear.*]—Rather, ‘with alacrity.’ See *Houbigant*, and note on 2 Cor. vii. 15.

34. *In their watches.*]—That is, ‘In the heavens, where they seem to keep watch by night.’

34. *Unto him, &c.*]—That is, ‘for him;’ or ‘in obedience to him’ who made them.

37. Grotius and others are of opinion, that this verse has been interpolated by some Christian copyist.

CHAP. IV. VER. 12. In this verse Jerusalem is personified as bewailing her sufferings, on account of her unfortunate and degenerate children. See also ver. 17—29. The whole is beautiful and pathetic.

35. *Of devils.*]—Rather, ‘by dæmons.’ This expression is grounded on a vulgar notion, that desolate and forlorn places are inhabited by evil spirits, who have their haunts there. The canonical Scriptures, by adopting the popular language of the times, may be said to recognise this opinion, but without sanctioning its truth. Thus, the dæmoniac, Luke viii. 29, is said to abide in no house, but to be driven by the devil into the wilderness; and thither was our Saviour led, as being the devil’s appropriate residence while on earth, to be tempted by him, Matt. iv. 1. Accordingly, our Saviour, in the parable of the unclean spirit, says, ‘that he walks through dry, or uninhabited places.’ Matt. xii. 43. See, also, Tobit viii. 3, and note on Matt. iv. 24.—*Arnald*, and *Houbigant*.

THE EPISTLE OF JEREMY.

CHAP. VI. VER. 3. *Seven generations.*]—The word γενεα, or ‘generation,’ has many senses. Sometimes it signifies twenty, twenty-five, or thirty years; but most generally the last term. In this sense it is used by approved authors, and particularly in the genealogy recorded by St. Matthew. Seventy years, or seven decads of years, are meant by it here. This acceptance is not common; but as it was very well known to have

been predicted by the prophets, that the captivity should last seventy, that is, seven ten years, it cannot be doubted that the author had that term in view here, and meant by 'generation' the precise period of ten years. The seventy years of the captivity of Babylon are usually reckoned from the first year of Nebuchadnezzar the Great, and the fourth of Jehoiakim; i. e. A. M. 3398, and it ended 3468. Or it commenced before Christ 606, and ended 536, before his appearance; at which time, Cyrus gave all the Jews in his dominion leave to return to their own country.—*Arnald*.

15. *He hath also in his right hand a dagger and an ax.*]—*Arnobius* observes, that the heathens designed to create fear by the manner in which they represented the statues and images of their gods. Hence scythes, clubs, and thunderbolts, were among the appendages which distinguished their idols.—*Adv. Gent.* l. vi.

20. *As one of the beams of the temple.*]—Rather, 'As one of the beams of a house;' i. e. as incapable of feeling.

20. *Yet they say*]—That is, 'their worshippers say,' or 'acknowledge.'

26. *Having no feet.*]—Having no feet themselves to enable them to walk.

28. *Their wives lay up part thereof in salt.*]—That is, 'they salt part of the meat offered to those idols in sacrifice.'

40. *Dishonour them.*]—'They expose them to shame in the opinion of others, by making unsuccessful trials of their power.'

43. *With cords.*]—By *σχοινια*, here rendered 'cords,' some understand fine twine, of which their knots, or garlands, were composed: and possibly this may be the meaning of the Syriac, which has 'funibus ornatae.' Others suppose them to be rushes, which are easily broken, or girdles round the waist, worn, perhaps, for the purpose of attracting notice, and for facilitating the act of drawing away here noticed. *Selden* understands by the word, *σχοινια*, 'cords' properly so called, which were used to distinguish and guard the passages leading to the women, and to keep them separate.—See *Arnald*, and *Selden*, *De Diis Syris*, Syntagm. ii. cap. 7.

43. *Burn bran for perfume.*]—*Selden* renders *πιτυρα*, which our translators call 'bran,' by *ελοχυλα*, i. e. cakes and libations, called also *θυληματα*. In this sense we meet with *δυσιν τα πιτυρα*, in *Theocritus*, as an expedient to procure love. And to this very custom the prophet *Jeremiah* is thought to allude, chap. vii. 18, where it is said, 'that the women knead their dough to make cakes to the queen of heaven,' another

name for the Babylonian Venus, who was also called Venus Urania.—*Syntag.* ii. c. 7.

54. *As crows.*—Few birds are more common, or less interesting and useful than crows. In this verse, however, there may be some allusion to the silly pretences of augury.

70. *For as a scarecrow in a garden of cucumbers keepeth nothing; so are their gods.*—Birds for a little while are afraid of a scarecrow; but when once they begin to be accustomed to the sight of it, they give themselves no more concern about it: when one comes near to examine it, it is found to be a mere nothing, or something occasionally placed in terrorem, and not a real man. The Greek is *προβασηναιον*. This is a very unusual word. Junius understands it of the statue of Priapus, which is probable enough, as Suicer renders it, ‘*pu-denda statua.*’—*Arnald.*

72. *Shall be eaten.*—Rather, ‘shall be consumed.’

THE SONG OF THE THREE HOLY CHILDREN,

which followeth in the third chapter of DANIEL, after this place—*Fell down bound into the midst of the burning fiery furnace, ver. 23. That which followeth is not in the Hebrew, to wit, And they walked; unto these words, Then Nebuchadnezzar, verse 24.*

INTRODUCTION.

IN some copies of the Greek version of Theodotion, and in the vulgar Latin edition of the Bible, this book is inserted between the twenty-third and twenty-fourth verses of the

third chapter of Daniel. At the beginning of the same prophet is prefixed the History of Susanna, and at the end is added, that of the Destruction of Bel and the Dragon; but none of these additions are to be found in any Hebrew copy, nor do they appear ever to have existed in the Hebrew, or Chaldaic language. The pretended Hebraisms which have been alleged to prove their authenticity, are such as an Hellenistical Jew might be expected to have used; or were, perhaps, designedly adopted to facilitate the reception of spurious works. These apocryphal parts appear to have been first inserted in the Septuagint version; and they were certainly in Theodotion's edition, though there distinguished by an obelus, to intimate that they were not in the Hebrew. It is probable that the same author invented, or composed from traditional accounts, these apocryphal additions, which he interwove with the genuine works of Daniel.

It is admitted, however, that they never were in the Hebrew canon, and they were rejected as spurious by Eusebius and Apollinarius. There cannot, indeed, be a doubt that they were written long after the time of Daniel, by some writer desirous of imitating and embellishing the sacred history; though, as they were not expressly severed from the canonical part by any positive decree, they were received by the preposterous decision of the council of Trent, as genuine, and in every respect canonical. It is uncertain at what time they were composed. They are in the Arabic and Syriac versions of the Scriptures, and are mentioned very early by Christian writers.

The present book, which contains only a song in praise of God, said to have been uttered by the three companions of Daniel, when thrown by Nebuchadnezzar into a burning furnace, is to be admired for its instruction and tendency. The righteous persons, whose reputation was founded on the authentic accounts of Daniel, appear by their pious fortitude to have contributed with the prophet to the final suppression of

idolatry. The veneration entertained for their character, of which the memory was highly celebrated among the Jews, probably induced some Hellenistic Jew to fabricate this ornamental addition to their history. It must have been inserted at a very early period, as it is cited by many ancient writers. The work is composed with great spirit, and the sentiments attributed to the holy children are consistent with the piety for which they were distinguished. The hymn resembles the 148th psalm of David as to its invocation on all the works of creation to praise and exalt the Lord. It was sung in the primitive church; and, in the liturgy of Edward the Sixth, it was enjoined by the Rubrick, that, during Lent, the Song of the Three Children should be sung instead of the Te Deum, —*Dr. Gray,*

VER. 23. *Rosin.*]—Rather, ‘naphtha,’ a species of fat, bituminous earth.

35, &c.—The general turn of composition, and most of the images in this sublime ode, are evidently borrowed from its great original, Ps. cxlviii.

THE HISTORY OF SUSANNA,

set apart from the beginning of DANIEL, because it is not in the Hebrew, as neither the Narration of BEL and the DRAGON.

INTRODUCTION.

THIS history is not extant in the Hebrew of Daniel, and is found only in the Apocryphal Greek. Many have dis-

puted its canonical authority. Julius Africanus wrote against the truth of this history; but Origen has defended it. (Vid. *Origen*, Epist. ad *Jul. Afric.*, et Tract. 31, in Matt.) And even Jerome, who in some places is not favorable to it, and censures it as a mere fable, in other places says, that not only the Greeks and Latins, but also the Syrians and Egyptians, received it as Scripture. (Apolog. Rufin, lib. 2, and Præfat. in Daniel.) The Talmudic writers, however, assert the authenticity of this book, but vary certain circumstances of the story; for they relate that the two elders were put to death by order of the king of Babylon, and not by the sentence of the Jews. They support this assertion, by observing, what seems probable, that during the captivity of the Jews among the Chaldeans, they were not entrusted by their conquerors with the power of life and death. They farther add, that adultery was usually punished among the Chaldeans by burning; and that these elders were put to death, not by stoning, but by fire. The authenticity of this history is extremely doubtful; but the Romish church has received it into their canon, although Africanus, Eusebius, and Apollinarius considered it, not only as uncanonical, but as fabulous and spurious. Prideaux observes, that, from several passages, it appears to have been written in Greek, and that it is the production of some Hellenistic Jew.

VER. 5. *The same year were appointed two of the ancients of the people to be judges.*]—The term ‘ancients’ has not respect merely to their age, nor does it necessarily prove, that they were far advanced in it. The sensual love which inflamed these judges for Susanna, makes it more probable, that they had not passed the vigor of their youth. The government by ‘ancients,’ or ‘elders,’ was the regimen of most cities. Grotius thinks that these men were rather assessors to the *αιχμαλωτάρχης*, the chief, or president among the captives.

Their business was to assist with their advice and opinion, and to give counsel, or determination, in such cases as were brought before them, chiefly in suits of law, (ver. 6,) or forensic matters. It is probable that the Jews retained a sort of judicial power, even in their captivity, and that they executed some of the penal laws of Moses in smaller instances. Thus, Haman tells Ahasuerus, (Esther iii. 8,) that the Jews observed their own laws. The history of the accusation and trial of Susanna, is a proof, says Calmet, that the Jews had their judges, and methods of administering justice, during the captivity; but it seems most probable, that they had not the power of life and death.—*Arnald.*

34. *And laid their hands upon her head.*]—A form used among the Jews, when one accused another of a capital crime. See Levit. xxiv. 14.

50. *And the elders said.*]—Not the two elders, who had made such an infamous attempt on Susanna; but the members of the great council, or assembly, ver. 60, to whom Daniel had just referred the further investigation of this affair.

THE HISTORY OF THE DESTRUCTION OF BEL AND THE DRAGON,

cut off from the end of DANIEL.

INTRODUCTION.

By comparing this history with the genuine narrative of Daniel, it will appear to be wholly fabulous and apocryphal; at least, so far as respects the real grounds of the malice and hatred, which the great men of the Babylonish court had conceived against that prophet, and which induced them to pe-

tition the king to have him thrown into the den of lions. The comparison will prove, that both narratives cannot be true; but as that in the canonical book is not to be disputed, this must be fabulous. Besides, what is mentioned concerning Habbakuk is contradictory, as that prophet lived before the reign of Nabuchodonosor; whereas these events are said to have happened under Cyrus.

VER. 42. *That were the cause of his destruction.*—Rather, ‘that advised his destruction.’

THE PRAYER OF MANASSES

King of Judah, when he was holden captive in Babylon.

INTRODUCTION.

THIS prayer, though truly pious, and full of divine sentiments, was unknown to the ancient Jewish church; and it seems more likely to have been a form of prayer composed for the use of some great prince, who, conscious of his own wickedness, repented of his sins, and ‘set himself to seek the Lord with his whole heart,’ as probably Manasses did, when he was carried prisoner to Babylon. Such, at least, is the opinion of the learned concerning this composition.

Importable.—That is, ‘insupportable.’

THE FIRST BOOK OF THE MACCABEES.

INTRODUCTION.

THERE is a great chasm in the Jewish history from the time when prophecy ceased, to the coming of Christ, occasioned by the successive attempts of Antiochus, Titus, and Adrian, to destroy all the Jewish records and writings. The history of the Jews contained in the canonical books of the Old Testament ended with Nehemiah, between whom and the Maccabees about 260 years elapsed; which period, for want of records and authentic histories, sacred or profane, is unavoidably obscure and little known. The learned are not agreed as to the author of either of the books of the Maccabees. Some suppose the first to have been written by John Hyrcanus, the son of Simon, who was prince and high-priest nearly thirty years; and who began his government at the period when this history ends. Others ascribe it to one of the Maccabees; and many think it the joint production of the Great Synagogue. It seems to have been originally written in Chaldee, from which language it was translated into Greek, and from this a Latin translation was made. Our English version is from the Greek. The first book is a very accurate and excellent history, and comes near the style and manner of the sacred historians. It comprises a period of forty years, from the reign of Antiochus Epiphanes to the

death of Simon, the high-priest ; that is, from the year of the world 3828 to 3868 ; or 136 years before Christ.

This book follows the Jewish æra : the author of the second book adopts that of Alexandria, which begins six months after. A part of the narrative may be considered as a key to some of the prophecies, particularly to those of Daniel, with respect to Antiochus Epiphanes, and the persecution which he raised against the Jewish people ; since it furnishes a relation of events exactly corresponding with the prediction of that prophet : so that this book is, on that account alone, highly valuable. We likewise see the expectations which the Jews in those days had of the coming of the Messiah, or of some great prophet. See chap. iv. 46 ; xiv. 41. Its title seems to have been derived from the following circumstance : When Judas, the son of Mattathias, erected his standard, and led forth the people to fight the battles of Israel against their common enemies, the heathens who then oppressed them, the motto on that standard was this Hebrew sentence taken from Exod. xv. 11, *MI CAMO-CA BÆLIM JEHOVAH*, i. e. 'Who is like unto thee among the gods, O Jehovah ?' which not being written in words at length, but indicated by an abbreviation, consisting of the initial letters, formed the artificial word 'Maccabi.' Hence all who fought under that standard were called 'Maccabees,' or 'Maccabæans ;' and Judas in a special manner had that name above the rest, by way of eminence, because he was their captain. But this appellation was not confined to those who first received it ; for not only Judas and his brethren were thus distinguished ; but all those who joined with them in the same cause, and who afterwards suffered like him, under any of the Grecian kings, whether of Syria, or Egypt, were called **MACCABEES**.

CHAP. I. VER. 1. *Chettiim*.]—Grotius observes, that the inhabitants of Cyprus were first called by this name, from a colony of Phœnicians, who settled in that island. It was afterwards catachrestically used, to denote all the countries on the coast of the Mediterranean, among which was Macedonia.

3. *To the ends of the earth*.]—That is, ‘As far as the Indian ocean.’

3. *The earth was quiet before him*.]—The Greek is, ‘was silent;’ which is an Hebraism, signifying that it submitted to him, or obeyed him.

10. *In the hundred and thirty and seventh year of the kingdom of the Greeks*.]—That is, from the æra of Seleucus, who first established his empire in Syria, and was contemporary with Perseus, king of the Macedonians. The æra of Seleucus commenced three hundred and twelve years before the birth of Christ.

14. *A place of exercise*.]—This was the Greek gymnasium, or school, where the people were amused with athletic games, in which the wrestlers, and other competitors, were always naked.

18. *Ptolemee*.]—This was Ptolemy Philometor, according to Josephus and St. Jerome.—See *Grotius*.

21. *The candlestick*.]—Josephus reads ‘candlesticks,’ in the plural number.

34. *They put therein a sinful nation, &c.*]—This seems to signify, that many profligate and impious Jews joined themselves to the garrison which Antiochus placed there.

45. *Forbid burnt-offerings, and sacrifice, &c.*]—By this edict the daily sacrifice at the temple ‘was taken away,’ according to Josephus, for the space of three years; and thus was fulfilled Daniel’s prophecy, chap. xi. ver. 31.

54. *The abomination of desolation*.]—This was not simply an idol; but it seems to have been some particular image, which the Jews had been accustomed to look on with great abhorrence. See note on Dan. ix. 27.

64. *Great wrath*.]—Meaning ‘the wrath of God.’ The translator considered *οργη* as equivalent to *קצף*.

CHAP. II. VER. 1. *Modin*.]—A celebrated city, or town, in the tribe of Dan. It could not be far from the sea, since the mariners could see from their ships the mausoleum that was erected thereby Simon in honor of ‘his father and his brethren,’ 1 Macc. xiii. 27—30. Eusebius says, that Modin was not far from Diospolis, and that in his time the tomb of the Maccabees was still to be seen. St. Jerome on Is. xxx. inti-

mates that it was but a small place, which he calls *Viculus*, or a little village. The Syriac version calls it 'Moraim'.—*Calmet*.

8. *A man without glory.*]—Rather, 'a man deprived of his reputation.'

42. *Assideans.*]—The derivation of this name shews, that they were a pious people, and that they devoted themselves, in a particular manner, to the service of God. Some are of opinion, that they are the same as the Essenes; while others think that the present word is only a different appellation for the Rechabites.

57. *David, for being merciful, possessed the throne, &c.*]—David's mercifulness to his enemy Saul, when he had him in his power, and also to Shimei, who had used him so ill in his distresses, was very signal. Towards his people in general, indeed, he was very tender-hearted. For this and his other virtues, he obtained a grant of the kingdom to his posterity for a very long succession.—*Fawkes*.

59. *Ananias, Azarias, and Misael.*]—The same as Shadrach, Meshach, and Abednego.

CHAP. III. VER. 7. *He grieved also many kings, &c.*]—By 'kings' here are to be understood only prefects, or rulers over different towns and provinces.

10. *Apollonius.*]—We understand from Josephus, (*Antiq. lib. xii. c. 6.*) that this Apollonius was appointed prefect of Samaria by Antiochus.

41. *A power also of Syria.*]—That is, 'a powerful band of Syrians;' or 'a Syrian force.'

45. *The pipe with the harp.*]—These were the principal musical instruments used in the temple-service.

50. *What shall we do with these, &c.*]—The Nazarites, when their vow was fulfilled, were to shew themselves in the temple, and to offer a sacrifice there, according to the ordinance, by complying with which they were released from their vow. But the enemy being in possession of the temple, they could not do this; and therefore in their invocation to God they said, 'What shall we do with these?'

CHAP. IV. VER. 7. *Well harnessed.*]—Rather, 'strongly guarded, or defended.'

15. *Gazera.*]—This was the same as Gadara. The *z* being a double letter, resolvable into *s*, *d*, one of these consonants is often used instead of it, and the other dropt.

15. *Jamnia.*]—Pliny mentions two Jamnias; and Ptolemy speaks of the port of the Jamnites, and also of Jamnia, a town. See note on Judith ii. 28.

23. *And great riches.*]—The merchants, we may suppose, had brought these riches in order to purchase Jewish slaves. See chap. iii. 41.

29. *Bethsura.*]—See Josh. xv. 58, where it is called 'Bethzur.'

34. *Even before them were they slain.*]—Houbigant renders the Greek, 'Who fell with wounds received in front.' The pleonasm in the last clause is thus avoided, and the resolute courage with which they fought is shown. Sallust mentions the same circumstance respecting the troops of Catiline; 'omnes tamen adversis vulneribus conciderant.' Bel. Cat. sub. fin.

CHAP. V. VER. 1. *Now when the nations round about heard, &c.*]—By these are meant the Idumeans, Ammonites, Moabites, Phœnicians, &c. All which nations were inveterate against the Jews, and envied their prosperity.

3. *Arabattine.*]—The Greek is *Αραβαττινη*, 'Acrabattinè,' and in the Syriac it is 'Ecrabath.' It is supposed to be the same place that is called Akrabbim, Judg. i. 36.

4. *Bean.*]—Josephus calls him, 'Baan.' (Antiq. l. xii. c. 8.) and speaks of 'his sons.' He was, we may suppose, a man of great power among the Idumeans. The parallel texts, therefore, which refer to the names of a place, seem to be wrong, particularly as 'Esau' and 'Ammon' are certainly names of persons. See title to this chapter.

9. *Dathema.*]—The name of a fortress in Gilead.

13. *Tobie.*]—The same as 'Tob,' mentioned Judg. xi. 3, 5.

23. *In Arbattis.*]—*Εν Αρβαττοις*. The Syriac version calls it 'Ardaboth;' and Houbigant thinks the original expression is significant, and should be translated, 'in the deserts.'

25. *Nabathites.*]—These were a people of Arabia, descended from Nebajoth, the first-born of Ishmael, Gen. xxv. 13. The ancient geographers call them Nabatæi, or Nabathæi.

66. *Samaria.*]—Rather, 'Mareshah,' as Josephus has it. Samaria was at a great distance from the route which Judas now took. Compare 2 Macc. xii. 35; where it is 'Marisa.'

CHAP. VI. VER. 1. *Elymais.*]—This was probably the same city, or at least it stood on the same site, as the ancient Persepolis, which was destroyed by Alexander. From the next verse, we find that the chief treasure was deposited in the temple there.

16. *The hundred forty and ninth year.*]—That is, according to the æra of Seleucus.

20. *For shot.*]—Or, for the purpose of throwing missive weapons from balistæ, and other engines of war.

34. *Shewed them the blood of grapes and mulberries.*]—This

was done to accustom them to the sight of blood, at which elephants and other animals are apt to be frightened and thrown into confusion. Instead of, 'to provoke the elephants to fight,' the Greek might have been better rendered, 'to prepare them for battle, and to make them keep their ground.'

51. *Artillery.*—Rather, 'stations,' from which they might throw missive weapons, or any thing else, with effect. See the marginal reading.

CHAP. VII. VER. 1. *Demetrius the son of Seleucus departed from Rome, &c.*—Demetrius being an hostage in Rome at the time of his father's death, his uncle Antiochus Epiphanes seized on the kingdom of Syria; but at length, resolving to quit Rome with no more than eight approved friends and their servants, he made an attempt to recover his right. He first came to Tripoli in Syria, where he was received as their lawful king, and his party increased, so that he was able to march on to the capital, and took both Antiochus and Lysias prisoners.

5. *Alcimus (who was desirous to be high-priest), &c.*—Alcimus was, as Josephus informs us, already high-priest; so that the meaning is, 'he was desirous of continuing in the office of high-priest:' and therefore he endeavoured to ingratiate himself with the king of Syria, under whose dominion Judea was; thinking that, unless he had that prince's interest, the office would not be secured to him. (See the marginal reading on ver. 21.)

8. *Bacchides.*—We learn from Josephus, that Bacchides was the prefect of Mesopotamia. By 'the flood,' when mentioned without qualification, the Hebrews always mean the river Euphrates.

16. *He.*—That is, 'the Psalmist,' whose words are cited in the next verse. Houbigant's version is, 'according to that which was written.'

19. *The great pit.*—This probably means the great subterranean repository for grain and other stores at Bezeth. See note on Jer. xli. 8.

32. *There were slain of Nicanor's side about five thousand, &c.*—This verse is obscure. It ought to be rendered, 'There were slain by Nicanor's party about five thousand men; namely, of the Jews: 'And the remainder fled into the city of David:' by which is here meant 'the temple,' as Josephus expressly says; for it appears from the next verse, that the Macedonians were at this time in possession of the fortress in that part of Jerusalem called the city of David.

CHAP. VIII. VER. 1. *The Romans, that they were mighty, &c.*—The Roman commonwealth is here described such as it

was before the third Punic war, when, says Cicero, 'nations experienced the patronage of the Romans, and not their sovereignty.'

2. *The Galatians.*—These people occupied that tract of country, which was formerly called Phrygia and Paphlagonia. In the time of the Maccabees, it was called Gallo-græcia, from the eruption of the Gauls into that part of Europe after the burning of Rome. It was conquered by Cn. Manlius, after peace had been concluded with Antiochus the Great.

7. *They took him alive, &c.*—It does not appear that the Romans ever took him captive; but they reduced him to the necessity of suing for peace, and of complying with the terms which they imposed.

8. *The country of India, and Media, and Lydia, &c.*—This is a mistake of the transcribers, which has crept into the Greek copies; for neither India nor Media was in the power of the Romans at the time here spoken of: so that it ought undoubtedly to be read 'Ionia, Mysia, and Lydia,' since these were actually taken from Antiochus by the Romans, and given to king Eumenes.—See *Grotius*, and *Houbigant*.

15. *Three hundred and twenty men sat.*—The number of senators was not absolutely fixed. Plutarch and other authors make them, in the time of the Gracchi, to consist of three hundred.

16. *One man.*—There were two consuls; but the conducting of a war was entrusted chiefly to one of them.—See *Grotius*.

CHAP. IX. VER. 2. *Masaloth, which is in Arbela.*—*Grotius*, *Calmet*, and *Houbigant* think that we should read 'Masaloth, which is in the desert.' They substitute *Ἀρβατλοῖς* for *Ἀρβηλοῖς*. See note on ch. v. 23.

24. *The country revolted, and went with them.*—Namely, with Bacchides and his company. (See the marginal reading.) Great numbers, but not the whole country, joined his party; for it is evident from what follows, that Judas's friends still held out.—*Fawkes*.

35. *Their carriage.*—That is, 'their baggage and stores of all kinds.'

CHAP. X. VER. 11. *Mount Sion.*—The whole city of Jerusalem is meant by this, except the fortress and the temple.—See *Josephus*, and *Grotius*.

29. *The customs of salt, &c.*—By 'the customs of salt,' are meant certain duties paid to the king for all the salt dug out of the salt-pits in Judea. 'Crown taxes' were so called, on account of the crowns of gold, which the Jews presented

annually to the kings to whom they were subject.—See *Grotius*.

30. *Governments.*]—Districts of country governed by separate præfects. Josephus and Pliny call them ‘toparchies.’

40. *The king’s accounts.*]—Rather, ‘the king’s revenue.’

44. *Of the king’s accounts.*]—Rather, ‘out of the king’s revenue.’ See the next verse.

58. *Gave unto him.*]—Rather, ‘He,’ that is, ‘Ptolemy gave him’ (i. e. Alexander,) ‘his daughter Cleopatra.’ Josephus adds, ‘with a great dower.’ The pronoun *he* has been silently added in some of the late editions of our bible.

65. *A duke.*]—Rather, a general, or commander of his forces in Judea.

72. *Thy foot is not able to stand before our face.*]—An Hebraism, for ‘thou art not able to stand before us.’

73. *Where is neither stone nor flint, &c.*]—Where the battle must be fought with warlike weapons, and not with stones, or flints; and where there is no place for retreat. The Jews were wont from their mountainous retreats to annoy the enemy and keep them off, by hurling down huge stones upon them.—See *Grotius*, and compare 2 Mac. i. 16.

77. *Azotus.*]—See note on Amos iii. 9.

81. *The people stood still, &c.*]—Jonathan ordered his men to stand on the defensive, with their shields held close to each other over their heads; so that the enemy’s darts fell only on their shields, without wounding the soldiers, till at length the enemy’s horse grew faint and jaded with being so long in the field. This mode of defence is described by Plutarch, Appian, and Florus, lib. v. 10.

89. *A buckle of gold.*]—This was agreeable to the custom of the ancient Phœnicians. Such we find from Virgil was one of the regal ornaments of queen Dido.

Aurea purpuream subnectit fibula vestem.

‘A golden buckle fastened her purple robe.’

Æn. iv. 139.

We learn also from Livy, that the same honorable distinction was sometimes conferred by the Romans on those who had signalised themselves in the field of battle. See ch. xi. 58.

89. *In possession.*]—Rather, ‘as a perpetual inheritance.’

CHAP. XI. VER. 4. *And them that he had burned in the battle, &c.*]—This is inaccurately expressed. The meaning is, ‘Those whom Jonathan had destroyed by setting fire to Azotus,’ &c. as in the preceding chapter. The inhabitants thought, that, by piling up the dead bodies where the king

was to pass, he would be moved to take revenge on the Jews.

7. *Eleutherus.*]—The moderns, says Maundrell, with one consent, give this name to a river between Tyre and Sidon, called by the Turks ‘Casimeer.’ But this contradicts the universal testimony of the ancients, who place Eleutherus more northward. Strabo will have it somewhere between Orthosia, or Tortosa, and Tripolis, serving as a boundary between Syria and Phœnicia. Pliny places it near Orthosia, emptying itself into the sea opposite Aradus. The writer of the Maccabees lays it in the land of Hamath; which country was certainly without the borders of Israel, as appears from the same author. To this Josephus agrees, placing Eleutherus to the north of Sidon, as may be collected from his Jewish Antiq. lib. xiv. c. 7, 8; where, speaking of Marc Anthony’s donation to Cleopatra, he reports how that extravagant lover gave her all the cities between Eleutherus and Egypt, except Tyre and Sidon. Ptolemy places it more northerly, between Orthosia and Balanea. From all which it is evident, that the ancient Eleutherus cannot be the same river, which the moderns call Casimeer; because that name is rather to be ascribed to one of the rivers running through the plain of Junia; or else, if Pliny’s authority may be relied on, to that river now dry, on this side of Tortosa, and which has its mouth almost opposite to Aradus,—See *Reland*, and *Dr. Wells*.

12. *He took his daughter from him.*]—Perhaps he sent for her on some plausible pretence, and then detained her.

14. *In those parts.*]—Meaning, of Syria.

17. *Zabdiel.*]—In Josephus he is called ‘Zabelus;’ but Grotius thinks we ought to read ‘Zabdelus,’ a chieftain who presided over one of the twelve tribes of the Arabs.

18. *Ptolemee also died.*]—Livy, Strabo, and Josephus inform us, that he died in consequence of a severe wound which he received on the head.

28. *The three governments, with the country of Samaria.*]—By substituting *κατα* for *καί* we may read with Grotius and Houbigant, ‘The three toparchies, near the region or district of Samaria.’

32. *His father.*]—‘Father’ is here to be considered only as a title of distinction, agreeably to the custom of the Romans, and other ancient nations.

39. *Simalcue.*]—Otherwise ‘Elmalcuel.’—See Grotius, and Houbigant.

40. *Lay sore upon him.*]—‘Pressed him continually.’

47. *Dispersing themselves through the city, slew that day,*

&c.]—This seems to be obscurely expressed; for it is not probable that three thousand men would have dispersed themselves among one hundred and twenty thousand of the enraged inhabitants. The case seems to have been this: the Jews from the top of the royal palace flung down stones and darts upon the multitude collected together beneath; by such means, and by setting some houses near the palace on fire, which soon spread, as they were of wood, they slew so many of them. Or there is probably some mistake with respect to the numbers. See note on Numbers i. 46.

60. *Beyond the water.*]—That is, beyond the river Jordan.

63. *Cades.*]—The same as Kedesh, or Kadesh, Josh. xix. 37.

67. *Gennesar.*]—The same as Gennesareth.

67. *Nasor.*]—This should have been written Asor, or Hasor. See *Grotius*, and compare Josh. xix. 36, where it is called 'Hazor.'

68. *The host of strangers met them in the plain.*]—By this is meant Demetrius's army, as Josephus explains it, who, having privately laid ambushes, marched forward to meet Jonathan.

71. *Cast earth upon his head.*]—See note on Josh. vii. 6.

CHAP. XII. VER. 7. *From Darius, &c.*]—This ought to be read, 'from Areus, who then reigned among you:' for so Josephus has it, as also Livy and Pausanias; since no Darius reigned among the Lacedæmonians. See the marginal reading.

9. *Therefore we also, albeit we need none of these things, &c.*]—The sense of this verse, as Josephus explains it, is, that Jonathan wrote the Lacedæmonians word, that he was convinced of the kindred between them, without any testimony of theirs from the holy Scriptures; in which he learned that they were descended from different branches of the same progenitors. The Lacedæmonians are supposed to have derived their origin from the descendants of Abraham by Keturah. What is translated in this verse 'to comfort us,' may be rendered 'to instruct us.'

19. *This is the copy of the letters which Oniases sent.*]—This ought to be read, as it stands in Josephus, 'This is the copy of the letters' (letter) 'which Areus sent to Onias.' See the marginal reading.

25. *Amathis.*]—The same as Hamath, Numb. xiii. 21. 2 Kings xviii. 34.

28. *They kindled fires in their camp.*]—Thinking that Jonathan had a design to attack them, they left their camp; but lighted up fires in order to conceal their departure.—*Grotius*.

31. *The Arabians, who were called Zabadeans, &c.*]—Josephus has ‘Nabatheans,’ instead of ‘Zabadeans,’ and this seems to be the true reading; for the Nabatheans continued on Demetrius’s side.

37. *The brook.*]—This was the brook Kedron.

40. *Bethsan.*]—The same as Beth-shean, Josh. xvii. 11.

50. *When they knew that Jonathan and they that were with him were taken and slain, &c.*]—Fame reported more than was true; for it appears from the next chapter, ver. 15, that Jonathan was not slain at this time.

CHAP. XIII. VER. 23. *Bascama.*]—Grotius thinks that this is the same place that is called ‘Bozkath,’ Josh. xv. 39.

25. *Modin.*]—It seems evident, that Modin was a town at no great distance from the coast of the Mediterranean; for Eusebius and Jerome tell us, that it was situated near Diospolis, or Lydda: and Bonfrerius observes, that some moderns place Modin four miles from Lydda, and one from Joppa. See note on ch. ii. 1.

29. *About the which he set great pillars, &c.*]—He made a portico of pillars, each consisting of one entire stone, as Josephus relates, who says, also, that they were all standing in his time. Simon is said to have hung the armour of his father and his brethren on these pillars, as it was customary then to place the arms of warriors over their sepulchres, unless representatives of them were cut on the stone, which this text seems to intimate was done. Ships also were carved on them, indicating dominion over the sea coasts.—See Grotius.

34. *Simon chose men, and sent to king Demetrius, &c.*]—This should be rendered, ‘Simon had chosen men and sent them to Demetrius,’ meaning before the latter was made prisoner by the Parthians.

CHAP. XIV. VER. 8—12. These verses contain a beautiful description of a nation enjoying the blessings of peace and prosperity.

13. *The kings themselves.*]—Meaning the kings of the surrounding nations, who were vanquished in their wars with each other, or by the valor of the Jews.

29. *Jarib.*]—It should be ‘Joarib,’ the same as ch. ii. 1.

CHAP. XV. VER. 1. *Antiochus.*]—This was Antiochus Sidetes, so called from ‘Side,’ a maritime town of Pamphylia, on the borders of Cilicia.—See Grotius, and Prideaux, An. 140.

1. *Isles.*]—The Hebrews and Syrians called all places bordering on the sea ‘islands.’ See note on Jer. ii. 10.

1. *Prince.*]—The Greek is ‘Ethnarch.’ So also, ch. xiv. 47, where it is rendered ‘captain.’

3. *Pestilent men.*]—Alexander and Tryphon are here particularly alluded to.

11. *Dora.*]—Dora, or Dor, was a considerable city on the coast of the Mediterranean sea, whence it gave name to the country round about it. It was given to the half-tribe of Manasseh on this (i. e. the west) side of Jordan. Eusebius and Jerome tell us, that it lay between Cæsarea of Palestine (which is simply called Cæsarea in the New Testament) and Tyre; and Jerome adds, that it lay at the distance of nine miles from Cæsarea, and was gone so much to decay in his time as to be uninhabited.—*Dr. Wells.*

23. *Sampsames.*]—The Vulgate reads ‘Lampsacus,’ which is probably right. See the marginal reading, and *Houbigant.*

23. *Aradus.*]—A small island lying to the north of Tripolis. It is supposed to be the same that is called in the Old Testament Arpad, Arphad, or Arvad.—See *Dr. Wells.*

27. *Nevertheless he would not receive them.*]—Houbigant rejects the negative *οὐκ*, and reads ‘And he willingly received them; but,’ &c.

27. *Became strange unto him.*]—That is, alienated himself from him.

31. *Give me for them five hundred talents, &c.*]—Antiochus appears to have demanded five hundred more for the damage which had been done, and for the amount of the tributes of these places during the time that the Jews had been in possession of them.—See *Grotius.*

37. *Orthosias.*]—According to Ptolemy, this was a sea-port on the coast of Phœnicia, called also ‘Orthosia,’ and ‘Tortosa.’—See *Dr. Wells*, vol. ii. p. 105, and note on chap. xi. 7.

39. *Cedron.*]—This should probably be ‘Gedor.’ So, also, ver. 41; and ch. xvi. 9.—See *Houbigant*, and the marginal reading.

39. *The gates.*]—The original probably means the narrow passes which led to the city. This city also was called Gedor; it belonged to the tribe of Dan, and was situated on the confines of Idumea. See Josh. xv. 58.

41. *Outroads.*]—Sallies, or excursions.

CHAP. XVI. VER. 8. *Holy.*]—In some copies of the Greek this epithet is omitted. Some think that it was properly added on account of the high-priest, who accompanied the army. Compare Deut. xx. 2, and Num. x. 8, 9.

9. *Had builded.*]—Rather, ‘had fortified.’

24. *Behold, these are written in the chronicles of his priest-*

hood, &c.]—Josephus relates in what manner John, through the favor of the people, was made high-priest after his father, though an elder brother was alive.

It appears as if the author of this book of Maccabees died; or was prevented by some misfortune from carrying on his history any farther than to the relation of the attempt, which Ptolemy made to destroy John in Gazara, mentioned ver. 21; and that the last two verses were added by some other hand.

THE SECOND BOOK OF THE M A C C A B E E S.

INTRODUCTION.

THE author of this second book of the Maccabees is not known. Various conjectures have been indulged on the subject, of which the most probable is, that he was an Hellenistic Jew of Alexandria, since, as Prideaux observes, he makes a distinction between the temple in Egypt, and that in Jerusalem, calling the latter ‘the great temple,’ ch. ii. 19. xiv. 13. It is evidently a compilation, or an abridgment of a larger work, written, it is said, in five books, by one Jason of Cyrene (ch. ii. 23—29.) See *Grotius*, and *Prideaux*. The original work is lost, and this compendium is not without a considerable admixture of rabbinical fables, and contains the relation of some facts by no means consistent with the former more authentic book. It comprises a period of about fifteen years, commencing with the enterprise of Heliodorus, who was sent to plunder the temple A. M. 3828, and ending with an account of Judas Maccabeus’s victory over Nicanor, A. M. 3843.

Although this work can have no claims to be ranked with

the canonical books of the Old Testament, it may, notwithstanding, be considered in some respects as a valuable portion of history, and affording an interesting account of a persecuted people struggling to shake off the chains of tyranny, and to recover their former independence. There are many exceptionable passages in it, both with respect to matters of historical fact, and subjects of religious belief; these the reader will find noticed in their proper places as they occur.

There are two other books, called the third and fourth books of the Maccabees, but these were never admitted as canonical, even by the church of Rome. That which is entitled the third also ought, with respect to chronological order, to have been called the first, as it gives an account of the persecution of the Jews in Egypt by Ptolemy Philopator, which happened about the year A. M. 3789, and relates also the miraculous delivery of 'the miscreant Jews,' as they were called, who were exposed at Alexandria to the fury of five hundred elephants, which were rendered more wild and savage, it is said, by copious draughts of wine mixed with frankincense.

This book is deserving of equal credit at least with the second, and is found in some ancient MS. copies of the Septuagint; but not having been admitted into the Latin Vulgate, it forms no part of our Apocrypha. The learned Grotius, however, has illustrated it with notes, and the reader may see a version of it in Bp. Wilson's Bible. That which is called the fourth book of the Maccabees contains a history of the high-priesthood of John Hircanus, and was first published as an Arabic history of this warlike family. The author of it is so entirely unknown, as not to afford the learned even a ground of plausible conjecture on the subject.

CHAPTER I.

VER. 7. *The hundred threescore and ninth year.*]—That is, according to the æra of Seleucus.

9. *And now see.*]—Houbigant supplies, ‘And now we write, that,’ &c.

9. *Casleu.*]—This month corresponded nearly with our November.

10. *And Judas.*]—The author must mean Judas Maccabeus; but this is an anachronism; for Judas was slain thirty-six years before the date of this letter.—See *Prideaux*, vol. ii. p. 32, fol. edit.

13. *Nanea.*]—This was supposed to be the Persian Diana.—See *Grotius*’s learned note on 1 Mac. vi. 2.

14. *Marry her.*]—That is, Nanea. Thus, when the Athenians betrothed their Minerva to Antony, we read that they demanded a thousand talents of him as a dowry.—*Grotius*.

16. *The captain.*]—As the pronoun ‘them’ follows immediately after, it is probable that we should read τῶν ἡγεμονῶν, ‘the principal officers,’ instead of τοῦ ἡγεμόνα, ‘the captain,’ or ‘leader.’—See *Houbigant*.

18. *Neemias.*]—The same as Nehemiah.

19. *Took the fire, &c.*]—This is to be regarded only as a rabbinical fiction. The learned *Prideaux* considers the whole of the first two chapters as fabulous.

CHAP. III. VER. 4. *Simon, of the tribe of Benjamin.*]—We have here a very remarkable instance of revenge. Simon, who had unjustly quarrelled with Onias, was mortified and enraged because he had not the power of overcoming him; he applied, therefore, to Apollonius, informing him of the prodigious sums laid up in the temple, which might easily be converted to the king’s use. Thus, rather than not gratify his revengeful temper, he preferred an information against the temple itself, hoping that the high-priest would suffer sufficiently for the affront he had given him; though he well knew, that, if the treasure were taken from the temple, the loss would fall chiefly on the widows and orphans, who had never injured him.

4. *Disorder in the city.*]—The Complutensian copy has ἀγορανομίας, instead of παρανομίας, and reads, ‘the office of præfect of the city.’

19. *The virgins that were kept in.*]—That is, such as were usually confined to the house. It was an ancient custom among eastern nations, to seclude young women of rank and fortune from public view; and it still continues.—See *Grotius*.

CHAP. IV. VER. 2. *Tendered his own nation.*]—The meaning is, that he was anxiously concerned for its welfare. The Greek word is *κηδεμονα*.

8. *By intercession.*]—The Greek is *δι' εντευξεως*, which may mean, 'in case he succeeded' in obtaining the office of high-priest.

9. *For exercise.*]—Meaning the gymnastic exercises, in imitation of the Greeks.

12. *A hat.*]—This appears to have been the distinction of those who excelled in the exercises of the gymnasium. It is remarkable, that this should still continue to be a favorite prize with those in our western provinces, who contend for superiority in the rustic games of single-stick, cudgel-playing, and wrestling.

14. *Discus.*]—Or what we call 'quoits.' See a description of this ancient game in *Ovid's Metam.* lib. x. 175. The ancient discus was round, and was occasionally made of iron, brass, wood, and stone: it had a hole in the middle, and was sometimes thrown into the air by means of a thong, or string. The art appears to have been in throwing it as high as possible, and yet making it fall within certain bounds. It often afforded a trial of strength also, from the weight of the quoit, and the distance to which the competitors could throw it. See the marginal reading; and *Statii Theb.* lib. vi. sub. fin.

18. *The game.*]—Meaning the Olympic games.

19. *Three hundred.*]—The Syriac version has 'three thousand three hundred,' which will be thought a more probable sum, when we consider the purpose to which it was applied, ver. 20.

22. *With torch-light.*]—That is, the houses were illuminated with torches. Plutarch mentions, that the same honor was shewn to Marc Antony when he was at Athens.

27. *He took no good order for it.*]—He made no proper arrangement for the payment of it.

30. *They were given.*]—That is, their cities, or the revenue arising from them. It was not unusual for kings to bestow such expensive favors on their favorites. See note on *Esther* ii. 18.

46. *Gallery.*]—The Greek word is *περιστυλον*, 'peristyle;' which corresponds nearly with what we now understand by a piazza, or long portico.

47. *The Scythians.*]—The fierceness and cruelty of the Scythians were proverbial. See *Virgil, Æn.* lib. iv. 365, 6.

CHAP. V. VER. 21. *The land navigable, and the sea passable by foot.*]—Such, also, were the ambitious, but silly projects

of Xerxes; and that the Romans were extremely fond of excluding the sea, and building on it, appears from Horace, Sallust, and other writers.

CHAP. VI. VER. 1. *An old man of Athens.*]—Grotius conjectures, that some copyist mistook ANTHN, which might have been an abridgement for ΑΥΤΙΟΧΕΙΟΝ, ‘a man of Antioch,’ for ΑΘΝ, that is, ΑΘΗΝΑΙΟΝ, a person of Athens. He thinks, therefore, with much probability, that the person here mentioned was not ‘an old man of Athens,’ but ‘a senator of Antioch.’ This conjecture is confirmed by the reading of the Vulgate.

7. *Carrying ivy.*]—That is, ‘wearing chaplets of ivy.’ The Greek is κισσος έχοντες.

CHAP. VII. VER. 14. *To life.*]—That is, ‘to happiness.’ See note on Prov. xv. 10.

CHAP. VIII. VER. 20. *The battle with the Galatians, &c.*]—By ‘Galatians’ are meant ‘the Gauls,’ or rather ‘Goths,’ who were now very numerous, and had already begun to invade many countries of Asia. By ‘Macedonians,’ are meant those who were under the government of Syria, and whose territory extended as far as Babylon.—See Grotius.

CHAP. IX. VER. 2. *Persepolis.*]—Josephus calls this ‘Elymais.’ Vid. Antiq. lib. xii. cap. 8. So, also, 1 Macc. vi. 1.

6. *Other men’s bowels.*]—i. e. ‘Other men’s feelings.’

15. *The citizens of Athens.*]—Grotius thinks we should read ‘the citizens of Antioch,’ supposing that an abridgement, similar to that mentioned ch. vi. 1, has been mistaken by the copyists.—See, also, Houbigant.

23. *High countries.*]—Meaning countries beyond the river Euphrates.

28. *Entreated.*]—Rather, ‘treated.’

28. *So died he a miserable death.*]—In this story of the death of Antiochus, we are to observe how widely it differs from the account of the same event as given in the sixth chapter of the first book of the Maccabees, where it is said, that, on receiving the disastrous news of the overthrow of his armies in Judea, his grief and vexation threw him into a fit of sickness, of which he died, acknowledging the justice of God, in punishing him for his wicked and cruel persecution of the Jews.

CHAP. X. VER. 3. *Two years.*]—It should be ‘three years,’ agreeably to Josephus, Antiq. lib. xii. c. vii. 6; Bel. Jud. lib. i. c. 1. edit. Hudsoni.—See, also, Grotius on Dan. vii. 25.

9. *This was the end, &c.*]—He refers to the account given in the last chapter of Antiochus’s death.

12. *Macron.*]—So called from being very tall.

14. *When Gorgias was governor of the holds.*]—Rather,

‘When Gorgias commanded the military passes of the country.’

15. *Holds.*]—‘Positions.’ In the 17th verse ‘fortified places’ are meant by this word.

24. *Jewry.*]—That is, ‘Judea.’

25. *Sprinkled earth upon their heads.*]—See note on Josh. vii. 6.

29, 30. *There appeared unto the enemies, &c.*]—This relation seems no better than a rabbinical legend.—*Dr. Willoughby.*

35. *Manly.*]—i. e. ‘Manfully.’

CHAP. XI. VER. 8. *There appeared before them on horseback, &c.*]—This narrative, says *Dr. Willoughby*, appears to have been copied, with great fidelity, from the fabulous accounts, which the heathens give us of the opposition of Castor and Pollux, and is equally deserving of credit.

21. *Dioscorinthius.*]—The Latin Vulgate has ‘Dioscori.’ The Greek name is Διοσκωρος, formed from the celebrated twin brothers Castor and Pollux, which *Scaliger* says was an embolimæan, or intercalary month. Vid. *De Emendat. Temp.* lib. ii. p. 94. ‘Dioscorinthius,’ in the present text, appears to be inexplicable. See the marginal reading.

20. *Xanthicus.*]—This corresponded with the month Nisan, and nearly with our March, including a part of April.

CHAP. XII. VER. 11. *Nomades.*]—Wandering Arabs, who kept cattle and lived in tents.

17. *Characa.*]—*Grotius* corrects this name on the authority of *Ptolemy*, the geographer, and reads ‘Characmoba.’ It was a town of Arabia Petræa, and so called, it is supposed, from a slaughter of the Moabites, which took place there.

21. *Carnion.*]—This appears to have been the same place which the author of 1 Maccabees calls ‘Carnaim,’ ch. v. 43. See the marginal reading.

26. *Atargatis.*]—One of the names of Venus, called by the Greeks Dercetis. Some suppose this Syrian goddess to be the same as Astarte.—See *Plin. Nat. Hist.* lib. v. 19. edit. *Barbou.*

32. *Idumea.*]—It should be Jamnia. See *Josephus*, lib. xii. vii. 6, and compare 1 Macc. v. 58. See the marginal reading.

38. *Odollam.*]—The same city to which Hirah belonged, Gen. xxxviii. 12, who is there called an ‘Adullamite.’

CHAP. XIII. VER. 24. *Gerrhenians.*]—People who lived on the borders of Egypt, so called from Gerrhum, or Gerra.—See *Grotius.*

CHAP. XIV. VER. 6. *Assideans.*]—See note on 1 Macc. ii. 42.

16. *Dessau.*]—So called from שׂוֹר, because they used to thresh and grind their corn there.

21. *Stools were set for either of them.*]—Rather, ‘and chairs were placed for each of them.’

25. *And took part of this life.*]—Rather, ‘and lived in common with him;’ or ‘lived with him on the most intimate terms;’ meaning with Nicanor. See the marginal reading.

37. *Razis.*]—So called from a Chaldee word, which signifies ‘strength.’

CHAP. XV. VER. 33. *And hang up the reward.*]—The word ἐπιχειρῶν, in Hellenistic Greek, means the arm, with the hand attached to it. This being the instrument of his guilt, it was ordered, agreeably to the custom of those times, to be hung up in the front of the temple. Vid. *Biel*, Nov. Thesaur. Philol. tom. i. p. 625; and *Houbigant*.

36. *Mardocheus’ day.*]—This was the festival of Purim; for an account of which see notes on Esther iii. 7, and ix. 32.

END OF THE THIRD VOLUME.

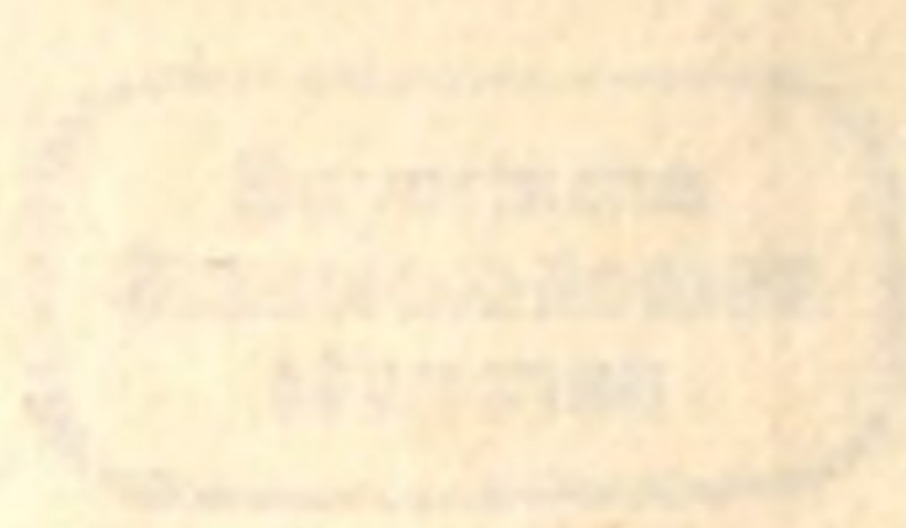
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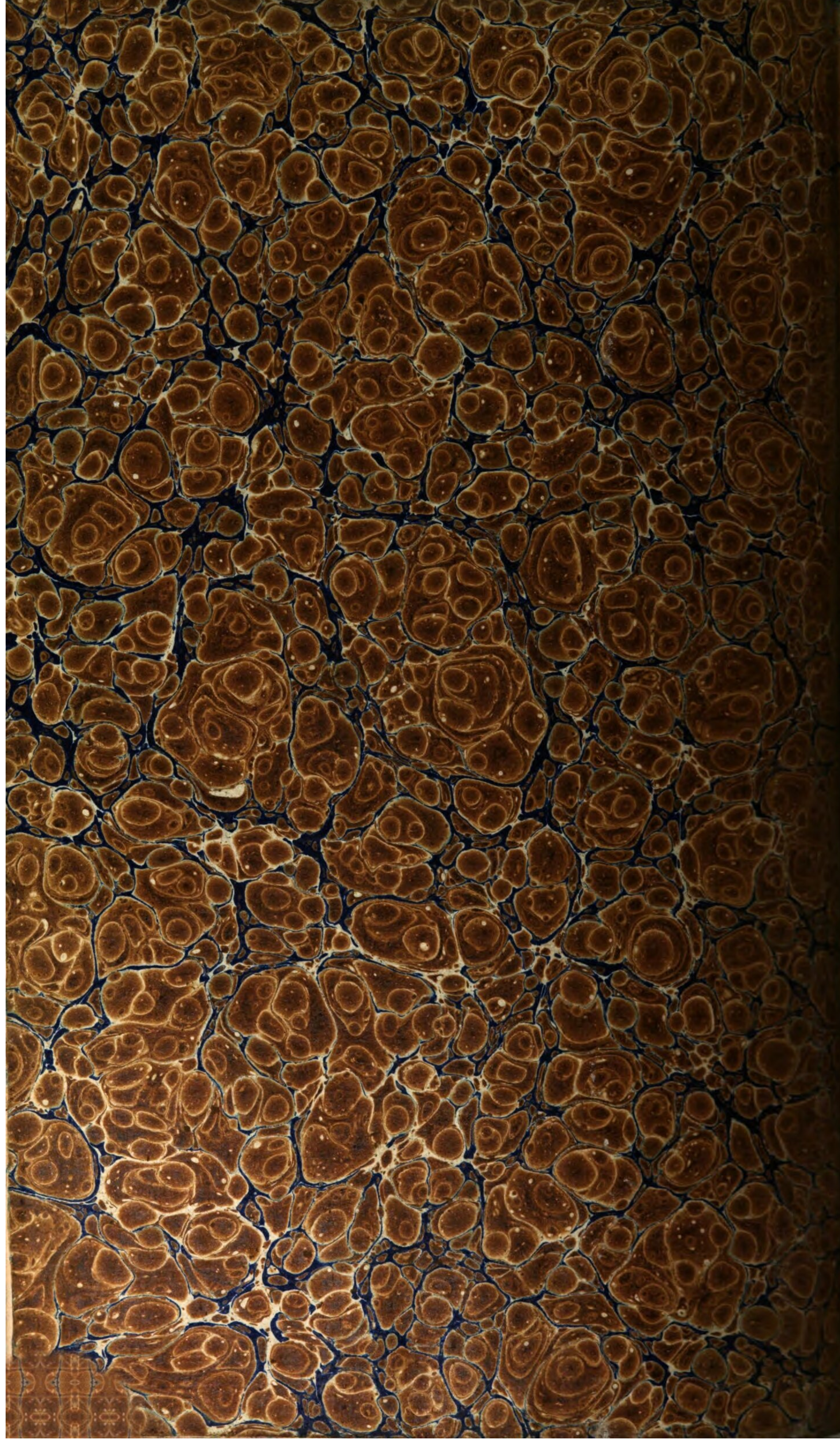


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